Epigraphia Indica

India. Archæological Dept

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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The names of contributors are arranged alphabetically.

LIST OF PLATES.

ADDITIONS AND CORRECTIONS.

Page 2, line 23 f., *for* "denoting the *nakshatra* under which the god Vishṇu was born," *read* "denoting the *nakshatra* under which Râmânuja was born."

„ 4, lines 13 and 17, *for* Âravîṭi *and* Âṟavîṭi, *read* Âravîḍu *and* Âṟavîḍu.

„ 8, line 1.— Śarattur is a mistake of the engraver for Śurattûr; see my *Annual Report* for 1895-96, p. 4.— E. H.

„ 27, line 8.— Professor Leumann remarks that, as *mahâtimahâ*, 'great, very great,' is used elsewhere in the language of the Jainas, *Mahâtimahâvîra* need not be altered, but may be considered as synonymous with *Mahâvîra*.

„ 30, footnote 1, *for* xxxi. A, *read* xxxii. A.

„ 34, line 20, cancel the sentence: "This close agreement" etc.— Dhanadapura has to be identified with Tsandavôlu, which, in two inscriptions of the Liṅgôdbhava temple in this village, is called Dhanadaprôlu and Sanadavrôlu (compare p. 33).

„ 49, verse 22, *for* Vira-Chôḍa, *read* Vîra-Chôḍa.

„ 54, line 17 from below, *for* Kharôsṭhî, *read* Kharôshṭhî.

„ 58, footnote 2, line 3, *for* Mudhol, *read* Mudhôḷ.

„ 65, text line 7, *read* nera[mo]degaṇḍa.

„ 68, line 10, *read* [sa]ṁ[va]t[sarake].

„ 87, footnote 1, *for* Nidadavôlu, *read* Niḍadavôlu.

„ 93, text line 131, *for* ताद *read* तदा.

„ 94, footnote 2, line 3, *for* Jayasiṁha III., *read* Jayasiṁha II.

„ 96, line 7 from below.— The village of Sampara is No. 9 on the *Madras Survey Map* of the Râmachandrapuram tâluka, and is situated N.-N.-E. of Ôdûru (the ancient Ôdiyûru).

„ 99, line 11, for *jâtakara*, read *jalakara*.

„ 105, footnote 1, line 2, for *suâtvâ*, read *snâtvâ*.

„ 118, line 13, for *jâtakara*, read *jalakara*.

„ 120, text line 22.— The reading *jalakara* has been wrongly altered to *jâtakara*. I find that the unpublished Gagahâ (now British Museum) plates of Gôvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.— F. Kielhorn.

„ 122, text line 22.— Prayâga on the Vêṇi also is the place from which the Benares plates of the Kalachuri Karṇadêva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayâga-samâvâsita*.— F. Kielhorn.

„ 139, text line 3, *for* kaṟpûra-, *read* kaṟpûra-.

„ 140, line 13, *for* Poṉṉi, *read* Poṉṉai.

„ 143, footnote 1, line 2.— Dr. Fleet informs the Editor that the Kolleru plates are *not* in the British Museum.

„ 146, footnote 3, line 3, *for* "an inscription of Râjarâja Chôḷa, dated in the 30th year of his reign," *read* "an inscription of the Chôḷa king Râjâdhirâja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.— E. H.

„ 172, line 33 f., *place* "Jaitanâbha, l. 88" *before* "[Jaitê]."

„ 173, „ 2 from below, *for* "Risikêśa," *read* "Risikêsa or Risikêśa."

„ „ „ 1 „ „ „ Risûkasya, *read* Rîsûkasya.

„ „ „ 20, *for* Siû, *read* Sîû.

Page 178, text line 2 f., *for* Śaṉm[â]duraṉ, *read* Śaṉmaduraṉ.

„ 178, line 3 of Translation, *for* "a worshipper of Shâṇmâtura (Kârttikêya)," *read* "a servant of Śaṉmaduraṉ."

„ 179, line 10, *for* Perumânadigal, *read* Perumânaḍigaḷ.

„ „ footnote 2, *for* Ambûr, *read* Âmbûr.

„ 185, line 8.— The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.— F. Kielhorn.

„ „ line 14 f. from below.— The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rêvatî (not Rôhiṇî). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ârdrâ or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ârdrâ. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantin of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mêsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half *commenced* 14 h. 40 m., and when the *nakshatra* was Rôhiṇî from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 P.M.— F. Kielhorn.

„ 186, line 1 from below, *for* 3rd May, *read* 9th April.

„ 200, footnote 1, line 2, *for* Kôlâbala, *read* Kôlâhala.

„ 207, „ 11, *for* Ahavamalla, *read* Âhavamalla.

„ 211, line 13, *for* सव्रह्मचारि *read* सब्रह्मचारि.

„ 225, „ 5 from below, *for* "gifts (?)," *read* "taxes."

„ 233, „ 1, *for* वल्लभ *read* वल्लभः.

„ 235, text line 57, *for* भ्रमः *read* भ्रुमः.

„ 237, footnote 3, *for* भ *read* भे.

„ „ „ 12, *read* मेच्चंततः.

„ 243, „ 2, line 2, *for* Phâgalpur, *read* Bhâgalpur.

„ 244, „ 8, *for* Mâgadh, *read* Mâgadhî.

„ 252, „ 5, line 3, *read* Nârâyaṇapâla.

„ 254, „ 4, „ 3. *For* "Compare also" to the end of the note, *read* :— "In Pâli the word *pâdamûlika*, 'a servant, attendant,' is of frequent occurrence; see, *e.g.*, *Jâtaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *râja-pâdamûlika*, *ibid.* Vol. V. p. 128, l. 18; *dovârika-pâdamûlik-âdayo*, *ibid.* Vol. I. p. 439, l. 3."— F. Kielhorn.

„ 268, text line 76, *for* nêya, *read* neya.— The same correction should be made in the Chôḷa dates on pp. 67, 68, 69, 72, 216.

„ 274, text line 57, *read* श्रीवेंगळांबा°.

„ „ footnote 7, *read* °ड्डुरिव.

„ 279, line 6, *for* Vâruṇi, *read* Vâruṇî.

„ 289, „ 11, „ withered, *read* are withered.

„ 298, „ 28, „ السطان *read* السلطان.

„ 311, „ 17, „ Jâpiliya, *read* Jâpilîya.

„ 312, „ 4 from below.— In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinmâl (Śrîmâla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jôdhpur inscription of Rûpâdêvî. Mr. Jackson's Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahârâjâdhirâja* Udayasiṁhadêva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahârâjakula* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahârâjakula* Samarasiṁha and his son, the *Mahârâjâdhirâja* Udayasiṁhadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahârâjakula* Sâmvatasiṁhadêva (Sâmvatasîhadêva, Śâmvatasîhadêva, or Sâmvatasiṁghadêva). The name of Samarasiṁha and that of his son Udayasiṁha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasiṁhadêva the Jôdhpur inscription actually has Sâmyaṁtasiṁhadêva, which I have taken to stand for Sâmantasiṁhadêva. I do not think that Sâmvatasiṁhadêva is the correct form of the name.— F. Kielhorn.

Page 322, line 1, *insert* | *after* य:.
„ 323, text line 32, *insert* | *after* विक्रमतोषित:.
„ 325, line 1 from below, *for* श्राघ्य: *read* श्लाघ्य:.
„ 326, „ „ „ „ „ महसेनी *read* महासेनी.
„ 329, footnote 2, *read* "The word *naptṛi* generally means."

Part I. (VOL. IV.) September, 1895.

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Part VIII. of Vol. IV. (for June, 1895) will be issued after the preparation of the Index.

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THE *Epigraphia Indica* is the official organ for the publication of Indian inscriptions,— both such as are collected by the officers of the Archæological Survey, and such as are contributed by others interested in the subject. Papers on inscriptions of which the Editor has no impressions at hand, should be accompanied by mechanical copies (*not* tracings) of the original stone or copper-plates. The text of the inscriptions may be transcribed either in Roman or in Nâgarî characters. It is requested that all papers for the *Epigraphia Indica* be addressed to Dr. E. Hultzsch, Government Epigraphist, Bangalore, who also invites the discoverers, owners, or trustees of copper-plate edicts (*tâmraśâsana*) to send these to him by Railway parcel, for examination and return.

PAPERS IN HAND.

Taxila Plate of Patika. By G. Bühler.
Three Buddhist Inscriptions from Swât. By the same.
Semra Plates of Paramardidêva. By W. Cartellieri.
Dates of Chôḷa Kings. By F. Kielhorn.
Twenty-one Copper-plates of the Kings of Kanauj. By the same.
Kamauli Plate of the Siṅgara Vatsarâja. By the same.
Sâlôṭgi Pillar Inscriptions. By F. Kielhorn and H. Krishna Sastri.
Nadagâm Plates of Vajrahasta. By G. V. Ramamurti.
Lunsaḍî Plates of Śîlâditya II. By Vajeshankar G. Ojha and T. von Schtscherbatskoi.
Piṭhâpuram Pillar Inscription of Mallidêva and Manma-Satya II. By E. Hultzsch.
Vêlûr Rock Inscription of Kaṉṉaradêva. By the same.
Rock Inscriptions at Vaḷḷimalai. By the same.
Vêmavaram Plates of Vêma. By V. Venkayya.
Kôṭṭayam Plate of Vîra-Râghava. By the same.
Pâṇḍya Grant of Neḍuñjaḍaiyaṉ. By the same.
Rock Inscriptions at Pañchapâṇḍavamalai. By the same.
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Copper-plates of Tribhuvanachakravartin Kôṉêrimaikoṇḍâṉ. By T. P. Krishnasvami.

EPIGRAPHIA INDICA.

VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA; SAKA-SAMVAT 1478.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are **seven copper-plates**, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ûṉamâñjêṟi plates of Achyutarâya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side[1] of each plate, with the Telugu-Kanarese numerals. Each plate is about $6\frac{7}{8}''$ broad and, including the arch at the top, $9\frac{7}{8}''$ high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a **ring**, on which is a **seal** which contains the figure of a boar and representations of the sun and moon.[2]—The **characters** are Nandinâgarî, excepting the word *śrî-Virûpâksha* in line 299, which is in large Kanarese characters; they include the sign for the rough *ṟ*, in the words *mûṟu*, l. 105, *Amaṟûr*, l. 212, and *Âṟaviṭi*, l. 242. The **size of the letters** is between $\frac{3}{16}''$ and $\frac{1}{4}''$. The **language** is Sanskṛit, and excepting the words *śrî-Gaṇâdhipatayê namaḥ* at the beginning and *śrî* || *śrî-Virûpâksha* at the end, the whole inscription is in verse. The **orthography** calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyad-*, l. 43, *śaṁsôsya* for *saṁśôshya*, l. 57, and *nisphalaṁ*, l. 293), and the lingual twice for the palatal (in *-darshaḥ*, l. 254, and *-shôbhi*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrî*. A superfluous *anusvâra* we find in *sâṁmrâjya*, ll. 81 and 273, *kaṁnyâ*, l. 244, and *tâṁmra*, ll. 287 and 290; and the sign of *anusvâra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (*e.g.* in *-âdîṁ nîchayan* for *-âdîn=nîchayan*, l. 72, and *prâṁ-nadyâ*

[1] The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

[2] I owe this information to Prof. Bendall.

for *prâṅ-nadyâ*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (*e.g.* in *ddhruvaṁ*, l. 69, *addhyâsya*, l. 74, and *ddhvâṁta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *iṁdhê* for *iṁddhê*, ll. 258 and 260, and (incorrectly) in *badhvâ* for *baddhvâ*, l. 19. Besides, the word *paṅkti* is spelt *paṅti* in *paṅtiḥ*, l. 97, and *Paṅtirathâd=*, l. 253 (but not in *Paṅktirathâd=*, l. 28), and *ôshadhi vôshadhi*, l. 101.— Among the more unusual Sanskṛit words offered by our text are *aṁhati*, 'a gift,' in the *biruda Râjarâja-sam-âṁhati*, 'one whose gifts are like those of Kuvêra,' l. 104; *Asama-kâṇḍa=Asama-bâṇa*, 'the god of love,' l. 102; *ahaṁtâ*, 'conceit,' l. 121; *vîkshâ* in the sense of 'an eye,' l. 99; *Sârasa-nâbha=Padma-nâbha*, 'Vishṇu,' l. 256; *suparvan*, 'a god,' in *suparva-taṭinî=sura-nadî*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's' apartments,' l. 111; *spardhâla* (wrongly spelt *spharddhâla*), 'emulating,' l. 112; and *Smṛiti-bhû*, 'the god of love,' l. 88. Like the Ûnamâñjêri and other cognate inscriptions, this one also contains the *biruda Hiṁdurâya-surattrâṇa*, 'the Sulṭân among Hindû kings,' l. 107, and the Kanarese *birudas Bhâsha(she)ge-tappuva-râyara-gaṁḍa*, 'the disgracer of kings who break their word,' l. 102, and *Mûṛu-râyara-gaṁḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *aṁteṁbara-gaṁḍa*,[1] perhaps for *birud-aṁteṁbara-gaṁḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *êbirudu-râya-râhuta-vêsy(śy)-aikabhujaṁga*,[2] 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!,' in l. 277, and *vikhyâtabiruda-mani(nnî)ya-vibhâḷa-lîla*,[3] 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese tadbhavas *râya* and *mahârâya* for *râjan* and *mahârâja*; and special attention may be drawn to the occurrence of the term *tiru-nakshatra*,[4] 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of **Sadâśivarâya** or **Sadâśivamahârâya** of **Vijayanagara** (or **Vidyânagari**, as the name is given in ll. 80-81); and records that the king, in Śaka-Saṁvat 1478, at the request of **Râmarâja**, the ruler of the **Karṇâṭa** kingdom (*râjya*), who in turn had been requested in this matter by the prince (*nṛipâla*) **Koṇḍarâja**,— being on the bank of the river **Tuṅgabhadrâ**, in the presence of the god **Viṭṭhalêśvara**,— granted many villages to 'the great sage **Râmânuja**,' for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, Râmânuja, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of Koṇḍarâja, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to Râmarâja, (in vv. 142-146) eulogizes Râmarâja, and (in vv. 147-149) records that Sadâśiva-mahârâya at his request made the grant. Verses 150-152 then state that this is an edict (*śâsana*) of the king Sadâśivarâya, and that by his order it was composed by Sabhâpati, and

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[1] This *biruda* is often met with in the inscriptions in *Epigraphia Carnataca*, Part I., sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-entembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-andembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, *e.g.*, p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

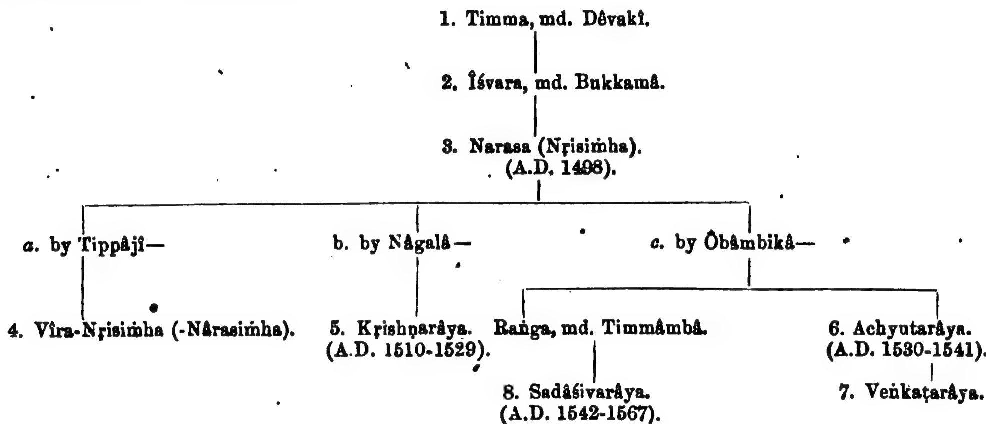
[2] Compare *Ind. Ant.* Vol. XIII. p. 131, plate iv*a*, l. 6; and above, Vol. III. p. 40, note 3.

[3] The word *manniya* see *Ind. Ant.* Vol. XIII. p. 131, plate iii*b*, l. 20; and *vibhâḷa*, *ibid.* l. 16; compare also *birudas* like *manneya-śârdûla*, *arirâya-vibhâḍa*, etc.

[4] The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by **Vîraṇâchârya**, the son of Vîraṇa.[1] And the inscription ends, with five imprecatory verses (153-157), followed by the words *śrî* and *śrî-Virûpâksha*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of **Sadâśivarâya** down to **Achyutarâya**, correspond to verses 1-22, 24, 25, 32 and 38 of the Ûṇamâñjêri plates of Achyutarâya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarâya's inscription the lady **Ôbâmbikâ** bore to the king **Nṛisiṁha (Narasa)** one son, **Achyutêndra,** according to verse 14 of the present inscription she had two sons, **Raṅga-kshitîndra** and **Achyutadêvarâya.** The inscription (in vv. 27-30) then tells us that, on Achyutêndra's death, his son **Veṅkaṭarâya** or **Veṅkaṭadêvarâya** ascended the throne, and that, when after a short time he too had died, the king (*kshmâpati*) **Râma,** the ruler of the great **Karṇâṭa** kingdom (*râjya*) and 'husband of (Sadâśiva's) sister,' made the ministers install **Sadâśiva-mahârâya,** the son of **Raṅga-kshitîndra** and **Timmâmbâ,** on the throne of **Vidyânagari.**[2] The verses which follow, up to v. 42, eulogize Sadâśiva in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats— the **Śakas** (*i.e.*, here, the Muhammadans), and that v. 41 speaks of the **Kâmbhôja (!), Bhôja, Kâḷiṅga** and **Karahâṭa** kings as attendants on his women's apartments.[3] The genealogy of the donor, furnished by this record, accordingly is this[4] :—



The king **Râma,** spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious **Râmarâja,** the instructor in establishing the glory of the great **Karṇâṭa** kingdom (*râjya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhûpâla*) **Raṅgarâja,** the garland of the Sôma *vaṁśa*, the jewel that

[1] The Ûṇamâñjêri plates profess to be engraved by Vîraṇâchârya, the son of Mallaṇa.

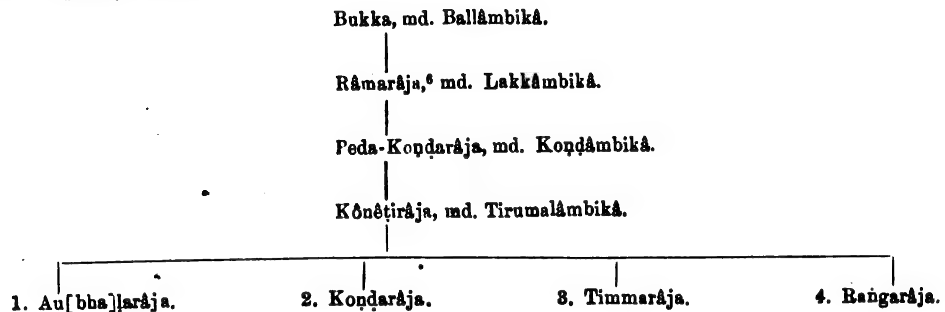
[2] The same account is given in a copper-plate inscription of Sadâśiva's of Śaka-Saṁvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

[3] This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛishṇarâya and Achyutarâya which makes these kings be waited upon by the kings of Aṅga, Vaṅga, and Kaliṅga.

[4] As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛishṇarâya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarâya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Carn.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadâśivarâya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*South-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛisiṁha) and Vîra-Nṛisiṁha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 13th December, A.D. 1498 (*Ep. Carn.* Part I. p. 180, l. 16). Compare also *South-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the Âtrêya *gôtra*, a king Bhôja[1] in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be **Râma II. of the third Vijayanagara dynasty.**[2] The statement of our inscription that he was the husband of Sadâśivarâya's sister (*bhaginî*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,[3] Râma is distinctly called Kṛishṇa's (*i.e.* Kṛishṇarâya's) daughter's husband (*jâmâtâ*), and the two statements would in my opinion be best reconciled by taking the word *bhaginî* of the present inscription to denote a cousin of Sadâśiva's, the daughter of his paternal uncle Kṛishṇarâya.[4]

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that **Raṅga I.**, the father of Râma II. (our Râmarâja), was a son of **Râma I.** and his wife **Lakâ** or **Lakkâ**, and grandson of **Bukka** and his wife **Ballâ** or **Ballamâ**, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of **Âraviṭi**." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nṛipâla*) **Koṇḍarâja**, at whose solicitation Râmarâja requested Sadâśiva to make this grant, was a near relation of Râmarâja's. For Koṇḍarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) **Bukka** of the famous **Âraviṭi**,[5] thus :—



Koṇḍarâja, therefore, was a grandson of (Peda-Koṇḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription[7] of the reign of Sadâśiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Saṁvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmaṇḍalêśvara* Komâra Koṇḍarâjayyadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in **the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgaśirsha, on a Sunday.** By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Saṁvat 1478

[1] From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

[2] See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

[3] *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

[4] On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Kṛishṇarâya is a matter of some importance, and therefore likely to have been described correctly.

[5] This name is written *Âriviṭi*, *Ep. Carn.* Part I. p. 19, No. 12, and *Aruviṭi*, *ibid.* p. 212, No. 181.

[6] The writer, in l. 244, has omitted the two *aksharas Râma*, but there can be no doubt about the intended reading.

[7] *ibid.* p. 174, No. 108. Koṇḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâśiva's of the year Śôbhakṛit (Śaka-Saṁvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amânta* Mârgaśîrsha of Śaka-Saṁvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amânta* Kârttika of Śaka-Saṁvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadâśiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vêda; who knows the Dramiḍa doctrine[1] which is the essence of the rays of light of such Vêda; who is the foremost instructor in establishing the tenets of the six *darśanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;[2] who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuḍa of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was reverenced by Sanaka[3] and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlâda, Nârada, Vyâsa, Parâśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmî's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhâmâ, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nârâyaṇa; who, in order that he may worship Âdikêśava (Vishṇu), has assumed the form of an image[4] in the sacred place, the excellent town named **Pirumpûndûru**;[5] to him who also is called the holy **Amperumâḷ**,[6] to the great sage **Râmânuja**, ever mindful to propitiate Râma.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, *etc.*, and as long as the moon and the stars endure, by the great sage **Râmânuja**. As the great reformer Râmânuja lived about 500 years before Sadâśivarâya, the meaning of this can only be, that the donation was made in favour of the sect founded by Râmânuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrîperumbûdûr, or of the Vaishṇava temple which contained the image of Râmânuja, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *châmaras*, etc.; to celebrate in proper style the yearly festival of Vishṇu on 'the holy

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[1] *Dravida-vêda* and *Dravid-âmnâya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a Vaishṇava popular exposition of the Vêdas in Tamiḷ verse.' *Drâviḍ-âmnâya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Brâhmanism and Hindûism*, p. 125.—[The Draviḍa-vêda is identical with the collection of Tamiḷ hymns generally called Nâlâyira-prabandham.— E. H.]

[2] Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, Râmânuja's endeavour to put down the pernicious doctrine of Mâyâ or unreality, and seek a Vedântic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

[3] This is the name of a Ṛishi who was considered to be a son of Brahman.

[4] See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 468, where an image of Râmânuja in a temple at Śrîperumbûdûr is spoken of.

[5] Below, the name of this place is spelt *Perumbûdûru*.

[6] Compare the name *Emberumânâr*, translated by 'Râmânuja,' in *Ep. Carn.* Part I. p. 58, No. 94, l. 5 from the bottom.—[Emberumâṇâr, *i.e.* 'our lord,' is the name under which Râmânuja is generally referred to by the Vaishṇavas.— E. H.]

nakshatra,'[1] as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishṇava twice-born and their wives, children and aged people, at 'the extensive hall of the holy **Râmânuja** here constructed.'[2]

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the **Chandragiri** *râjya* of the **Jayaṅkoṇḍa-Chôḷa** *maṇḍala*.[3]

Sixteen villages belonged to the **Mâhaḷûr** *nâḍuka* of the **Śeṅkâṭṭu** *kôṭaka*;[4] they were:—

1-5 (vv. 55-59). The villages **Kachchipaṭṭu, Perumbûdûru, Kiḷepaṭṭu, Kuśapaṭṭu,** and **Pûtêri,** all in the **Kachchipaṭṭu** *sîmâ*,[5] and situated east of **Pâṭichchêri** and **Vaṭamaṅgaḷa,** south of **Malepaṭṭu** and **Śrîperumbûdûru,**[6] west of the Brâhmaṇa (?) tank of the village **Veṇkâṭu,** and north of **Pôḷûr, Iruṅgoḷa** and **Mâmpâka.**— Śrîperumbûdûr is in the Conjeeveram tâlukâ[7] of the Chingleput district, lat. 12° 58′ N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pâḍichchêri] and Vaḍamaṅgalam; about 3 miles east-south-east of it Veṅkâḍu, with a large tank to the north of it; about 4 miles south-west of it Mâmbâkkam; and about 2 miles south-west of it Iruṅkuḷam.

6 (vv. 60-62). The village **Achchamperumpêṭa(ḍu),** east of **Valletâñchêri** and **Tattanûruviḷâha,** south of **Kuṇḍimperumpêṭi(ḍu),** west of **Ûranêri** and **Nallânperuntêri,** and north of **Periñchipâkakuppa** and **Matañchêri.**— The map shows no name corresponding to Achchamperumpêṭa(ḍu); but from 4 to 5½ miles south by east of Śrîperumbûdûr we find Tattaṇûr, Valatâñchêri, Kuṇḍuperumbêḍu, Nallâmperumbêḍu, and Periñjempâkkam.

7 (vv. 63-64). The village **Pudra(du?)chchêri,** east of **Sômamaṅgaḷa,** south of **Mêlahara,** west of **Naḍupaṭṭu,** and north of **Maṇimaṅgaḷ[a]** and **Koṭṭakâla.**— The map has Puducheri [Puḍuchchêri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śrîperumbûdûr; close to Puducheri on the west it has Sômaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

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[1] According to Mr. Krishna Sastri, the Vaishṇavas generally understand by *tiru-nakshatra* the *nakshatra* under which Râmânuja was born. His birth is believed to have taken place under the *nakshatra* Tiruvâdirai (Ârdrâ in Sanskṛit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.— [A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskṛit journal *Mânasôllâsinî*:— "Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Râmânujâchâr's *Tirunakshatram*."— E.H.]

[2] I take *Râmânuja-kûṭa* to be equivalent to *Râmânuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śrîperumbûdûr (*Journey through Mysore*, Vol. III. p. 468), thus: 'Near this is the spot where the great man (Râmânuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty.'—*Râmânuja-kûṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

[3] On the Jayaṅkoṇḍa-Chôḷa *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *râjya* apparently was so called after the town Chandragiri in the Chandragiri tâlukâ of the North Arcot district; see *ibid.* p. 119.

[4] The place Mâhaḷûr, after which the *nâḍuka* is named, I cannot identify; Śeṅkâṭṭu is the genitive of Śeṅgâḍu, a village about 5 miles north by west of Śrîperumbûdûr.— In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamiḻ lists of the villages in each tâlukâ.— I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

[5] This apparently refers to the five first villages only.

[6] As Perumbûdûru itself is one of the villages granted, I do not understand what the author means by this.— [Perumbûdûr may have formed a hamlet of Śrîperumbûdûr, which was excluded from the grant.— E. H.]

[7] The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pâñchâlippaṭṭu,** east of **Koṭṭapâka,** south of **Pre(pe?)-rumaṇittâṅgal,** west of **Penna(nne?)lûru,** and north of **Kiḷeppaṭṭu** and **Śrîperumbûdûru.**— Here the map only shows Bîmantâṅgal (Perumaṇittâṅgal ?) about 1¼ mile north-east, and Peṇṇalûr about 2½ miles east and slightly north of Śrîperumbûdûr.

9 (vv. 67-68). The village **Nelmali,** east of **Koṭkâḍa** and **Âyakkuḷattûru,** south of **Maṇṇûr** and **Vaṭapura,** west of **Kâraṇattâṅgal** and **Inuṅkâṭakôṭa,** and north of **Koṭṭapâḍa.**— The map has Nemmali (Nelmali) about 2½ miles north and slightly east of Śrîperumbûdûr; and around it, on the north Maṇṇûr and Vaḷarpuram (Vaṭapura), on the west Toḍukkâḍu (=Koṭkâḍa ?) and Âyakoḷattûr, on the south Kârantâṅgal, and on the east Iruṅkâṭṭukôṭṭai (Inuṅkâṭakôṭa).

10 (vv. 69-70). The village **Pau(pô?)ndûru,** east of **Mâ[m]pâka,** south of **Kaśchi(chchi)paṭṭu,** west of **Puḷḷapâka,** and north of **Vaṭakâl** and **Pa(?)ḍuhappaṭṭu.**— Pôndûr is about 3 miles south and slightly west of Śrîperumbûdûr; west of Pôndûr is Mâmbâkkam, north-east of it Piḷḷapâkkam (Puḷḷapâka), and south of it Vaḍakâl.

11 (vv. 71-72). The village **Nagarikuppa,** east of **Kiḷeppaṭṭu,** south of **Pennelûru,** west of **Veṇkâṭu,** and north of a small river, flowing into a tank or lake, and of **Veṇkâṭu.**— The map shows no name like Nagarikuppa, but it has Peṇṇalûr and Veṅkâḍu (which have been already mentioned) about 3 miles east of Śrîperumbûdûr.

12 (vv. 73-74). The village **Ku[ṇ]ḍipperumpêḍu,** east of **Kannittâṅgal** and **Tattanûru,** south of **Koṭṭaṅkâraṇa,** west of **Mâṅgâṇi,** and north of the lake of (?) **Achchaperumpêḍu.**— Kuṇḍipperumpêḍu is Kuṇḍuperumbêḍu, about 4 miles south by east of Śrîperumbûdûr. To the west of it the map has Kaṇṇantâṅgal and Tattaṇûr, to the north Oṭṭaṅkâraṇai (Koṭṭaṅkâraṇa ?), and to the east Mâgâṇiyam (Mâṅgâṇi). About 2 miles south of it we find (not Achchaperumpêḍu, but) Nallâmperumbêḍu, mentioned already above.

13 (vv. 75-76). The village **Tirumaṇikkuppa,** east of **Kôṭṭûri,** south of **Pandûr** and (?) **Mummaḍikkuppa,** west of **Aharittirumaṇi,** and north of **Yakkantâṅgal.**— Tirumaṇikuppam is about 3½ miles west of Śrîperumbûdûr. About one mile north-west of it the map shows Mummaḍikuppam, and 2½ miles also north-west of it Kôṭṭayûr (Kôṭṭûri ?); and close to Tirumaṇikuppam on the east is Agaram (Aharittirumaṇi ?).[1] The map contains no name like Yakkantâṅgal.

14 (v. 77). The village **Muḷaśûru,** east of **Bêlûr** and (?) **Nandimêḍu,** south of **Pandûru,** and west and north of **Tirumaṅgala.**— Muḷaśûru is Moḷaśûr, about 5 miles south-west of Śrîperumbûdûr. To the north of it is Tiruppandiyûr (apparently Pandûru), to the south-west Nandimêḍu, and to the south-east Tirumaṅgalam.

15 (vv. 78-79). The village **Ettantâṅgal,** east of **Tirumaṇikkupa,** south of **Tirumaṇyahara,** west of **Vaḍamaṅgala,** and north of **Pandûru.**— Ettantâṅgal ought to be looked for about 3¼ miles west of Śrîperumbûdûr, but the map shows no name like it. Tirumaṇikkuppa, Vaḍamaṅgala and Pandûru have been mentioned before. Judging from the position of these places, I incline to think that Tirumaṇyahara is the same village which above is called Aharittirumaṇi, and that it is represented by the village Agaram of the map, east of Tirumaṇikuppam.

16 (vv. 80-81). The village **Pandûr,** east of **Śôḷiṅgapura,** south of **Veḷḷâṭûr,** west of **Amaṇêri,** and north of **Pâṇḍenallûru.**— These villages I am unable to identify on the map. There is a place named Veḷattûr about 13 miles west of Śrîperumbûdûr, but none of the other villages are anywhere near it.

[1] See below, under 15.

The two next villages were in the **Śarattur** [illegible] *nâḍuka* of the **Puliyûr** *kôṭaka*[1]:—

17 (vv. 82-83). The village **Pambaḷi,** ea[illegible]st of **Âṇekkoṭṭaputtûru,** south of **Kuḷachchalûru,** west of **Malettaṇi** and (?) **Varâttûru,** [illegible] and north of **Piruṅganallûru.**— Pambaḷi must be the village Pammal, about 12 miles east of Śrîpe[illegible]rumbûdûr, in the Saidâpêṭ tâlukâ of the Chingleput district, lat. 12° 58½′ N., long. 80° 11½′ E. C[illegible]lose to it on the north-west the map shows Âṇakâputtûr (Âṇekkoṭṭaputtûru), and about 2 miles [illegible] north and slightly east of it Polichallur [Poḷichchalûr] (probably Kuḷachchalûru).

18 (vv. 84-85). The village **Śemmeṇpâka,** also called (?) Arum[illegible]tanallûr, east of **Kîḷpâka,** south of **Pichchamśêri,** west of a big hill near **Nammaṅgaḷa,** and nort[illegible] of **Śittileppâka.**— This is Śembâkkam, also in the Saidâpêṭ tâlukâ, lat. 12° 56′ N., long. 80° 13′ E., about 14 miles east by south of Śrîperumbûdûr. The map shows Râjakîḷpâkkam south-south-west [illegible] of it, Śiṭṭaḷapâkkam nearly north-west (not south) and Naṇmaṅgalam north-east of it, with a hill [illegible] or mountain south of Naṇmaṅgalam.

The next village was in the **Vellenalluru** *nâḍu* of the **Poḷili** *kôṭaka*[2]:—

19 (vv. 86-88). The village **Âyalchêri,** east of the field of Likuta at **Vayalânallûr,** south of the bank of a small river flowing into (?) the river of **Vayalânallûr,** west of **Kannapiḷḷepâḷaya** and north of **Vayalânallûr.**— Âyalchêri also is in the Saidâpêṭ tâlukâ, lat. 13° 5¾′ N., long. 80° 8½′ E., about 12½ miles north-east of Śrîperumbûdûr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it Vâyilânallûr, and 1½ mile east of it Kaṇṇapâḷaiyam.

The two next villages were in the **Kâkaḷûr** *nâḍuka* of the **Îkkâṭu** *kôṭaka*[3]:—

20 (vv. 89-91). The village **Âyattûr,** east of **Atañchânkuppa,** south of **Suraku[illegible]ttûru,** west of a small river flowing into (?) the tank of the village **Pâka,** and north of **Turûru** [illegible]l (?) **Kandaṅkolla.**— Ayattûr (Âyattûr) is in the Tiruvaḷḷûr tâlukâ of the Chingleput [illegible]trict, lat. 13° 8½′ N., long. 80° 3′ E., about 12 miles north by east of Śrîperumbûdûr. To the [illegible]rth of it the map shows Śirukaḷattûr, and to the north-east Pâkkam; and south-west of it are Kandigai (Kandaṅkolla ?) and, about 1½ mile distant from it, Toḷûr (Turûru ?).

21 (vv. 92-93). The village **Nelmalyahara,** east of **Kîḷaviḷâha,** south of a small river flowing into the tank of **Pâḍûr,** west of a *kuppa* (? 'a hill' or 'a hamlet') on the bank [illegible] the river north of **Viḍayûru,** and north of the river east of (?) **Viḍayûru,** and of a Rudra tem[illegible]e.— Nelmalyahara is Nemmiliagaram, also in the Tiruvaḷḷûr tâlukâ, lat. 13° 7′ N., long. 79° 53[illegible] E., about 13 miles north-west of Śrîperumbûdûr. According to the map it is situated on [illegible]he eastern bank of the 'Kusastala' river, and close to it are, on the north, Kîḷviḷâ[illegible]m (Kîḷaviḷâha), and on the south, Viḍaiyûr (Viḍayûru).

The next village was in the **Kachchûru**[4] *nâḍuka* of the **Puḷili** *kôṭaka*:—

22 (vv. 94-95). The village **Naḍuppaṭṭu,** east of **Śôtipperumpêḍu,** south of the r[illegible]r **Kôrasthalêru** and of a great forest, west of **Nâyeru,** and north of **Pûḍur.**— Naḍuppa[illegible] apparently is the village Śûrappaṭṭu of the map, in the Poṇṇêri tâlukâ of the Chingleput distri[illegible] lat. 13° 15′ N., long. 80° 15′ E., about 25 miles north-east of Śrîperumbûdûr. It is about 2 mil[illegible]

[1] Śarattur I cannot identify. The Puliyûr *kôṭaka* apparently was so called after Puliyûr, which is clos[illegible] to Madras in the Saidâpêṭ tâlukâ of the Chingleput district, lat. 13° 3¼′ N., long. 80° 17′ E.

[2] The place after which the *kôṭaka* was called, Poḷili or, as it is spelt below, Puḷili and Puḷali, is the village of Poḷal near Madras on the road to Nellore. *Vellenalluru* is perhaps only another form of *Vayalânallûr*, which will be mentioned presently.

[3] The places after which the *nâḍuka* and *kôṭaka* were called are the Kâkkaḷûr and Îkkâḍu of the map, both close to each other in the Tiruvaḷḷûr tâlukâ of the Chingleput district, about 12 or 13 miles north by west of Śrîperumbûdûr.

[4] This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Sôttuperumbêḍu, to the south Bûdûr (Pûḍur), and to the east Nâyar (Nâyeru[1]).

The four next villages were in the **Nâyattu**[2] *nâḍuka* of the **Puḷali** *kôṭaka* :—

23 (vv. 96-97). The village **Vaḷuya(dha?)lammêḍu,**[3] east of **Nâyara,** west of **Muḍiyûru,** and north of **Śêrumulla.**— Vaḷuya(dha)lammêḍu is the Vaḷudalambêḍu of the map, also in the Poṉṉêri tâlukâ, lat. 13° 15½′ N., long. 80° 17′ E., about 28 miles north-east of Śrîperumbûdûr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nâyar (Nâyara), and one mile west of Maḍiyûr (Muḍiyûru).

24 (vv. 98-99). The village **Sirupâka,** east of **Mâḷipâka** and **Âmûrukuppa,** south of **Ilavampaṭṭu,** west of **Vanippâka**[4] and (?) **Achchirumuha,** and north of **Nâyeru.**— Sirupâka is the Śiṟuvâkkam of the map, also in the Poṉṉêri tâlukâ, lat. 13° 17′ N., long. 80° 16′ E., about 28 miles distant from Śrîperumbûdûr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Mâṇivâkkam (Mâḷipâka) and Âmûr, towards the north-east Elavampêḍu, and towards the south-east Vaṉṉippâkkam. About 2 miles south of it and south of the 'Kusastala' river is Nâyar (Nâyeru).

25 (vv. 100-101). The village **Eḷuvittâṅgal,** east of **Vannippâka,** south of **Nâlûr** and **Muriyaḍichchânpaṭṭu,** west of **Panappâka** and north of **Pûdûrviḷâha.**— Eḷuvittâṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupâka; for the map shows Vaṉṉippâkkam one mile south-east of Śiṟuvâkkam, and Murichampêḍu (Muriyaḍichchânpaṭṭu) 1½ mile north-east and Nâlûr about 2½ miles east of it. [In the Index to the Poṉṉêri tâlukâ map, the villages Nâlûr, Iṉivittâṅgal and Paṉappâkkam are clubbed together].

26 (vv. 102-103). The village **Pûdêriviḷâha,** east of **Nâyaru,** south of **Sirupâka,** west of a lake near the boundary of **Veḷudhalammêḍu,** and north of **Nâyaru.**— This village also (apparently the same which above is called Pûdûṟviḷâha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the **Amaṟûr** *nâḍuka* of the **Peyyûru** *kôṭaka*[5] :—

27 (vv. 104-105). The village **Kîraippâka,** east and south of **Ummippaṭṭu,** west of **Peruṅkaḷi,** and north of **Kôḷûra.**— Kîraippâka probably is the village Kîṟappâkkam of the map, also in the Poṉṉêri tâlukâ, lat. 13° 28½′ N., long. 80° 16′ E., about 39 miles north by east of Śrîperumbûdûr. About 2 miles south-west of it the map has Ummippêḍu (Ummippaṭṭu), and 3 miles south-east of it Kôḷûr.

28 (vv. 106-107). The village **Śettuppâḍu,** east of **Kâraṇa** and (?) the tank of **Pâpaseṭṭi,** south of a big forest near that tank, west of the road of **Mâḍanallûra,** and north of **Kâraṇa** and **Kottapâḷaya.**— These I cannot identify.

The next village was in the **Kachchûru**[6] *nâḍuka* of the **Îkâṭṭu** *kôṭaka* :—

29 (vv. 108-110). The village **Sômidêvapaṭṭu,** east of **Udappi,** south of **Kuñjara** and **Mailâppûr,** west of **Payyûru** and (?) **Gollakuppa,** and north of **Kurakkuntaṇḍala.**— Sômidêvapaṭṭu is the village Sômadêvampaṭṭu of the map, in the Tiruvaḷḷûr tâlukâ of the Chingleput district, lat. 13° 14′ N., long. 79° 58′ E., about 18 miles north by west of Śrîperumbûdûr. To the north of it the map shows Kuñjaram and Mailâpûr, to the south-west Odappai (Udappi), to the south-east Koṟakantaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyûr (Payyûru?).

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[1] The name of this place is spelt below also *Nâyaru* and *Nâyara*.
[2] This *nâḍuka* is evidently named after Nâyaru; see the preceding note.
[3] See below, under 26.
[4] Below, this name is spelt *Vannippâka*.
[5] 'Peiyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Poṉṉêri tâlukâ.
[6] This *nâḍuka* is distinct from another of the same name in the Puḷili *kôṭaka*; see above under 22.

The last two villages were in the **Malaya**[1] *nâḍuka* of the **Îkâṭṭu** *kôṭaka* :—

30 (vv. 111-113). The village **Veḷḷâṭṭukôṭa,** east of the temple of (the goddess) Malaya-Nâ[ch]chi[yâr] at **Allikuḷi,** south of the tank of **Viḷâṅkâḍu,** west of the garden of Timma at **Nelvâḍi,** and north of **Koṭṭûr** and (?) **Ariyapâka.**—'Vellattukota' is found on the map of the Kâḷahasti Zamîndârî, to the west of 'Neluay' (Nelvâḍi). Its western boundary, Allikuḷi, belongs to the Tiruvaḷḷûr tâlukâ.

31 (vv. 114-116). The village **Kôḷpâka,** east of the **Allikuḍi** mountain and (?) of the tank of **Pennelûru,** south of the **Chandramauḷi** tank, west of **Amaṇpâka** and of the road to the village **Pennallûru,** and north of the tank of **Chêḷekâṭu.**— Allikuḍi is the same as Allikuḷi, the western boundary of the village No. 30. The Kâḷahasti Zamîndârî map shows, to the east of Allikuḷi, 'Ammambakam' (Amaṇpâka), and to the north-north-west of the latter a very indistinctly printed name which may be meant for 'Pernallur' (Pennelûru or Pennallûru).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kôṭakas*, *nâḍukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(*a*) List of *kôṭakas* :—

Îkkâṭṭu-k. 188, 218, 222.
Puḷali-k. 199; Puḷili-k. 195; Poḷili-k. 183.
Puliyûr-k. 176.
Peyyûru-k. 212.
Śêṅkâṭṭu-k. 132.

(*b*) List of *nâḍukas* :—

Amarûr-n. 212.
Kachchûru-n., in Îkâṭṭu-k. 219; in Puḷili-k. 196.
Kâkaḷûr-n. 188.
Nâyattu-n. 199.
Malaya-n. 223.
Mâhaḷûr-n. 133.
Vellenalluru-n. 183.
Śarattur-n. 175.

(*c*) List of villages, etc. :—

Achchaperumpêḍu 162; Achchamperumpêṭa(ḍu) 143.
Achchirumuha 203.
Atañchânkuppa 189.
Amaṇêri 174.
Amaṇpâka 229.
Ariyapâka 225.
Aruntanallûr 181.
Allikuḍi mountain 227; Allikuḷi 223.
Aharittirumaṇi 164.
Âṇekkoṭṭaputtûru 176.
Âmûrukuppa 202.
Âyakkuḷattûru 151.
Âyattûr 191.
Âyalchêri 187.
Inuṅkâṭakôṭa 153.
Iruṅgoḷa 136.
Ilavampaṭṭu 203.
Udappi 219.
Ummippaṭṭu 213.
Ûranêri 142.
Ettantâṅgal 171.
Eḷuvittâṅgal 209.
Kachchipaṭṭu 137, 154; -sîmâ 133.
Kandaṅkolla 191.
Kannapiḷḷepâḷaya 185.
Kannittâṅgal 160.
Kâraṇa 215, 217.
Kâraṇattâṅgal 153.
Kîraippâka 214.
Kîḷaviḷâha 192.
Kîḷepaṭṭu 138; °ppaṭṭu 149, 157.
Kîḷpâka 179.
Kuñjara 219.
Ku[ṇ]dipperumpêḍu 162; Kuṇḍimperumpêṭi(ḍu) 141.
Kurakkuntaṇḍala 221.
Kuḷachchalûru 177.
Kuśapaṭṭu 139.
Koṭkâḍa 151.

[1] The name of this *nâḍuka*, which means 'the hill-division,' may be connected with that of the temple of Malaya-Nâchchiyâr which belonged to it.

(*c*) List of villages, etc.—*contd.*

TEXT.[1]

First Plate.

1 Śrî-Gaṇâdhipatayê namaḥ |(||) [2]Namas=tuṁga-śiraś-chumbi-chaṁdra-châmara-
2 châravê | trailôkya-nagar-âraṁbha-mûlastaṁbhâya Śaṁbhavê |(||) [1*] Harêr=lî-
3 lâ-varâhasya daṁshṭrâ-daṁḍaḥ sa pâtu vaḥ | Hêmâdri-kalaśâ yatra
4 dhâtrî chchha[t*]tra-śriyaṁ dadhau |(||) [2*] Kalyâṇây=âstu tad=dhâma pratyûha-ti-
5 mir-âpahaṁ | yad=Gajô=py=Agaj-ôdbhûtaṁ Hariṇ=âpi cha pûjyatê |(||) [3*]
6 Asti kshîramayâd=dai(dê)vair=mathyamânân=mahâṁbudhêḥ | navanî-
7 tam=iv=ôdbhûtam=apanîta-tamô mahaḥ |(||) [4*] [3]Tasy=âsît=tanayas=tapô-
8 bhir=atulair=anvartha-nâmâ Budhaḥ |[4] puṇyair=asya Purûravâ bhuja-ba-
9 lair=âyur=dvishâṁ nighnataḥ | tasy=Âyur=Nahushô=sya tasya pu(pa)rushô
10 yuddhê Yayâti[ḥ*] kshitau |[4] khyâtas=tasya tu Turvasur=Vasu-nibhaḥ śrî-Dê-
11 vayânî-patêḥ |(||) [5*] [5]Tad-vaṁśê **Dêvakî**-jânir=didîpê **Timma**-bhûpatiḥ | ya-
12 śaśvî(svî) **Tuḷuv-êṁdrêshu** Yadôḥ Krishṇa iv=ânvayê |(||) [6*] Tatô=bhûd=**Bukkamâ**-jânir=**Î-**
13 **śvara**-kshitipâlakaḥ | atrâsam=aguṇabhraṁśaṁ mauli-ratnaṁ mahîbhujâṁ [|| 7*]
14 Sarasâd=udabhû[t=*] tasmâ[n=*] **Naras**-âvanipâlakaḥ | **Dêvakî**-naṁdanât=Kâ-
15 mô Dêvakî-naṁdanâd=iva |(||) [8*] [6]Vividha-sukṛit-ôddâmê Râmêśvara-pramu-
16 khê muhur=mudita-hṛidaya sthânê sthânê vyadhatta yathâvidhi [|*] budha-pari-
17 vṛitô nânâ-dânâni yô bhuvi shôḍaśa tribhuvana-jan-ôdgîtaṁ
18 sphîtaṁ yaśaḥ punaruktayaktayan[7] |(||) [9*] [8]**Kâvêrîm=â-**
19 śu ba[d*]dhvâ bahaḷa-jala-rayâṁ tâṁ vilaṁghy=aiva śatruṁ
20 jîva-grâhaṁ gṛihîtvâ samiti bhuja-balât=**Taṁcha-**
21 **râjyaṁ** tadîyaṁ | kṛitvâ **Śrîraṁga-**pûrvaṁ tad=api ni-
22 ja-vaśê **paṭṭaṇaṁ** yô babhâsê |[9] kîrtti-staṁbhaṁ nikhâya tribhuva-
23 na-bhavana-stûyamân-âpadânaḥ |(||) [10*] **Chêraṁ Chôlaṁ** cha **Pâ[ṁ*]ḍyaṁ** tam=api cha **Madhu-**
24 **râ**-vallabhaṁ mâna-bhûshaṁ |[9] vîry-ôdagraṁ **Turushkaṁ Gajapati**-nṛipatiṁ ch=âpi jitvâ tad-anyân [|*]

Second Plate; First Side.

25 â-Gaṁgâtîra-Laṁkâ-prathama-charama-bhûbhṛit-taṭ-âṁtaṁ nitâṁtaṁ |[9] khyâ-
26 taḥ kshôṇîpatînâṁ srajam=iva śiraśâṁ(sâṁ) śâsanaṁ yô vyatânî-
27 t |(||) [11*] [10]**Tippâjî-Nâgalâ**-dêvyôḥ Kausalyâ-śrî-Sumitrayôḥ | dê-
28 vyôr=iva **Nṛisiṁhêṁdrât**=tasmân(t)=Paṅktirathâd=iva |(||) [12*] Vîrau vina-
29 yinau Râma-Lakshmaṇâv=iva naṁdanau | jâtau **Vîra-Nṛisiṁhêṁ-**
30 **dra-Kṛishṇarâya**-mahîpatî |(||) [13*] [11]**Raṁgakshitîṁdr-Âchyutadêvarâyau** ra-
31 kshâ-dhurîṇâv=iva Râma-Kṛishṇau | **Ôbâṁbikâyâṁ Narasa**-kshi-
32 tîṁdrâd=ubhâv=abhûtânmaragêṁdra-sârau[12] |(||) [14*] [13]**Vîra-śrî-Nârasiṁha-**
33 **s=sa Vijayanagarê** ratnasiṁhâsana-sthaḥ kîrttyâ nîtyâ nirasya-

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[1] From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch.
[2] Metre of verses 1-4: Ślôka (Anushṭubh).
[3] Metre: Śârdûlavikrîḍita.
[4] These signs of punctuation are superfluous.
[5] Metre of verses 6-8: Ślôka (Anushṭubh).
[6] Metre: Hariṇî.
[7] Read *punaruktayan*.
[8] Metre of verses 10 and 11: Sragdharâ.
[9] These signs of punctuation are superfluous.
[10] Metre of verses 12 and 13: Ślôka (Anushṭubh).
[11] Metre: Upajâti.
[12] Read *°tâṁ narakêṁdra-*.
[13] Metre of verses 15-18: Sragdharâ.

34 [n=*]Nṛiga-Naḷa-Nahushân=apy=avanyâm=ath=ânyân | â Sêtôr=â Sumê-
35 rôr=avanisura-nutaḥ svairam=â ch=ôdayâdrêr=â[1] pâśchâty-âchal-âṁ-
36 tâd=akhila-hṛidayam=âvarjya râjyaṁ śaśâsa |(||) [15*] Nânâ-dânâny=akâ-
37 rshît=Kanaka-sadaśi(si) yaḥ śrî-Virûpâkshadêva-sthânê śrî-Kâḷahast-î-
38 śitur=api nagarê Veṁkaṭâdrau cha Kâṁchyâṁ | Śrîśailê Śôṇaśailê ma-
39 hati Hariharê=hôbaḷê Sê(saṁ)gamê cha |[2] Śrîraṁgê Kuṁbhaghôṇê hata-ta-
40 masi Mahânaṁdi-tîrthê Nivṛittau |(||) [16*] Gôkarṇê Râma-sêtau jagati
41 tad-itarêshv=apy=aśêshêshu puṇya-sthânêshv=ârabdha-nânâvidha-bahaḷa-
42 mahâdâna-vâri-pravâhaiḥ | yasy=ôdaṁchat-turaṁgaḥ-prakara-khura-rajaḥ-[3]
43 śusya(shya)d-aṁbhôdhi-magna-kshmâbhṛit-paksha-chchhid-ôdyatta(tka)ra-kuliśadhar-ô-
44 tkaṁṭhitâ kuṁṭhit=âbhût |(||) [17*] Brahmâṁḍaṁ viśva-chakraṁ ghaṭam=udita-ma-
45 hâbhûtakaṁ ratna-dhênuṁ |[4] sapt=âṁbô(bhô)dhîṁś=cha kalpa-kshitiruha-lati-
46 kê kâṁchanîṁ kâma-dhênuṁ | svarṇa-kshmâ[ṁ] yô hiraṇy-âśva-ratham=api
47 tulâ-pûrushaṁ gô-sahasraṁ hêm-âśvaṁ hêma-garbhaṁ kanaka-kari-rathaṁ
48 paṁcha-lâṁgaly=atânît |(||) [18*] Prâjyaṁ[5] praśâsya nirvighnaṁ râjyaṁ ni-
49 rvighnaṁ[6] râjyaṁ dyâm=iva śâsituṁ | tasmin=guṇêna vikhyâtê kshi-
50 têr=iṁdrê divaṁ gatê |(||) [19*] Tatô=py=avâryа-vîrya[ḥ*] śrî-**Kṛishṇarâya**-mi(ma)-

Second Plate; Second Side.

51 hîpatiḥ | bibhartti maṇikêyûra-nirviśêshaṁ mahîṁ bhujê |(||) [20*]. Kî-[7]
52 rtyâ yasya samaṁtataḥ praśṛi(sri)tayâ viśvaṁ ruch-aikyaṁ vrajêd=ity=âśaṁkya purâ Pu-
53 rârir=abhavad=bhâḷ-êkshaṇaḥ prâyaśaḥ | Padmâkshô=pi chatur-bhujô=ja-
54 ni jani[8] chatur-vaktrô=dbha(bha)vat=Padmabhûḥ |[9] Kâḷî khaḍgam=ayâ(dhâ)d=Ramâ
55 cha kamalaṁ vîṇâṁ cha Vâṇî karê |(||) [21*] Śatrûṇâṁ[10] vâsam=êtê dadata
56 iti rushâ kiṁ nu sapt=âṁburâśî(śî)n=nânâ-sênâ-ttu(tu)raṁga-tṛi(tru)ṭita-
57 vasumatî-dhûḷi-kâpâlikâbhiḥ | śaṁsôsya[11] svairam=êtat-prati-
58 niḍhi-jaladhi-śrêṇikâ yô vidhattê |[12] brahmâṁḍa-svarṇamêru-
59 pramukha-nija-mahâdâna-tôyair=amêyaiḥ |(||) [22*] Stuty-audâryaḥ ssudhîbhiḥ[13]
60 sa **Vijayanagarê** ratnasiṁhâsana-sthaḥ |[14] kshmâpâlân=**Kṛishṇarâya**-
61 kshitipatir=adharîkṛitya nîtyâ [Nṛi]g-âdâ(dî)n | â pûrvâdrêr=a-
62 th=âstakshitidhara-kaṭakâd=â cha Hêmâchal-âṁtâd=â[15] Sêtôm(r)=arthi-
63 sârtha-śriyam=iha bahaḷîkṛitya kîrtyâ babhâsê |(||) [23*] Kṛitavati[16] su-
64 ra-lôkaṁ **Kṛishṇarâyê** nij-âṁśaṁ tad=anu tad-anujanmâ puṇya-karm=**Â-**
65 **chyutêṁdraḥ** | akhilam=avani-lôkaṁ sv-âṁśam=êty=âri-jêtâ vi-
66 lasati Hari-chêtâ vidvad-ishṭa-pradâtâ |(||) [24*] Aṁbhôdêna[17] nipîya-

[1] The original has a sign of punctuation between *drê* and *râ*.
[2] This sign of punctuation is superfluous.
[3] Read *-turaṁga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.
[4] This sign of punctuation is superfluous.
[5] Metre of verses 19 and 20: Ślôka (Anushṭubh).
[6] The words *nirvighnaṁ râjyaṁ* have been erroneously put twice.
[7] Metre: Śârdûlavikrîḍita.
[8] These two *aksharas* have been erroneously put twice.
[9] This sign of punctuation is superfluous.
[10] Metre of verses 22 and 23: Sragdharâ.
[11] Read *saṁśôshya*.
[12] This sign of punctuation is superfluous.
[13] Read *sudhîbhiḥ*.
[14] This sign of punctuation is superfluous.
[15] The original has a sign of punctuation between *tâ* and *dâ*.
[16] Metre: Mâlinî.
[17] Metre: Śârdûlavikrîḍita.

67 mâna-salilô=gastyêna pît-ô[j*]jhitas=taptô Râghava-sâya-
68 k-âgni-śikhayâ saṁtapyamânaḥ sadâ | aṁtasthair=vaḍabâ(vâ)-mukh-âna-
69 la-śikhâ-jâlair=viśushkô ddhruvaṁ |[1] yad-dân-âṁbu-ghan-âṁbur=aṁbudhi-
70 r=ayaṁ pûrṇaḥ samu[d*]dyôtatê |(||) [25*] Samajani[2] narapâlaḥ satya-dharma-pra-
71 tishṭhô **Vijayanagara**-râjad-ratnasiṁhâsana-sthaḥ [|*] Nṛiga-Naḷa-Na-
72 [hu]sh-âdîṁ(dîn=)nîchayan=râja-nîtyâ nirupama-bhujavîry-audârya-bhûr=**A-**
73 **[chyu]têṁdraḥ** |(||) [26*] [3]Kshiti-pratishṭhâpita-kîrtti-dêhê prâptê padaṁ Vaishṇavam=**A-**
74 **[chyu]têṁdrê** | addhyâsya bhadr-âsanam=asya sûnur=vîrô babhau **Veṁkaṭadêva-**
75 **râyaḥ** |(||) [27*] Praśâsya[4] râjyaṁ Praśa(sa)vâstra-rûpê vidvan-nidhau **Veṁkaṭarâ-**
76 **ya-bhûpê** | abhâgadhêyâd=achirât=prajânâm=Âkhaṁḍal-âvâsam=a-
77 th-âdhirûḍhê |(||) [28*] [5]**Timmâṁbâ**-vara-garbha-mauktikamaṇî **Raṁgakshitiṁ-**

Third Plate; First Side.

78 **dr**-âtmajaḥ |[6] kshatr-âlaṁkaraṇêna pâlita-mahâ-**Karṇâṭa-râjya**-śri-
79 yâ | śaury-audârya-dayâvatâ sva-bhaginî-bharttâ(rtrâ) jaga[t*]-trâyiṇâ(ṇâ)
80 **Râma-kshmâpatin**=âpy=amâtya-tilakaiḥ klipt-âbhishêka-kramaḥ |(||) [29*] **Śrî-Vi-**
81 **dyânagarî**-lalâmani mahâ-sâṁmrâjya-siṁhâsanê[7] |[8] saṁtâna-
82 drur=iva sphuran=sura-girau saṁhṛitya vidvêshiṇaḥ | â Sêtôr=a-
83 pi. ch=â-Himâdri rachayan=râjñô nij-âjñâ-karân=sarvâṁ pâlaya-
84 tê **Sadâśiva-mahârâyaś**=chirâya kshamâṁ |(||) [30*] [9]Vikhyâta-vikrâṁti-
85 nayasya yasya paṭṭ-âbhishêkê niyataṁ prajânâṁ | ânaṁda-bâshpai-
86 r=abhishichyamânâ dêvî-padaṁ darśayatê dharitrî |(||) [31*] [10]Gôtr-ôddhâra-vi-
87 śâradaṁ kuvalayâpîḍ-âpahâr-oddhuraṁ saty-âyatta-mati[ṁ*] sama-
88 sta-sumana-stôm-âvan-aikâyanaṁ [|*] saṁjâta-smṛitibhû-ruchiṁ savi-
89 jayaṁ saṁnaṁdaka-śrîbharaṁ[11] ya[ṁ*] śaṁsaṁti yaśôdayâṁchita-guṇaṁ
90 Kṛishṇ-âvatâraṁ budhâḥ |(||) [32*] Vikhyâtaṁ bahu-bhôgaśṛiṁga-vibhavair=uddâ-
91 ma-dân-ôddhuraṁ dharmêṇa smṛitimâtratô=pi bhuvanê dakshaṁ prajâ-
92 rakshaṇê | prâptâṁ yasya bhujaṁ bhujaṁga-mahibhṛid-digdaṁti-kûrm-ôpamaṁ
93 pâtivratya-patâkik=êti dharaṇî[ṁ*] jânaṁtu sarvê janâḥ |(||) [33*] [12]Yat-sê-
94 nâ-dhûḷi-pâḷî **Śaka**-maśaka-samuchchâṭanê dhûma-rêkhâ rôm-âḷî

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[1] This sign of punctuation is superfluous.

[2] Metre: Mâlinî. The Ûṇamâñjêri plates of Achyutarâya in verse 38 (above, Vol. III. p. 154), instead of *samajani*, have *sa jayati*, which undoubtedly is the original reading.

[3] Metre: Indravajrâ.

[4] Metre: Upajâti.

[5] Metre of verses 29 and 30: Śârdûlavikrîḍita.

[6] This sign of punctuation is superfluous.

[7] Read *-sâmrâjya-*.

[8] This sign of punctuation is superfluous.

[9] Metre: Indravajrâ.

[10] Metre of verses 32 and 33: Śârdûlavikrîḍita.—' Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Kṛishṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayâpîḍa (the vehicle of Kaṁsa), whose heart is devoted to (his wife) Satyabhâmâ, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmî, and whose excellent qualities were honoured by (his foster-mother) Yaśôdâ.'

[11] Read *san-nandaka-*.

[12] Metre: Sragdharâ.

95 kîrtti-vadhvâ iva bhuvanam=idaṁ sarvam=aṁtar=vahaṁtyâḥ | vêṇî n=â-
96 ṇîyas=îva prakaṭita-vihṛitêr=vîra-lakshmyâ raṇ-âgrê |[1] śâṁtyê jî-
97 mûta-paṅ[k*]tiḥ kila śa(sa)kala-khala-stôma-dâvânalânâṁ [|| 34*] [2]Tuṁgâm=ê-
98 va dayâṁ padâṁbuja-yugaṁ Śôṇaṁ cha Kṛishṇâ[ṁ*] tanu[ṁ*] raktâ[ṁ*] nîla-
śi(si)tâ[ṁ*]
99 Trivêṇim=anaghâṁ vîkshâṁ giraṁ Narmadâṁ [|*] tîrthân=îti samâva-
100 haty=avayavaiḥ Śêshâdri-vâsî vibhuḥ prâyô yasya viśêshabha-
101 kti-muditaḥ paṭṭâbhishêka-śriyê |(||) [35*] [3]Vô(ô)shadhipaty-upamâyita-gaṁ-
102 ḍas=Tôshaṇarûpa-jit-Âsamakâṁḍaḥ [|*] Bhâsha(she)ge-tappuva-râyara-
103 gaṁḍaḥ Pôshaṇa-nirbhara-bhû-navakhaṁḍaḥ |(||) [36*] [4]Râjâdhirâja-birudô

Third Plate; Second Side.

104 Râjarâja-sam-âṁhatiḥ | Svârâja-râjamânaḥśrî[5] śrî-Râja-
105 paramêśvaraḥ |(||) [37*] Mûṛurâyaragaṁḍ-âṁkô Mêru-laṁghi-yaśôbharaḥ |
106 Śaraṇâ[ga*]ta-maṁdâraḥ Pararâya-bhayaṁkaraḥ |(||) [38*] Karad-âkhilabhûpâ-
107 laḥ Paradâra-sahôdaraḥ | Hiṁdurâya-surattrâṇa Iṁduvaṁśa-śi-
108 khâmaṇiḥ |(||) [39*] Gaj-augha-gaṁḍa-bhêruṁḍô Haribhakti-sudhânidhiḥ | Va-
109 rddhamân-âpadânaḥśrîr=[6]Arddhanârî-naṭêśvaraḥ | ityâdi-birudai-
110 r=vaṁdi-tatyâ nityam=abhishṭutaḥ |(||) [40*] **Kâṁbhô(bô)ja-Bhôja-Kâḷiṁga-Karahâ-**
111 ṭ-âdi-pârthivaiḥ | sauvidarlla(lla)-padaṁ prâptaiḥ saṁdarśita-rṇṛi(nṛi)pôpadaḥ |(||) [41*] Sô=[7]
112 yaṁ nîti-viśâradaḥ surataru-spha(spa)rddhâla-viśrâṇanaḥ sarv-ôrvîśa-
113 nataḥ **Sadâśivamahârâya**-kshamânâyakaḥ | bâhâv=aṁgada-nirvi-
114 śêsham=akhilâṁ sarvaṁsahâm=udvahan=vidvattrâṇa-parâyaṇô vijaya-[8]
115 yatê vîra-pratâp-ônnataḥ || [42*] [9]**Kramâd-vasu-hay-âbdh-iṁdu-gaṇitê Śaka-va-**
116 **tsarê | Naḷa-saṁvatsarê mâsi Mârgaśirsha iti śrutê |(||) [43*] Sûryôparâ-**
117 **gê-mâvâsyâ-tithâ(thau) Mârttâṁḍa-vâsarê | Tuṁgabhadrâ-nadî-tîrê Vi-**
118 **ṭṭhalêśvara**-saṁnidhau |(||) [44*] Prapêdushê vêda-mârga-pratishṭh-âchâryavaryatâṁ |
119 tâdṛig-vêda-śikhâ-sâra-Drâmiḍâgama-vêdinê |(||) [45*] Shaddarśan-ârtha-siddhâṁ-
120 ta-sthâpan-âchârya-maulayê | mâyâvâdi-manô-garva-bhêdinê jita-vâ-
121 dinê |(||) [46*] Maṁtravâdi-manîshîṁdra-vṛiṁd-âhaṁt-âpahâriṇê | [10]aṁbhaga-Garu-
122 ḍ-âṁkârya(ya) śaraṇâgata-rakshiṇê |(||) [47*] Pradakshiṇaiḥ kṛitavatê pâvanîṁ(nî)m=ava-
123 nîṁ muhuḥ | nânâvidha-mahâtîrtha-sthâ(snâ?)n-âtivimal-âtmanê |(||) [48*] Sanak-âdi-

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[1] This sign of punctuation is superfluous.

[2] Metre: Śârdûlavikrîḍita.— *Tuṅgâ* is 'high, strong,' and 'the river Tuṅgâ, one of the two components of the Tuṅgabhadrâ;' *Śôṇa*, 'red,' and 'the river Śôṇa;' *Kṛishṇâ*, 'black,' and 'the river Kṛishṇâ;' *Narmadâ*, 'giving pleasure,' and 'the river Narmadâ.' The eye is black, white, and *raktâ*, 'red' and 'loving,' and is therefore the holy Trivêṇi, 'the place (now called Allahabad) where the Gaṅgâ joins with the Yamunâ and is supposed to receive underground the Sarasvatî.'

[3] Metre: Dôdhaka.

[4] Metre of verses 37-41: Ślôka (Anushṭubh).

[5] Read °*mâna-śrîḥ*.

[6] Read °*dânaśrîr*=.

[7] Metre: Śârdûlavikrîḍita.

[8] Read *vija*-.

[9] Metre of verses 43-124: Ślôka (Anushṭubh).

[10] I am unable to give the meaning of the word *ambhaga*. If the reading is correct, its connection with the word *Garuḍa* would seem to indicate that it is equivalent to *bhujaṅga*, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'

124 ma-yôgîṁdra-samûh-âdṛita-janmanê | kâlatraya-gati-jñâna-kârmaṇa-jñâ-
125 nachakshushê |(||) [49*] Prahlâda-Nârada-Vyâsa-Parâśara-Śuk-âdishu | Bhagavadbhakta-
126 varyêshu prathamâkhyêya-kîrttayê |(||) [50*] Sadânaṁda-samêtâya saty-âya[tta]-sva-[1]
127 rê(chê)tasê | sachchakra-naṁdakâya Śrîsahây-âparamûrttayê |(||) [51*] Nârâyaṇapada-
128 ddhyâna-parâyaṇa-nijâtmanê | purê puṇya-sthalê śrêshṭhê **Piruṁpûṁdûru-nâ-**
129 **makê**[2] | Âdikêśava-sêv-ârtham=archchâ-ru(rû)pam=upêyushê |(||) [52*] Śrimad-**Aṁperumâ-**
130 **ḷ-âkhyâm=aparâṁ** cha prapêdushê | **Râmânuja**-munîṁdrâya Râm-ârâdhana-

Fourth Plate; First Side.

131 chêtasê[3] |(||) [53*] Jagatkhyâta-**Jayaṁkoṁḍa-Chôḷa**-maṁḍala-vâsinaṁ |
132 śrî-**Chaṁdragiri-râjyê** cha prâjyê vâsam=upâśritaṁ [|| 54*] **Śêṁkâṭṭu-kôṭak-âṁta-**
133 sthaṁ **Mâhaḷûr-nâ**[ṭa(ḍu)]kê sthitaṁ | [śrî-*]**Kachchipaṭṭu**-sîm-âṁtarbhâvaṁ ch=âpi samâśri-
134 taṁ [|| 55*] Śrî-**Pâṭichchêri**-sîmâṁtât=prâchyaṁ cha **Vaṭamaṁgaḷât** | **Malepa-**
135 **ṭṭu-Śrîperuṁbûdûru**-sîmâṁta-dakshiṇaṁ [|| 56*] **Veṅkâṭu**-grâma-[bh]ûdêva-
136 ta[tâ]kâd=api paśchimaṁ [|*] yukta-**Pôḷûr-Iruṁgoḷa-Mâṁpâk**-avadhibh-ûtta-
137 raṁ [|| 57*] **Kachchipaṭṭur**=iti khyâta-nâmânaṁ grâmam=utta[ma*]ṁ | **Peruṁbûdû-**
138 **ru**-nâmânam=api grâmaṁ manôharaṁ [|| 58*] **Kiḷepaṭv(ṭṭv)**-âhvayaṁ grâmam=a-
139 pi sasy-ôpaśôbhitaṁ [|*] **Kuśapaṭṭu**-grâmakaṁ cha **Pûtêri**-grâmam=ap[y]=a-
140 muṁ [|| 59*] **Valleṭṭâṁchêri**-nâmnô=pi sîmâṁtâd=grâmaka[chya ?]t[4] | **Taṭṭanûru-**
141 **viḷâhasya** kshêtrât=prâchîṁ diśaṁ śritaṁ [|| 60*] Grâmât=**Kuṁḍiṁperuṁ-pêṭi(ḍu)-**
142 nâmakâd=api dakshiṇaṁ [|*] khyât-**Ôranêrê[h*]** śrî-**Nallânperuṁtêrêś**=cha paśchi-
143 maṁ [|| 61*] **Periṁchipâkakuppâch**=cha **Maṭaṁchêri**[śchi][5]t-ôttaraṁ | grâmam=**Achchaṁpe-**
144 **ruṁpêṭa(ḍu)**-nâmânam=api viśrutaṁ |(||) [62*] **Sômamaṁgaḷataḥ** prâchyaṁ śrî-**Mê-**
145 **lahara**-dakshiṇaṁ | **Naḍupaṭv(ṭṭv)**-âhvayaṁ(ya-)grâmaṁ(ma-)sîmâṁtâd=api paśchimaṁ |(||) [63*]
146 **Maṇimaṁgaḷ-Koṭṭakâla**-sîmâṁtâd=api ch=ôttaraṁ | śrî-**Pudra(du ?)chchê-**
147 **ri**-nâmânaṁ khyâtaṁ cha grâmam=uttamaṁ |(||) [64*] **Koṭṭapâk**-âbhidha-grâma-sî-

[1] The *akshara* in brackets appears to have been originally *sa* or *sta;* compare line 87 above.

[2] Below, this name is spelt *Peruṁbûdûru.*

[3] The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284.

[4] Originally °*kachyat* was engraved, but the *akshara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha.*

[5] Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading °*rês=tataḥ=ôttaraṁ.*

148 mâṁtât=prâg-diśi sthitaṁ | grâmât=**Pre(pe?)rumaṇittâṁgal**-nâmakâd=a-
149 pi dakshiṇaṁ |(||) [65*] **Peṁna(ne?)lûru**-varagrâma-sîmâṁtâd=api paśchimaṁ. | **Kiḷe-**
150 **ppaṭṭu-Śrîperuṁbûdûru**-grâmad[v*]ay-ôttaraṁ | prakhyâtaṁ cha bhuvi grâ-
151 maṁ **Pâṁchâlippaṭṭu**-nâmakaṁ |(||) [66*] **Koṭkâḍ-Âyakkuḷattûru**-sîmâṁtât=prâ-
152 g-diśi sthitaṁ | **Maṁṇûr-Vaṭapura**-grâma-sîmâṁtâd=api dakshiṇaṁ |(||) [67*] Pa-
153 śchimaṁ **Kâraṇattâṁgal**-grâm-**Ênuṁkâṭakôṭayôḥ** | uttaraṁ **Koṭṭapâḍâch**=cha
154 **Nelmali**-grâmam=uttamaṁ |(||) [68*] Prâchyaṁ **Mâ[ṁ*]pâka**-sîmâ[ṁ*]tân(t)= **Kaśchi(chchi)paṭṭôś**=cha [da]-
155 kshiṇaṁ | **Puḷḷapâk**-âbhidha-grâmâ[t=*] paśchimâṁ diśam=âśritaṁ |(||) [69*] **Vaṭakâ-**
156 **l-Pa(?)ḍuhappaṭṭu**-śrî[1]-sîmâṁtâd=api ch=ôttaraṁ | grâmaṁ **Pau(pô?)ṁdûru**-nâmâna-

Fourth Plate; Second Side.

157 m=api sasy-ôpaśôbhitaṁ |(||) [70*] **Kiḷeppaṭṭôr**=varât=prâchyaṁ **Peṁnelûrôś**=cha
158 dakshiṇaṁ | **Veṇkâṭu**-grâma-sîmâṁtât=paśchimâm=âśritaṁ diśaṁ |(||) [71*]
159 Taṭâkaṁ(ka-)gâmi-kulyâyâ **Veṇkâṭôr**=api ch=ôttaraṁ | grâmaṁ cha ghana-sa-
160 sy-âḍhyaṁ **Nagarikuppa**-nâmakaṁ |(||) [72*] **Kaṁnittâṁgal-Tattanûru**-grâmâbhyâṁ
161 prâg-diśi sthitaṁ | **Koṭṭaṁkâraṇa**-sîmâṁtâd=âśritaṁ dakshiṇâṁ
162 diśaṁ |(||) [73*] **Mâṁgâṇê[ḥ*]** paśchimaṁ ch=**Âchchaperuṁpêḍu**-h[r*]ad-ôttaraṁ | grâmaṁ **Ku[ṁ*]-**
163 **ḍipperuṁpêḍu**-nâmakaṁ cha manôramaṁ |(||) [74*] Prâchyaṁ **Kôṭṭûritaḥ Paṁ-**
164 **dûr-Mummaḍikkuppa**-dakshiṇaṁ | khyât-**Âharittirumaṇi**-grâmât=paśchi-
165 mataḥ sthitaṁ |(||) [75*] **Yakkaṁtâṁgal**=iti khyâtâd=grâmâd=uttaratâm=i-
166 taṁ | grâmaṁ **Tirumaṇikkuppa**-nâmânam=api viśrutaṁ |(||) [76*] Prâchyaṁ **Bêlû-**
167 **r-Naṁdimêḍu**-kshêtrât=**Paṁdûru**-ta(da)kshiṇaṁ | **Tirumaṁgala**-sîmâṁtât=paśchi-
168 maṁ ch=ôttaraṁ tathâ | **Muḷaśûrur**=iti khyâta-nâmakaṁ grâmakaṁ cha taṁ |(||) [77*] Prâ-
169 chîṁ **Tirumaṇikkuppa**-sîmâṁtâd=diśam=âśritaṁ | **Tirumaṇyahara**-grâ-
170 mâ(ma)-sîmâṁtâd=api dakshiṇaṁ |(||) [78*] Saṁprâptaṁ paśchimâm=âśâṁ grâmakâd=**Va-**
171 **ḍamaṁgalât** | **Paṁdûru**-grâma-sîmâṁtâd=uttarasyâṁ diśi sthitaṁ | **E-**
172 **ttaṁtâṁgal**=iti khyâta-grâ(nâ)maka[ṁ*] grâmam=apy=amuṁ |(||) [79*] **Śôḷiṁgapura**-sîm[âṁ]-
173 tât=prâchîm=âśâm=upâśritaṁ | **Veḷḷâṭûr**-grâma-sîmâṁtâd=dakshiṇ[âṁ]
174 diśam=âśritaṁ |(||) [80*] **Amaṇêri**-varagrâma-sîmâṁtâd=api paśchimaṁ [|*]
175 uttaraṁ **Pâṁḍenallûrô[ḥ*]** **Paṁdû[r*]**-grâmaṁ cha viśrutaṁ |(||) [81*] **Śarattur**-nâḍukê• khy[â]-
176 taṁ **Puliyûr**-kôṭakê sthitaṁ • | ramy-**Âṇekkoṭṭaputtûru**-sîmâṁtât=pr[â]-
177 g-diśi sthitaṁ |(||) [82*] **Kuḷachchalûru**-sîmâṁtâd=dakshiṇâṁ diśam=âśritaṁ |
178 **Malettaṇi-Varâttûru**-sîmâṁtâd=api paśchimaṁ | **Piruṁganallûr-û-**

[1] This *śrî* should have been omitted.

179 dîchyaṁ **Paṁbaḷi-grâmam**=apy=amuṁ |(||) [83*] Prâchyaṁ **Kîḷpâka**-sîmâṁtât=**Pi**-

180 **chchaṁśêrêś**=cha dakshiṇaṁ | **Naṁmaṁgaḷ**-âṁtasîmâ-stha-mahâśailâch=cha paśchi-

181 maṁ |(||) [84*] Uttarâ[ṁ] **Śittileppâka**-sîmâṁtâd=âśritaṁ diśaṁ | **Aruṁtanallû**-

Fifth Plate; First Side.

182 r=ity[1]=âkhyâtam=aparâṁ śritaṁ | **Śemmeṇpâk**-âhvayaṁ grâmam=api

183 sasyai[ḥ*] sad=ânvitaṁ |(||) [85*] **Vellenalluru**-nâḍu-sthaṁ **Po[ḷi]li**-kôṭakê

184 sthitaṁ | prâg-diśaṁ **Vayalânallûr**-Likuta-kshêtrata[ḥ*] śchi(śri)taṁ |(||) [86*] Da-

185 kshiṇaṁ **Vayalânallûr**-nadî-kulyâ-taṭâd=api | paśchimaṁ śrî-**Kaṁ**-

186 **napiḷḷepâḷayasy**=âvadhi-sthalât |(||) [87*] Uttarâṁ **Vayalâna**-

187 **llûr**-sîmâṁtâd=diśam=âśritaṁ | **Âyalchêrir**=i-

188 ti khyâta-nâmânaṁ grâmam=apy=amuṁ |(||) [88*] **Kâkaḷûr**-nâḍuk-âṁtastham=**Îkkâṭu**-kô-

189 ṭakê sthitaṁ | **Ataṁchânkuppa**-sîmâṁtâd=âśâṁ prâchîm=upâśritaṁ |(||) [89*] Du(di)śaṁ

190 **Surakuḷattûru**-sîmâṁtâd=dakshiṇâṁ śritaṁ | **Pâka**-grâma-taṭô(ṭâ)kasya kulyâyâ-

191 ś=ch=aiva paśchimaṁ |(||) [90*] **Turûru-Kaṁdaṁkolla**-śrî-sîmâṁtâd=api ch=ôttaraṁ | . **Âyattû**-

192 r-âhvayaṁ grâmam=api ch=ôtta[ma]-viśrutaṁ |(||) [91*] Prâchyaṁ **Kiḷaviḷâh**-âkhya-grâma-

193 sîm-âvadhi-sthalâ[t*] | **Pâḍûr**-ttaṭâka-gâminyâ[ḥ*] kulyâyâś=ch=âpi dakshiṇaṁ |(||) [92*]

194 **Viḍayûr**-u(û)ttara-nadî-tîra-kuppâch=cha paśchimaṁ | uttaraṁ **Viḍayûrôḥ** prâṁ(ṅ)-na-

195 dyâ Rudr-âlayâd=api | niravadyam=api grâmaṁ **Nelmalyahara**-nâmakaṁ |(||) [93*] **Pu**-

196 **ḷili**-kkôṭak-âṁtasthaṁ sthitaṁ **Kachchûru**-nâḍukaṁ(kê) | prâchyaṁ **Śôtipperuṁpê**-

197 **ḍu**-grâma-sîm-âvadhi-sthalât |(||) [94*] **Kôrasthalêru**-saritô mahâraṇyâch=cha da-

198 kshiṇaṁ | paśchimaṁ **Nâyeru**-grâmât=**Pûḍur**-grâmâ(ma)var-ôttaraṁ | prakhyâtaṁ cha

199 **Naḍuppaṭṭu**-nâmânaṁ grâmam=uttara(ma)ṁ |(||) [95*] **Nâyattu**-nâḏukê khyâtaṁ **Puḷali**-khyâ(kô)-

200 ṭa(ṭa)kê sthitaṁ | prâchyaṁ **Nâyara**-sîmâṁtân=**Muḍiyûrôś**=cha paśchimaṁ |(||) [96*] **Śêru**-

201 **mulla**-varagrâmâ(ma)-sîmâṁtâd=api ch=ôttaraṁ | khyâtaṁ **Vaḷuya(dha?)la**-**ṁmêḍu**-nâ-

202 makaṁ grâmam=apy=amuṁ |(||) [97*] Śrî-**Mâḷipâka**-sîmâṁtât=prâchyê(chya)m=**Âmûrukuppataḥ** |

203 **Ilavaṁpaṭṭu**-sîmâṁtâd=dakshiṇasyâṁ diśi sthitaṁ |(||) [98*] **Vanippâk**-**Âchchiru**-

204 **muha**-sîmâṁtâd=api paśchimaṁ | **Nâyeru**-grâma-sîmâṁtâd=uttarâṁ diśa-

205 m=âśritaṁ | grâmaṁ cha **Sirupâk**-âkhyaṁ gṛih-ârâm-ôpaśôbhitaṁ |(||) [99*] Va-

[1] The verse is wanting two syllables. The intended reading may possibly be *ity=âkhyâṁ prakhyâtâm=aparâṁ*.

206 nnippâk-âbhidha-grâmâ(ma)-sîmâṁtât=prâg-diśi sthitaṁ | śrî-**Nâlûr-Mu-**
207 **riyaḍichchânpaṭṭu**-sîmâṁta-dakshiṇaṁ |(||) [100*] Śrî-**Panappâka**-sîmâṁtât=pa-

Fifth Plate; Second Side.

208 śchimâṁ diśam=âśritaṁ | **Pûdûrviḷâha**-sîmâṁtâd=uttarasyâṁ diśi sthitaṁ [|*]
209 prakhyâtam=**Eḷuvittâṁgal**-âhvayaṁ grâmam=apy=amuṁ |(||) [101*] Prâchyaṁ **Nâyaru**-sîmâṁtâ-
210 t=**Sirupâkâch**=cha dakshiṇaṁ | paśchimaṁ **Veḷudhalaṁmêṭa(ḍu)**-sîmâṁta-sthala-[1]hradâd=api |(||) [102*]
211 Prakhyâta-**Nâyaru**-grâma-sîmâṁtâd=api ch=ôttaraṁ | śrî-**Pûdêriviḷâh**-âkhyaṁ grâ-
212 maṁ ch=âpi manôharaṁ |(||) [103*] **Amarûr**-nâḍuk-âṁtasthaṁ sthitaṁ **Peyyûru**-kôṭagaṁ(kê) | **Uṁmi-**
213 **ppaṭṭôś**=cha sîmâṁtât=prâchyaṁ tasmâch=cha dakshiṇaṁ |(||) [104*] Âśâṁ **Peruṁkaḷi**-grâmât=paśchi-
214 mâṁ samupâśritaṁ | **Kôḷûra**-grâma-sîmâṁtâd=uttarâm=âśritaṁ diśaṁ | **Kîraippâ-**
215 **k**-âbhidhânaṁ cha grâmakaṁ khyâtam=uttamaṁ |(||) [105*] Prâchyaṁ **Kâraṇa**-sîmâṁta-**Pâpaseṭṭi**-taṭâ-
216 kataḥ | tat-taṭâka-samîpastha-mahâraṇyâch=cha dakshiṇaṁ |(||) [106*] Paśchimâṁ **Mâḍanallûra**-mâ-
217 rg[â*]d=âśâm=upâśritaṁ | uttaraṁ **Kâraṇa**-grâma-sîmâṁtât=**Kottapâḷayâḥ(t)** | **Śettu-**
218 **ppâḍur**=iti khyâta-nâmânaṁ grâmam=uttamaṁ |(||) [107*] **Îkâṭṭu-kkôṭak**-âṁtasthaṁ khyâtaṁ
219 **Kachchûru-nâḍukê** | **U[ḍa]ppi**-grâma-sîmâṁtât=prâchîm=âśâm=upâśritaṁ |(||) [108*] Prâptaṁ **Kuṁ[ja]-**
220 **ra-Mrai(mai)lâppûru(r)**-sîmâṁtâd=dakshiṇâṁ diśaṁ | **Payyûru**-śrî-**Gollakuppa**-sîm[âṁ]-
221 tâd=api paśchimaṁ [|| 109*] **Kurakkuṁtaṁḍala**-grâma-sîmâṁtâd=api ch=ôttaraṁ [|*] śrî-**Sômidê-**
222 **vapaṭv(ṭṭv)**-âkhyaṁ grâmakaṁ cha bhuvi śrutaṁ |(||) [110*] **Îkâṭṭu-kkôṭakê** khyâtaṁ sthitaṁ
223 **Malaya-nâḍukê** | **Allikuḷi**-śrî-Malayanâchyâ[ḥ*][2] prâchyaṁ var-â-
224 layât |(||) [111*] Dakshiṇaṁ cha **Viḷâṁkâḍu**-śrî-taṭâkavar-âṁtarât | [3]śrî-**Ne-**
225 **lvâḍi**-grâma-sîmâṁta-Timm-ârâmâch=cha paśchimaṁ |(||) [112*] **Koṭṭûr-Ariyapâka-**
226 śrî-sîmâṁtâd=api ch=ôttaraṁ [|*] **Veḷḷâṭṭukôṭa**-nâmânaṁ khyâtaṁ cha grâmakaṁ varaṁ [|| 113*]
227 **Allikuḍi**-mahâśailât=prâchîm=âśâm=upâśritaṁ | **Peṁnelûru**-varagrâmâ(ma)-ta-
228 ṭâk-âṁtapparâśurâ(?) |(||) [114*] Saṁprâptaṁ dakshiṇâm=âśâ[ṁ*] **Chaṁdramauḷi**-taṭâka-
229 taḥ | [4]**Amaṇpâkâpteṁnallûru**-grâmâ(ma)-mârgâch=cha paśchimaṁ |(||) [115*] **Chêḷekâṭu**-taṭâkâṁ(kâ)-

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[1] Read *-stha-*.

[2] [*Nâchyâḥ* is the Sanskṛit Genitive of the Tamiḻ substantive *nâchchi* (used generally in the honorific plural *nâchchiyâr*), 'a goddess.'— E. H.]

[3] This *śrî* should have been omitted.

[4] Read *Amaṇpâkât=Peṁnallûru-*.

230 ch=cha samprâptaṁ diśam=uttarâṁ | grâmaṁ **Kôḷpâka**-nâmânaṁ pratîtaṁ cha ma-
231 nôharaṁ |(||) [116*] Sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samaṁtataḥ |
232 nidhi-nikshêpa-pâshâṇa-siddha-sâddhya-jal-ânvitaṁ || [117*]

Sixth Plate; First Side.

233 Akshiṇy-âgâmi-saṁyukta[ṁ*] dêva-bhôgyaṁ sa-bhûruhaṁ | vâpî-kûpa-taṭâ-
234 kaiś=cha kaśchchh(chchh)-ârâmaiś=cha saṁyutaṁ |(||) [118*] **Râmânuja**-munîṁdrêṇa bhôgyam=â-chaṁdra-tâ-
235 rakaṁ |(||) [119*] Dhûpa-dîpa-sudhâhâra-nân-âpûpa-nivêdanaiḥ | nânâ-pushpô-
236 pahâraiś=cha naika-dîpa-pradîpanaiḥ |(||) [120*] Nṛitta-gîta-mahâvâdya-chchha[t*]tra-
237 châmara-vaibhavaiḥ | nitya-naimittik-Ânaṁtapûjâṁ karttuṁ viśêshataḥ |(||) [121*]
238 Praty-abdaṁ Tiru-nakshatrê tasya j(ch)=ôtsava-saṁpadaṁ(dê) | prati-saṁva-
239 tsaraṁ ch=âpi rathôtsava-samṛiddhayê |(||) [122*] Aṁnaṁ[1] nivêditaṁ sarvaṁ[2] rasai[sh=sha]-
240 dbhi(ḍbhi)s=samanvitaṁ | śrî-**Râmânujakûṭê**=smin viśâlê parika-
241 lpitê |(||) [123*] [3][Sa-strî]-bâlaka-vṛiddhêbhyâḥ kshudhitêbhyô viśêshataḥ | Vaishṇavêbhyô
242 dvijâtibhyaḥ prâ(pra)dâtuṁ prati-vâsaraṁ |(||) [124*] [4]Bhû-kalpaśâkhî prathit-**Âṛa**-
243 **vîṭi-Bukka**-kshamâpô=jani puṇya-śîlaḥ | **Ballâṁbikâ** tasya babhûva
244 patnî Puraṁda[ra*]sy=êva Pulôma-kaṁ(ka)nyâ |(||) [125*] Jajñê[5] tataś=śrî-vara-**[Râma*]râ**-
245 jô vijñêya-śîlô vibudh-âdhipânâṁ | Lakshmîr=iv=Âṁbhôruha-
246 lôchanasya **Lla(la)kkâṁbik**=âmushâ(shya) mahishy=alâsît |(||) [126*] [6]Puṇyair=agaṇyaiḥ **Peda**-
247 **Koṁḍarâjaḥ** purâ-kṛitê(tai)r=asya vibhôs=sutô=bhût | **Koṁḍâṁbikâ** tasya
248 manô-nukûlâ [7]guṇ-ômnat=âsît=kula-dharmapatnî |(||) [127*] Kulâdri-sârô=
249 sya guru-pratâpaḥ **Kônêṭirâjaḥ** [8]prathitas=sutô=bhût | dharmêṇa yaṁ Dha-
250 rmajam=âmanaṁdi(ti) Manuṁ cha nityâ nipuṇâ(ṇaṁ) mahatyô(tyâ) |(||) [128*] [9]Day-âṁbudhê-
251 r=abhût=tasya dêvî **Tirumalâṁbikâ** | Naḷasya Damayaṁt=îva na-
252 vya-châritra-bhûshitâ[10] [|| 129*] [11]Asmânrupâd=**Au[bha]ḷarâja**-varyô Rabhûdvi-[12]
253 haḥ Paṅ[k*]tirathâd=iv=âsît | sthir[ô]daya-śrî-sthagit-ôrupuṇya(ṇyô ?)
254 jan-êsh[ṭ?]a-darsha(rśa)ḥ sphuritâji-haritaḥ[13] |(||) [130*] Tasy=ânujô râjati **Koṁḍa**-
255 **râjaḥ** prakhyâta-śauryô Bharat-ôpamânaḥ | sad=âgrajanma-prathamânu(na)-
256 bhaktis=sa[t*]tv-âchitas=Sârasanâbha-mûrttiḥ |(||) [131*] Yasy=ânujanmâ vara-**Tiṁ**-

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[1] Read *annaṁ*.

[2] What is engraved looks like *tsarvaṁ*.

[3] The reading of the first *akshara* (*sa*) is doubtful; the *akshara* looks as if the engraver had first engraved *strî*.

[4] Metre: Upajâti.

[5] Metre: Indravajrâ.

[6] Metre of verses 127 and 128: Upajâti.

[7] Read *guṇ-ônnat=*.

[8] Originally *prathitô* was engraved.

[9] Metre: Ślôka (Anushṭubh).

[10] Perhaps the word actually engraved is *-bhûshitaṁ* |.

[11] Metre of verses 130-133: Upajâti. Read *asmân=nṛipâd=*.

[12] Read *Raghûdva-*.

[13] Read *sphuritâsi-hastaḥ*.

Sixth Plate; Second Side.

257 **marâjô** yaśônidhi[r=*]Lakshmaṇa-châru-mûrttiḥ | jyâghôsha-dûrîkṛita-mê-
258 ghanâdaḥ kurvan=sumitr-âśaya-harsham=iṁdhê[1] [|| 132*] Prakhyâta-Sa(śa)trughna-parâkrama-
259 śrî[ḥ*] śrî-**Raṁgarâjô**=varajô yadîyaḥ | śu(su)bâhu-shô(śô)bhî madhur-ânubhâvaḥ ku-
260 rvan=sumitr-âśaya-harsham=iṁdhê [|| 133*] Yasya[2] viśrâṇana-guṇaṁ labdhu-kâmâ-
261 s=sura-drumâḥ [|*] tapasyaṁti jaṭâvaṁtas=suparvataṭinî-taṭê |(||) [134*] Hira-
262 ṇya-kaśipu-kshêtra-dâna-sâṁ(saṁ)varddhit-âdaraḥ [|*] Nṛisiṁha-bhâvam=ayatê
263 siṁha-saṁhananô hi yaḥ |(||) [135*] Sa-kaṁpa-svêda-rômâṁchâs=samarê na(ma)karâṁ-
264 kitâḥ | [3]yasy=âdhis-suratâs=satyaṁ śatravô bhîravô=bhavan |(||) [136*] A-
265 kshôbhya-hṛidayasy=âpi yêna kên=âpi bhûbhṛitâṁ(tâ) | du(dṛi)shṭaṁ sâmudrikaṁ[4]
266 chihnaṁ yasy=âṁgê sa[t*]tva-śâlinaḥ |(||) [137*] Anêna dharma-śîlêna Haribhakt-â-
267 nuka[m*]pinâ [|] Kamaḷâvallabh-âś[r*]âṁtakai[ṁ*]kary-âsakta-chêtasâ |(||) [138*] Naktaṁ-
268 div-âṁna-dânêna[5] Nâbhâga-nibha-kîrttinâ | naralôkanar-âkâra-
269 nâkanâyaka-śâkhinâ |(||) [139*] Nîtiśâstra-viśêsh-ârtha-nîraj-ôllâsa-bhâ-
270 nunâ | **Koṁḍarâja**-nṛipâlêna guṇaratna-payôdhinâ |(||) [140*] Vijñâpitasya
271 vinayâd=vimata-ddhvâṁta-bhâsvataḥ | prâjya-**Karṇâṭarâjya**-śrî-sthâpanâ-
272 chârya-viśrutêḥ |(||) [141*] Śrî-**Raṁgarâja**-bhûpâla-chirapuṇyaphal-âtmanaḥ |
273 sâhitya-rasa-sâṁmrâjya-bhôga-Bhôjamahîbhujaḥ[6] |(||) [142*] Sômavaṁś-âva-
274 taṁsasya Sutrâma-sama-têjasaḥ | satyavâg-Râmachaṁdrasya śaraṇâgata-
275 rakshita(ṇa)ḥ |(||) [143*] Âtrêya-gôtr-âlaṁkâramaṇêr=Manu-naya-sthitêḥ | aṁtemba-
276 ra-gaṁḍasya[7] Haribhakt-âgrayâyinaḥ |(||) [144*] [8]Nahush-ôpamasya nânâvarṇa-śrî-
277 maṁḍalîka-gaṁḍasya | êbirudu-râya-râhuta-vêsy(śy)-aikabhujaṁga-bi-
278 ruda-bharitasya [|| 145*] Vikhyâtabiruda-maṇi(nni)ya-vibhâḷa-lîlasya vija-
279 ya-śîlasya | viśvaṁbharâ-bhṛiti-sphuṭa-viśruta-Dharaṇîvarâha-
280 birudasya |(||) [146*] [9]Vinay-audârya-gâṁbhîrya-vikram-âvâsa-vêśmanaḥ | vîra-

Seventh Plate.

281 śrî-**Râmarâjasya** vijñaptim=anupâlayan |(||) [147*] Parîtaḥ prayataiḥ sni-
282 gdhaiḥ purôhita-purôgamaiḥ | vividhair=vibudhaiś=śrautapathikai-
283 r=adhikair=girâ |(||) [148*] **Sadâśiva-mahârâyô** mânanîyô mana-

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[1] In *Ind. Ant.* Vol. XIII. p. 129, Plate ii. *b*, line 8, this verse ends with *-harsha-pôshaṁ*. The words *mêghanâda* and *sumitrâ* have also to be taken as proper names.

[2] Metre of verses 134-144: Ślôka (Anushṭubh). I take *yasya* and the relatives in the following verses to refer to *anêna* in verse 138.

[3] Read =*dvis-suratâs*=. I take the word *makarâṁkitâḥ* to mean both 'full of love' and 'made to move round by the (*makara*) array of his troops.'

[4] This word is derived both from *samudra*, 'the sea' (which *is kshôbhya*), and from *sâmudra*, 'a mark on the body, indicative here of good fortune.'

[5] Read *-ânna-dânêna*. The following word is perhaps *Nâbhôga-* in the original.

[6] Read *-sâmrâjya-*.

[7] This Pâda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *birud-aṁtembara-gaṁḍasya*.

[8] Metre of verses 145 and 146: Gîti.

[9] Metre of verses 147-149: Ślôka (Anushṭubh).

284 svinâṁ | sahiraṇya-payôdhârâ-pûrvakaṁ dattavân=mudâ || [149*]
285 [1]Sarasa-**Sadâśivarâya**-kshitipati-varyasya kîrtti-dhuryasya [|*] sâ(śâ)-
286 sanam=idaṁ sa(śa)râsana-Dâsa(śa)rathêr=amita-hêna(ma)-dâna-rathê(yê)ḥ | (||) [150*] [2]Mṛida(du)-pa-
287 dam=iti tâṁ(tâ)mra-śâsan-ârthaṁ mahita-**Sadâśivarâya**-śâsanêna [|*]
288 abhaṇad=anuguṇaṁ vachô-mahimnâ sarasatarêṇa Sabhâpati-Sva-
289 yaṁbhûḥ |(||) [151*] [3]**Sadâśiva-mahârâya**-śâsanâd=Vîraṇ-âtmajaḥ | tva-
290 shṭâ śrî-Vîraṇâchâryô vyalikhat=tâṁ(tâ)mra-śâsanaṁ |(||) [152*] Dâna-pâla-
291 nayôr=madhyê dânâch=chhrêyô=nupâlanaṁ | dânâ[t*]=svargam=avâpnôti pâ-
292 lanâd=achyutaṁ padaṁ |(||) [153*] Sva-dattâ[d=*] dviguṇaṁ(ṇa-)puṇyaṁ para-datt-ânupâlanaṁ [|*]
293 para-datt-âpahârêṇa sva-dattaṁ nispha(shpha)laṁ bhavêt |(||) [154*] Sva-dattâṁ para-
294 dattâṁ vâ yô harêta vasuṁdharâṁ | [4]shashṭhir=varsha-sahasrâṇi vishṭhâ-
295 yâṁ jâyatê krimiḥ |(||) [155*] Êk=aiva bhaginî lôkê sarvêshâm=êva bhûbhu-
296 jâṁ | na bhôjyâ(gyâ) na kara-grâhyâ dêva-dattâ vasuṁdharâ |(||) [156*] Sâmânyô=[5]
297 yaṁ dharma-sêtur=nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhis=(dbhiḥ |) sarvâ-
298 n=êtân=bhâvinaḥ pârtthiv-êṁdrân=bhûyô bhûyô yâchatê Râmachaṁdraḥ || [157*] Śrî ||
299 Śrî-Virûpâksha [||*]

No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Śravaṇa-Belgoḷa*, published in 1889.[6] From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabâhu, Chandragupta, and Śravaṇa-Belgoḷa," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.[7]

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[1] Metre: Gîti.
[2] Metre: Pushpitâgrâ.
[3] Metre of verses 152-156: Ślôka (Anushṭubh).
[4] Read *shashṭiṁ varsha-*.
[5] Metre: Śâlinî.
[6] The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palæographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.
[7] There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

Śravaṇa-Beḷgoḷa is a village between two hills in the Channarâyapaṭṇa tâlukâ of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pârśvanâtha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of **Kaṭavapra.**

The **writing** covers a space of about 15′ 6″ broad by 4′ 8″ high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *aksharas*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.— The **characters** belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrî* of *śrîmad*, line 1, is seven inches high.— The **language** is Sanskṛit. There are verses in lines 1 and 2.— In respect of **orthography**, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-âbhyâgata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the **inscription,** it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,— evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Râjâvalî-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,[1] which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśôka,— and standing to the effect that Bhadrabâhu I., the last of the Jain *Śruta-Kêvalins*, died at Śravaṇa-Beḷgoḷa, tended in his last moments by the great king Chandragupta, the grandfather of Aśôka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.[2] It is sufficient here to say what the contents of the record

[1] It seems likely (see *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. p. 5, note 5) that the account in the *Râjâvalî-kathe* may be based on a "well-known" Sanskṛit work by Ratnanandin, entitled *Bhadrabâhucharita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabâhucharita* (see *ibid.* p. 10, note 4) as placing the establishment of the Śvêtâmbara community in Vikrama-Saṁvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gatê 'shṭânâm* instead of *gatê 'bdânâm*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lôkapâla of Vallabhî (*sic*) in Surâshṭra.

[2] Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *ârshêṇ=aiva*, as I then thought, but *kramêṇ=aiva*; and (2) line 8 does not speak of Prabhâchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhâchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśôka, with Śravaṇa-Beḷgoḷa.— In his *Epigraphia Carnatáca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Râjâvalî-kathe*.— In this reply, he has called in question, generally, the authority of the Jain *paṭṭâvalîs* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindûs, otherwise than in epigraphic records and in the *praśastis* of their doctrinal books; that I am aware of no *primâ-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Râjâvalî-kathe*.— As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of **Vardhamâna,** the last of the Jain *Tîrthaṁkaras* (died, B. C. 543, or thereabouts),— otherwise called **Mahâvîra** (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at **Viśâlâ,** *i.e.* **Ujjain.** The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prâptavân* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, **the succession of Jain teachers who came after Vardhamâna.** It names first his *Gaṇadhara* Gautama, one of the three *Kêvalins.* Naming also the other two *Kêvalins,* it calls them **Lôhârya,** the "veritable disciple" (of Vardhamâna), and **Jambu:** the latter is the Jambûsvâmin of the usual list:[1] the former name, Lôhârya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.[2] Next, it names four of the five *Śruta-Kêvalins,*— **Vishṇudêva** (=Vishṇunandin of the usual nomenclature), **Aparâjita, Gôvardhana,** and **Bhadrabâhu I.** (died somewhere about B.C. 380). Then it mentions seven of the eleven *Daśapûrvadhârins,*— **Viśâkha, Prôshṭhila, Kṛittikârya** (the usual name is Kshatriyâchârya), **Jayanâman** (usually called Jayasênâchârya), **Siddhârtha, Dhṛitishêṇa,** and **Buddhila** (= Buddhiliṅgâchârya; died about B.C. 230). And finally it names a person, **Bhadrabâhusvâmin,** who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the Minor-*Aṅgin* **Bhadrabâhu II.,** who, according to the *paṭṭâvalîs,* became pontiff in B.C. 53. This person, it says, at **Ujjain,** announced a period of difficulty[3] that should last twelve years. And in consequence of this announcement, it continues, **the entire saṁgha or community left Northern India and came to the South,** and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

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it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhâchandrêṇ=âm=âvani, etc.*: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravaṇa-Beḷgoḷa,* p. 115, note 7).— "The construction is stated to be *Prabhâchandrêṇa + amâ + avanitala etc.,* [amâ saha-samîpê cha—*Amara-Kôśa.*]" And I do not see in this any hint of a recognition of the true reading,— *Prabhâchandrô nâm=âvanitala, etc.* But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Guptigupta— (for this person, see page 26 below)— has not "leaked out" anywhere else than in the *paṭṭâvalîs,* and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kaḍab grant, which purports to be dated in A.D. 813 in the reign of the Râshṭrakûṭa king Gôvinda III., and which expressly mentions the "*Guptigupta-muni-vṛinda* or body of saints (*i. e.* community) of Guptigupta" (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravaṇa-Beḷgoḷa,* No. 105), which apparently describes him as establishing a four-fold division of the *saṁgha.*

[1] See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭâvalîs* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.,* which, however, I have not at hand for reference.

[2] It seems just possible, however, that it is the name, misplaced, of the Minor-*Aṅgin* Lôhâchârya I., who came next after Bhadrabâhu II. (see, *e.g., Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

[3] See page 28 below, note 3.

country round Śravaṇa-Beḷgoḷa. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; *viz.* that, "on this mountain named Kaṭavapra," *i.e.* on the Chandragiri hill at Śravaṇa-Beḷgoḷa, where the record is, an *Âchârya* named Prabhâchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palæographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palæographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Âchârya* Prabhâchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhâchandra,— author of the *Pramêyakamalamârtaṇḍa* and *Nyâyakumudachandrôdaya*,— whose merits are praised by, among others, Jinasêna, the preceptor of the Râshṭrakûṭa king Amôghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhâchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartṛihari and Kumârila," in the *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskṛit author Bhartṛihari died in A.D. 650 (*loc. cit.* p. 213). Kumârila quotes Bhartṛihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.[1] Prabhâchandra quotes Bhartṛihari, and mentions Kumârila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasêna mentions Prabhâchandra in his *Âdi-Purâṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivaṁśa*, finished in A.D. 783-84, Jinasêna must have been very young (p. 224). He himself shews that he lived on into the reign of Amôghavarsha I., by mentioning that king with the paramount title of *Paramêśvara* in the colophon of his *Pârśvâbhyudaya*, the composition of which Mr. Pathak refers to the early part of Amôghavarsha's reign (pp. 224, 225). And he did not live to finish his *Âdi-Purâṇa* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasêna is mentioned in the *Jayadhavalaṭîkâ*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date[2] of the *Âdi-Purâṇa*, and as the latest admissible date for Prabhâchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhâchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadêva, or Akalaṅkachandra, who also is mentioned in the *Âdi-Purâṇa*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanêmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Râshṭrakûṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhâchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Beḷgoḷa epitaph, which

[1] Mr. Pathak concludes that "Kumârila must have flourished in the first half of the eighth century" (p. 216).

[2] Mr. Pathak considers that we thus obtain "the date" of the *Âdi-Purâṇa*. This, however, is a *non-sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanêmidatta, is by reference to a verse in the *Kathâkôśa*, which, with a correction, stated by him, of *Bharatê* for *bhavati*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — "Here, indeed, in (*the land of*) Bharata, at the excellent city named Mânyakhêṭa, there was a king named Śubhatuṅga; his councillor was Purushôttama." Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mânyakhêṭa was commenced in the time of Gôvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatuṅga of the verse in question is at any rate not Kṛishṇa I. And, plainly, even if Brahmanêmidatta says anything more explicit, the opinion of this "modern writer" must be rejected in favour of the palæographic evidence. The Śravaṇa-Beḷgoḷa epitaph, and the death of Prabhâchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, "the initial fact of the Digambara tradition."[1] It established the separate existence of the Digambara and the Śvêtâmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihoḷe in the Bijâpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Aṅgin* Bhadrabâhu II. became pontiff, which was in B.C. 53 according to the *paṭṭâvalîs* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.[2] As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,[3] that the migration to the South, due to a severe famine in Behâr, the original home of the undivided Jain community, took place under Bhadrabâhu II. himself. And, if this is the case,— if Bhadrabâhu II. did come in person to Southern India,— we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravaṇa-Beḷgoḷa was marked by the impress of the feet of Bhadrabâhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabâhu in question is, not the *Śruta-Kêvalin* Bhadrabâhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Aṅgin* Bhadrabâhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśâkhâchârya,[4] the disciple, and in B.C. 39 or 31 the successor, of Bhadrabâhu II.

TEXT.[5]

1 Ôm Ôm Siddham Ôm Ôm Svasti[6] [||*] Jitam[7]=bhagavatâ śrîmad-dharmma-tî[r]ttha-[vi]dhâyinâ Varddhamânêna samprâpta-siddhi-saukhy-âmṛit-

[1] A literary mention of it is to be found in the *Upasargakêvaligaḷa-kathe*,— "the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one" (*Ind. Ant.* Vol. XII. p. 99).

[2] See *Ind. Ant.* Vol. XX. pp. 359, 360.

[3] See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Uvâsagadasâô* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

[4] See *Ind. Ant.* Vol. XXI. p. 350.— For local references to him, in Mysore, see page 23 above, note 2.

[5] From the ink-impressions.

[6] In each case, the *ôm* is represented by a plain symbol: two of them stand before line 8; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

[7] Metre: Ślôka (Anushṭubh); and in the following three verses.



âtmanâ [||*] **Lôk-âlôka-day[1]-âdhâr[â] vastu sthâsnu charishṇu cha** [|*] **sach-[ch*]id[2]-âlôka-śaktiḥ svâ vyaśnutê yasya kêvalâ** [||*]

2 Jagaty=achintya-mâhâtmya[ṁ] pûj-âtiśaya[m=îyusha]ḥ[3] [|*] tîrtthakṛin-nâma-puṇy-augha-mah-ârhantya(ttya)m=upêyushaḥ [||*] Tad=anu śrî-**Viśâl[â]y[â]m(ṁ)** jayaty=adya jagad-dhitam [|*] tasya śâsanam=avyâjam pravâdi-mata-śâsanam [||*]

3 Atha khalu sakala-jagad-udaya-karaṇ-ôdit[ê nira]tiśaya[4]-guṇ-âspadîbhûta-parama-Jina-śâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-sahasra-mahâ(ha)ti **Mahâvîra**-savitari parinirvṛitê

4 bhagavat-paramarshi-**Gautama**-gaṇadhara-sâkshâchchhishya[5]-**Lôhâryya-Jambu-Vishṇu-dêv-Âparâjita-Gôvard[dh]ana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kṛittikâryya**[6]-**Jayanâma-Siddhârttha-Dhṛitishêṇa-Buddhil**-âdi-guru-paramparîṇa-kkram-âbhyâgata-

5 mahâpurusha-santati-samavadyôtit-ânvay[ê][7] **Bhadrabâhusvâminâ Ujjayanyâm**=ashṭâṅga-mahâ-n[i]mitta-tat[t*]va-jñêna traikâlya-darśinâ nimittêna dvâdaśa-saṁvatsara-kâla-vaishamyam=upalabhya kathitê **sarvvas=saṅgha uttarâpathâd=dakshiṇâ-**

6 **patham=prasthitaḥ** kramêṇ[8]=aiva janapadam=anêka-grâma-śata-saṁkhya[ṁ] mudita-jana-dhana-kanaka-sasya-gô-mahish-âj-âvi-kula-samâkîrṇṇam=prâptavân=Ataḥ âchâryyaḥ **Prabhâchandrô** nâm=âvanitala[9]-lalâma-bhûtê=th=âsmin=**Kaṭavapra**-nâma-

7 k-ôpalakshitê vividha-taruvara-kusuma-phal-[âva]lî-virachanâ-śabala-vipula-sajala-jalada-nivaha-[n]îl-ôpala-talê varâha-dvîpi-vyâghra-ṛksha-tarakshu-vyâḷa-mṛiga-kul-ôpachit-ôpatyak[ê] kandara-darî-mahâguhâ-

8 gahan-[â]bhôgavati samuttuṅga-śṛiṅgê śikha[r]iṇi jîvita-śêsham=alpatara-k[â]lam=ava[b]uddhy=â[tma]naḥ[10] sucharita-tapas-samâdhim=ârâdhayitum=âpṛichchhya nir-avaśêshêṇa saṅghaṁ visṛijya śishyêṇ=aikêna pṛithulatar-âstîrṇṇa-

9 talâsu śilâsu śîtalâsu sva-dêhaṁ saṁnyasy=ârâdhitavân [|*] **Kramêṇa** sapta-śatam=ṛishîṇâm=ârâdhitam=iti [||*] Jayatu Jina-śâsanam=iti Ôm[11] [||*]

TRANSLATION.

Ôm! Ôm! Perfection has been attained! Ôm! Ôm! Hail! Victory has been achieved by the divine **Vardhamâna**, the establisher of the sacred objects of the holy religion, who

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[1] Mr. Rice read °*dvay*; and has shewn the *v* in his lithograph. But I think that the marks below the *d* are not intentional.

[2] Mr. Rice has shewn the second *ch* in his lithograph. But there is no indication of it in any of the ink-impressions.

[3] The *aksharas* between *ya* and *ḥ* are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

[4] The *aksharas nira* are not shewn at all in Mr. Rice's lithograph or text; in both, the reading is °*ôdit-âtiśaya*°. But there is a distinct space, which requires to be filled up, between the *ta* and the *ti*. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

[5] The reading here is perfectly distinct.

[6] Here, again, the reading is perfectly distinct.

[7] I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read °*ânvaya*, and to take it in composition with the following word. But there seems to be a plain indication that °*ânvayê* was written.

[8] The impressions last received make the real reading here quite clear.— A comparison of *kramêṇa*, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, [*kramêṇ=aiva* came to be turned into *ârshêṇ=aiva*,— or, to be exact, into *ashêṇ=aiva*.

[9] The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading— *Prabhâchandrêṇ=am=âvanitala*°,— is one which is not supported by any use of *amâ* that has been traced in Sanskṛit literature, and would have to be amended if it existed. But it is actually non-existent.

[10] The word which follows this in the original, is *sucharita*; not *suchakitaḥ*, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of *âdhvanaḥ* here,— shewn also in his lithograph,— is unsuitable and meaningless. The *â* and the *naḥ* are distinct. The middle syllable, where he shews *dhva* as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as *tma*, I make a word which at any rate gives good sense.

[11] Here, again, the *ôm* is expressed by a plain symbol.

(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,— he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tîrthaṁkara*,— pervades both inanimate and animate nature! And further, victorious even to-day, at the famous (city of) **Viśâlâ**, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants!

(Line 3)— Now, indeed, after the complete setting of the sun, **Mahâvîra**, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by[1] a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,— in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Gaṇadhara* **Gautama**, and the veritable disciple **Lôhârya, and Jambu, Vishṇudêva, Aparâjita, Gôvardhana, Bhadrabâhu, Viśâkha, Prôshṭhila, Kṛittikârya, Jayanâman, Siddhârtha, Dhṛitishêṇa, Buddhila,** and other teachers,— by **Bhadrabâhusvâmin**, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at **Ujjayanî**,[2] (*that there was to be*) difficulty,[3] lasting for the time of twelve years; and, thereupon, **the entire community set out from the North to the South**, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of **Kaṭavapra**,— the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer; which abounds all round with valleys, glens, great caverns, and impenetrable places; (*and*) which has a very lofty summit,— an *Âchârya*, **Prabhâchandra** by name,— having perceived that the remainder of his life would be of but very short duration,— with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (*for him*) by a solitary disciple; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina! Ôm!

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[1] *Mahati*; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *mâna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

[2] *Ujjayanyâm*, line 5, seems to construe best in connection with *upalabhya kathitê*. If it is preferred to take it in connection with °*jñâna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,— leaving unspecified the place where he pronounced the prediction, but without any essential difference.— Ujjain is in Mâlwa. And the more general consensus of tradition locates the pontiffship of Bhadrabâhu in Mâlwa,—at a place named Bhadalpur, Bhaddalpûrî, or Bhâḍalpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

[3] *Vaishamya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behâr (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

No. 3.— UDAYPUR INSCRIPTION OF APARAJITA;

[VIKRAMA-]SAMVAT 718.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mêwâḍ in Râjputâna, and is now in the Victoria Hall of the city of **Udaypur.** I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1′ 6½″ broad by 10½″ high, and is in a perfect state of preservation. The **size of the letters** is between 5/16″ and ⅜″. The **characters** belong to the northern class of alphabets. They are similar to those of the Jhâlrâpâṭan inscription[1] of Durgagaṇa of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison *e.g.* of the signs for *ka, ja, ṭa, na* and *va* of both records; and the more antique style of writing of the present inscription is apparent also *e.g.* from the almost square form of the sign for *b* (*e.g.* in *baddha*, l. 3, and *bâlâ*, l. 7), from the shape of the sign for *ñ* (in *anurañjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-kṛit*, l. 4, and the final *m* in *barhiṇânâm* and *saṁnivishṭam*, l. 9.[2] But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, *i.e.* some time in A.D. 660 or 661; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves— and this I consider to be the most valuable point in the whole inscription— that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *svachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used *e.g.* in the Nâgârjunî hill cave inscriptions of Anantavarman;[3] and 30 times its form resembles the sign for *y* which we find *e.g.* in line 3 and towards the end of line 9 of the Jaunpur

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[1] See the Plate in *Ind. Ant.* Vol. V. p. 180.

[2] Compare the final *t* on the one hand *e.g.* with the final *t* in lines 13 and 17 of the Mandasôr inscription of Mâlava-Saṁvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kaṇaswa inscription of Mâlava-Saṁvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m e.g.* with the final *m* towards the end of line 1 of the same Mandasôr inscription, and that in line 13 of the Jhâlrâpâṭan inscription of Durgagaṇa.

[3] *Gupta Inscr.* Plate xxxi.

inscription of Îśvaravarman,[1] but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.[2]— As regards the representation of the medial vowels, it may be noted that *â*, *i*, *î*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial â, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *î*, which occurs 26 times, 20 times; *ô*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ê* and *ai*, which together occur 40 times, are, with a single exception[3] in the case of *ê*, always written above the sign of the consonant.— The **language** of the inscription is Sanskṛit, and, excepting the words *ôṁ namaḥ* at the beginning, and the date and the words *namaḥ Puruśôtamâyaḥ* at the end, the text is in verse. As regards **orthography**, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bâla*, ll. 7 and 11, *abdhi*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *vvandhakî*, l. 6, and *vrahmachâriṇaḥ*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-âdhikêśu* and *Puruśôtamâyaḥ*, l. 12; *th* instead of *ṭh* in *kuthârâḥ*, l. 2; *ṛi* instead of *ri* in *tṛilôkyâm*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Mâgraśîrsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrêṇa*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kâlê* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛishṇa, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious **Guhila** family there was a king (*râjâ*), named **Aparâjita**,[4] who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of **Śiva**, the *Mahârâja* **Varâhasiṁha**, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varâhasiṁha, in verses 6-8 records that his wife, **Yaśômatî**, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy of Kaiṭabha.' And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dâmôdara, the son of Brahmachârin and grandson of Dâmôdara, and engraved by Yaśôbhaṭa, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vâsudêva (Vishṇu-Kṛishṇa) was set up, or his temple inaugurated, **on the fifth of the bright half of Mârgaśîrsha in the year seven hundred and eighteen**; and the inscription closes with the words 'adoration to Purushôttama.'

The date of the inscription does not admit of verification. It must be referred to the Mâlava-Vikrama era, and would correspond, for Vikrama-Saṁvat 718 expired, to the 2nd November, A.D. 661.

[1] *ibid.* Plate xxxi. A.

[2] In the conjunct *ṅg* the sign for *ṅ* is everywhere, except in the word *bhujaṅga* in line 5, written above the line, *e.g.* in *taraṅgâṅga*, l. 8.

[3] In *namêru* in line 10, where, owing to the *akshara ntyu* immediately above *mê*, and to the superscript signs of the two *aksharas* which precede *mê*, there was no room for the superscript sign of *ê*.

[4] The name of Aparâjita does not occur in the list of the Guhila princes of Mêwâḍ, given in *Ind. Ant.* Vol. XVI. p. 346.

Udaypur Inscription of Aparajita.— [Vikrama-]Samvat 718.

W. GRIGGS, PHOTO-LITH.

SCALE ·45.

F. KIELHORN.

FROM A RUBBING BY MR. GAURISHANKAR HIRACHAND OJHA.

TEXT.[1]

1 Ôm[2] namaḥ [||*] Spṛishṭâ[3] vakshasi lîlayâ kararuhai[ḥ*] kâchit=kach-âkarshaṇâd=anyâ kâma-parêṇa pâda-patanaiḥ kaṇṭha-grahêṇ=âparâ | dhanyâs=tâ bhuvanê surêndra tanavô[4] yâḥ prâpitâ nirvṛitiṁ

2 smṛitv=ētthaṁ spṛihayanti gôpa-vanitâ yasmai sa pâyâd=Dhariḥ [|| 1 ||*] [5] Lakshmî-lîl-ôpadhânaṁ pralayajalanidhi-sthâyinô gaṇḍa-śailâ |[6] darpôdvṛitt-âsurêndra-drumagahanavana-chchhêda-dakshâḥ kuthâ(ṭhâ)râḥ [|*]

3 saṁsâr-âpâravâri-prasara-raya-samuttâraṇê baddha-kakshyâ |[6] dôrddaṇḍâḥ pântu Śaurês=tribhuvanabhavan-ôttambhana-stambha-bhûtâḥ [|| 2 ||*] Râjâ[7] śrî-Guhil-ânvay-âmala-payôrâśau sphurad-dîdhiti- |[8] dhvasta-dhvânta-samû-[9]

4 ha-dushṭa-sakala-vyâl-âvalêp-ântakṛit | śrîmân=ity=**Aparâjitaḥ** kshitibhṛitâm=abhyarchitô mûrdhabhir=[10] vṛitta-svachchhatay=aiva kaustubha-maṇir=jjâtô jagad-bhûshaṇaṁ || [3 ||*] [11] Śiv-âtmajô=khaṇḍita-śakti-

5 saṁpa- |[12] d=dhuryaḥ samâkrânta-bhujaṅgaśatru[ḥ*] | tên=Êndravat=Skanda iva praṇêtâ |[12] vṛitô mahârâja-**Varâhasiṁhaḥ** [|| 4 ||*] [13] Jana-gṛihîtam=api kshaya-varjitaṁ dhavalam=apy=anurañjita-bhûtalaṁ [|*] sthiram=api pra-

6 vikâsi diśô daśa bhramati yasya yaśô guṇa-vêshṭitaṁ[14] || [5 ||*] Tasya[15] nâma dadhatî yaśô-matî |[16] gêhinî praṇayinî **Yaśômatî** [|*] chittam=utpatha-gataṁ nirundhatî sâ babhûva vinayâd=Arundhatî ||[17] [6 ||*] Śrîr=vvandhakî[18]

7 Sthâṇu-ratâ cha Gaurî vaidhavya-duḥkh-ôpahatâ Ratiś=cha [|*] bâlâ tṛi(tri)lôkyâm=atul-ôpamânâ sîmantinînâṁ dhuri s=aiva jâtâ ||[19] [7 ||*] [20]Vilôky=âsau lakshmîṁ svanayana-nimêsha-pratisamâṁ vayô-vittaṁ raṅgat-tanutara-

8 taraṅg-âṅga-taralaṁ [|*] [21]taran=saṁsâr-âbdhiṁ vishama-vishaya-grâha-kalilaṁ sthiraṁ pôt-âkâraṁ bhavanam[22]=akarôt=Kaiṭabharipô[ḥ*][23] || [8 ||*] [24]Sûchîr=vvisphôṭayantaḥ sphuṭita-puṭa-rajô-dhûsarâḥ kêtakînâm=âdhunvantaḥ kalâpân=madakala-

9 vachasâṁ[25] nṛityatâṁ barhiṇânâmm[26] [|*] mêgh-âlîr=vvikshipantaḥ salilakaṇa-bhṛitô vâyavaḥ prâvṛishêṇyâ vânty=uchchair=yattra[27] tasmin=Puru(ra)-Naraka-ripôr=mmandiraṁ saṁnivishṭam || [9 ||*] Yâvad=bhânôḥ khurâgra-vraṇita-jalamu-

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[1] From rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.

[2] Expressed by a symbol.

[3] Metre: Śârdûlavikrîḍita.

[4] *Tanu* appears to be used here in the sense of *tanvî*, 'a slender or graceful woman.'

[5] Metre: Sragdharâ.

[6] These signs of punctuation are superfluous.

[7] Metre: Śârdûlavikrîḍita.

[8] This sign of punctuation is superfluous.

[9] What the author wishes to say is, I believe, *-dhvasta-dushṭa-dhvânta-samûha-*.

[10] The rubbings have °*bhiṣrvṛitta*°, but the sign of *visarga* appears to have been struck out.

[11] Metre: Upajâti.

[12] These signs of punctuation are superfluous.

[13] Metre: Drutavilambita.

[14] Originally *-vêshṭitaḥ* was engraved.

[15] Metre: Rathôddhatâ.

[16] This sign of punctuation is superfluous.

[17] This sign of punctuation is followed by two dots like the sign of *visarga*.

[18] Metre: Indravajrâ.— Read *Śrîr=bba*°.

[19] This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.

[20] Metre: Śikhariṇî.

[21] *Taran* either stands for *târayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *tarantî*, or rather *tarishyantî*.

[22] The *akshara na* was originally omitted and is engraved below the line.

[23] [Compare *bhav-âbdhi-taraṇê yad=yânapâttraṁ mahat* . . . . *Vishṇôr=idaṁ mandiraṁ*; *Ep. Ind.* Vol. I. p. 156 f.— E.H.]

[24] Metre of verses 9 and 10: Sragdharâ.

[25] Originally *vachîsâṁ* was engraved.

[26] Read °*nâṁ*.

[27] Supply *kâlê*; compare *Ind. Ant.* Vol. V. p. 181, verse 10; Vol. XIX. p. 58, line 12.

10 chas=tuṅga-raṅgâs=turaṅgâ yâvat=krâmarti(nti) pṛithvî-talam=atula-jalâ nô[1] samudrâ[ḥ*] samudrâ[ḥ |*] yâvan=Mêrôr=nnamêruprasava-surabhayô bhânti bhâgâḥ śubh-âgâ[ḥ*] Śaurêr=[ddh]âm=âstu tâvat=kṛitaniyama-namad-vipra-

11 siddhaṁ prasiddha[m*] || [10 ||*] Dâmôdarasya[2] pauttrêṇa sûnunâ Vra(bra)hmachâriṇaḥ [|*] nâmnâ Dâmôdârêṇ=aiva kṛitâ kâvya-viḍambanâ || [11 ||*] [3] Bâlên=Âjita-pauttrêṇa sphuṭâ Vatsasya sûnunâ [|*] Yaśôbhaṭêna [4]pûrv=êyam=utkîrṇṇâ

12 vikaṭ-âksharâ ||[5] [12 ||*] ۞ **Saṁvatsara-śatêshu saptasu(sv=) ashṭâdaś-âdhikêśu(shu) Mâgra(rga)śirsha-śuddha-pañchami**[6] pratishṭhâ Vâsudêvasya [||*] Namaḥ Puruśôtamâyaḥ[7] ||

No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

BY E. HULTZSCH, PH.D.

Piṭhâpuram, the residence of a Zamîndâr in the Gôdâvarî district, contains a Vaishṇava temple, named **Kunti-Mâdhava.** At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Châlukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.[8]

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Piṭhâpuram pillar. It is in a state of fair preservation almost throughout. The **alphabet** is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *î*; *th* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvâra*. The languages of the inscription are **Sanskṛit** and **Telugu.** It opens with 66 Sanskṛit verses, interrupted by two short clauses in Sanskṛit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskṛit prose; lines 155 ff. in a mixture of Sanskṛit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskṛit verses 67 to 70 are interrupted by two short sentences in Sanskṛit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskṛit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrî*.

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1 This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

2 Metre of verses 11 and 12: Ślôka (Anushṭubh).

3 Originally *bâlênôjita-* was engraved; but in the third *akshara* (*nô*) the superscript line, which turns *â* into *ô*, appears to have been struck out again.

4 Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhâlrâpâṭaṇ inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pûrvvâ*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

5 Here, again, this sign of punctuation is followed by two dots like the sign of *visarga.*

6 Read *-pañchamê* or *-pañchamyâm.*

7 Read *Purushôttamâya.*

8 *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim.*

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Mêsha-saṁkrânti*) of **Saka-Saṁvat 1108** (in numerical words, l. 136, and in figures, l. 139), the village of **Navakhaṇḍavâḍa** in the district (*vishaya*, ll. 148 and 151, or *dêśa*, l. 135) of **Prôlunâṇḍu** was granted to the temple which contains the inscription, by **Jâyâmbikâ** (v. 53), Jâyamâmbâ (v. 66), Jâyamadêvî (l. 143), or Jâyama-mahâdêvî (l. 150), the queen of **Goṅka III.** and mother of **Pṛithvîśvara.** This grant was communicated to the inhabitants of the district by her son Pṛithvîśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The **date** of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The **boundaries** of the village of Navakhaṇḍavâḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhâpuram that **Navakhaṇḍavâḍa** is close to Piṭhâpuram itself and is still in the possession of the Kuntî-Mâdhava temple. That the district of Prôlunâṇḍu included the country on the southern side of Piṭhâpuram, is proved by the inscriptions of the Bhâvanârâyaṇa temple at **Sarpavaram,** according to which Sarpavaram belonged to **Prôlunâṇḍu,** a subdivision of **Gaṅgagoṇḍa-Chôḍa-valanâṇḍu.**[1] The *Madras Survey Map* of the Piṭhâpuram Division shows, about 1½ mile E.S.E. of Piṭhâpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, **Ayyapillârya** (l. 168), and of the writer, Kaṇṭâchâri of Śrîpiṭhâpuram (l. 169).

The grant proper is preceded by a long account, in Sanskṛit verse, of the dynasty from which Pṛithvîśvara traced his descent, and which it may be convenient to call **the chiefs of Velanâṇḍu**; for, the Telugu genitive *Velanâṇṭi* is prefixed to the name of Pṛithvîśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Pṛithvîśvara's predecessors. **Velanâṇḍu** is twice mentioned in the Gaṇapêśvaram inscription of Gaṇapati.[2] According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the **Tsandavôlu** country.' This statement is confirmed by the Elavarṟu plates of the Eastern Châlukya king Amma II., according to which **Elavarṟu,** a village north of Tsandavôlu in the Rêpalle tâlukâ of the Kistna district, belonged to the district (*vishaya*) of Velanâṇḍu.[3] In an inscription at Drâkshârâma,[4] the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at **Sanadavrôlu** in Velanâṇḍu. This enables us to fix the modern Tsandavôlu, a name which closely resembles Sanadavrôlu, as the former capital of the chiefs of Velanâṇḍu.

Like the Reḍḍis of Koṇḍaviḍu,[5] the chiefs of Velanâṇḍu trace their descent from the **Chaturthânvaya,** *i.e.* the fourth or Śûdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasêna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishṭhira and ruled at Kîrtipura in Madhyadêśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kîrtivarman I. (v. 6); and that, after another interval, he was

[1] Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhâpuram. The Bhâvanârâyaṇa temple is in its inscriptions called Vîra-Chôḍa-Vinnagara, *i.e.* 'the Vishṇu temple of Vîra-Chôḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

[2] Above, Vol. III. No. 15, verses 17 and 34.

[3] *Ind. Ant.* Vol. XII. p. 91.

[4] No. 268 of 1893 in my *Annual Report* for 1893-94.

[5] See above, Vol. III. pp. 59 and 286.

followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kîrtivarman II.; his son, Raṇadurjaya II.; and his son, Kîrtivarman III. Regarding these statements it may be sufficient to say that the town of Kîrtipura is not known from other sources; that the name Kîrtivarman was probably taken over from the Western Châlukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kîrtivarman III. is said to have been **Malla I.**, who entered into an alliance with **Triṇêtra Pallava**, started for the conquest of the Dekhan, obtained possession of the **Shaṭsahasra** country,[1] and took up his residence at **Dhanadapura** (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayâditya in the latest inscriptions of the Eastern Châlukya dynasty, with this difference that, while Vijayâditya is said to have been defeated and killed in a battle with Trilôchana-Pallava,[2] Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇêtra Pallava. The same form of the legend appears to have been adopted by the chiefs of **Amarâvatî**, who bore the title of 'the lord of the Shaṭsahasra country on the southern (bank) of the river Kṛishṇaverṇâ, obtained through the favour of the glorious Triṇayana-Pallava.'[3] The Yenamadala inscription further shows that the Shaṭsahasra country,[4] *i.e.* 'the country (containing) Six-thousand (villages),' is identical with the district (*vishaya*) of **Konnâtavâḍi**, and that the capital of the latter was **Dhânyâṅkapura**, *i.e.* Amarâvatî in the Sattenapalle tâlukâ of the Kistna district. This close agreement between the Yenamadala and Piṭhâpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhânyâṅkapura, the old name of Amarâvatî.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, **Kuḍyavarman II.**, was a contemporary of the **(Eastern) Châlukya** king **Vimalâditya** (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) **Gudravâra**' (v. 18). On a former occasion,[5] I suggested that the name of this district may be connected with the modern **Guḍivâḍa**, the head-quarters of a tâlukâ of the Kistna district. This is now made very probable by a Kâkatîya inscription on the right door-pillar of the Bhîmêśvara temple at Guḍivâḍa,[6] where Guḍivâḍa itself is stated to have belonged to (the district of) **Gudrâra**.

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[1] In an inscription at Drâkshârâma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title Triśatôttarashaṭsahasrâvanînâtha, *i.e.* 'the lord of the country of six-thousand and three-hundred (villages).'

[2] See the quotations, above, Vol. III. p. 286, note 2.

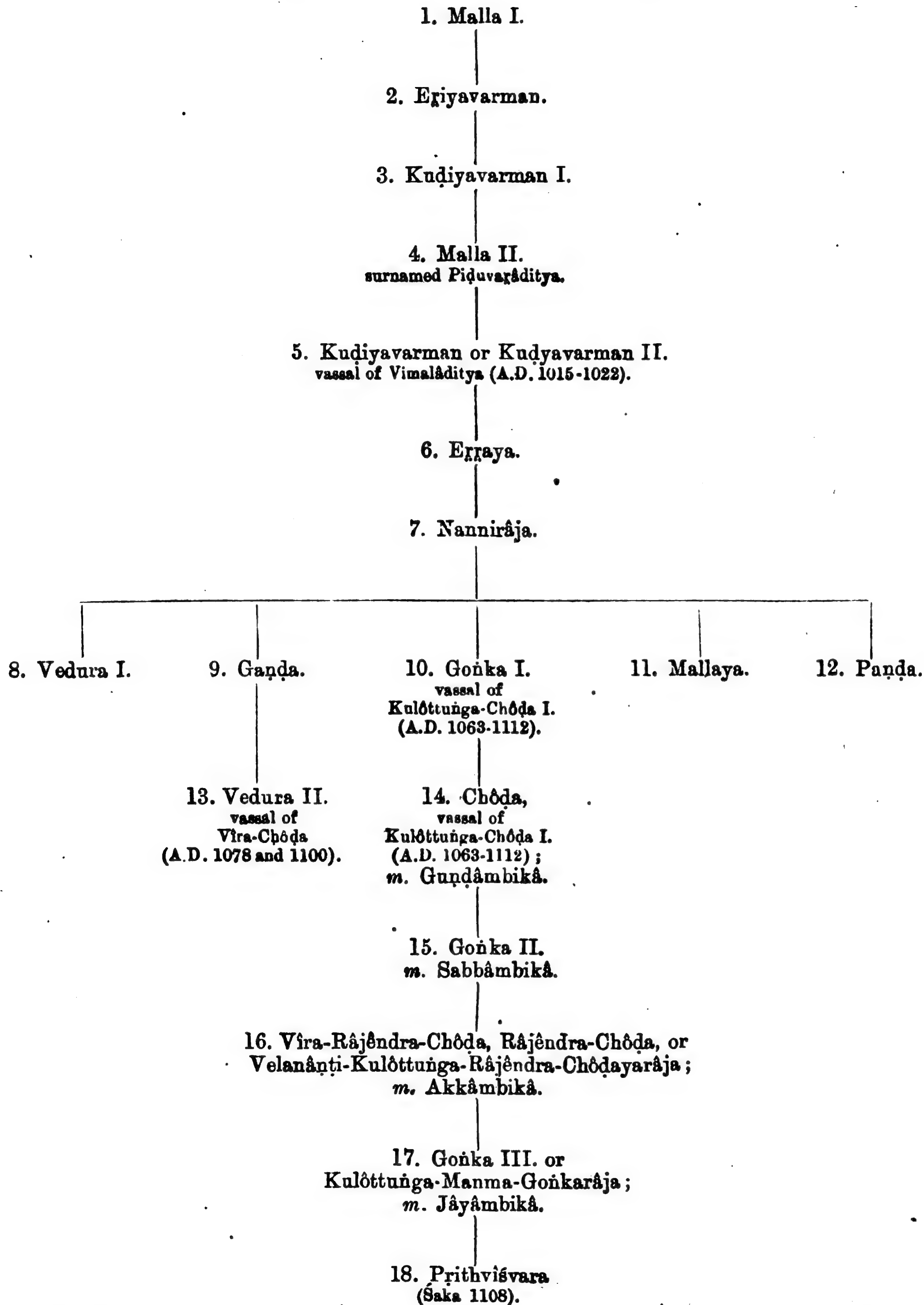
[3] See above, Vol. III. p. 95.

[4] Mr. H. Krishna Sastri contributes the following note :— "A certain class of Brâhmaṇas in the Telugu country are called Âravêlu-Niyôgins. According to the popular opinion, these Brâhmaṇas entered the Government service in the time of the Muḥammadan rule and called themselves Âravêlu-Niyôgins, *i.e.* 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brâhmaṇas, as Mulikinâḍuvâru (see above, Vol. III. p. 24), Śîrnâḍuvâru, Kâsalnâḍuvâru, Velnâḍuvâru, *etc.*, are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Âravêlu-Niyôgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Âravêlu, *i.e.* 'the Six-thousand,' would be identical with the Shaṭsahasra country of the inscriptions."

[5] *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

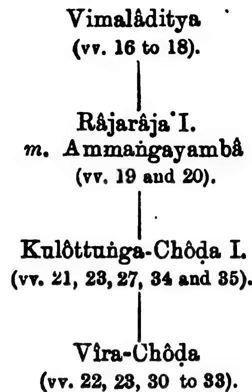
[6] No. 539 of 1893 in my *Annual Report* for 1893-94. According to No. 540, the ancient name of the Bhîmêśvara temple at Guḍivâḍa was Kundêśvara; see *ibid.* p. 5.

THE CHIEFS OF VELANANDU.



Before considering the descendants of Kuḍyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Châlukya kings who are mentioned in this inscription.

EASTERN CHALUKYAS.



Ammaṅgayambâ, the wife of Râjarâja I., is here called the daughter of **Râjêndra** of the **race of the Sun** (*Sûrya-kula*, v. 20). But we know from the Chellûr plates of Vîra-Chôḍa[1] that the full name of her father was Râjêndra-Chôḍa, *i.e.* the Chôḷa king Parakêsarivarman, *alias* **Râjêndra-Chôḷadêva I.**[2] The Piṭhâpuram inscription (v. 23) agrees with the Chellûr plates (v. 18) in stating that **Kulôttuṅga-Chôḍa I.** bestowed the country of **Vêṅgi** on his son **Vîra-Chôḍa.**

As stated above, Kuḍyavarman II. had been a vassal of the Eastern Châlukya king Vimalâditya. His great-grandson, **Goṅka I.**, occupied the same position during the reign of Vimalâditya's grandson, **Kulôttuṅga-Chôḍa I.**, under whose orders he is said to have ruled the **Andhra-maṇḍala** (v. 27), *i.e.* the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., **Vedura II.**, is stated to have won a battle against an unnamed **Pâṇḍya** king under orders of **Vîra-Chôḍa**, who conferred on him as a reward "one half of his throne" and the **Sindhuyugmântara-dêśa**, *i.e.* 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇâ and the Gôdâvarî, and the country between them must have formed a portion of the country of Vêṅgi or Vêṅgî, which Vîra-Chôḍa held from his father Kulôttuṅga-Chôḍa I. (vv. 23 and 30).

Immediately after we learn that **Kulôttuṅga-Chôḍa I.** adopted as son the cousin of Vedura II. and son of Goṅka I., named **Chôḍa**, and bestowed on him the country of **Vêṅgi**, which contained **Sixteen-thousand** (villages) (vv. 34 and 35). This change in the governorship of Vêṅgî can only have taken place between A.D. 1100, the latest available date of Vîra-Chôḍa,[3] and A.D. 1112, the year of the death of Kulôttuṅga-Chôḍa I.

Hereafter the inscription refers no more to the Eastern Châlukya kings. Chôḍa's son **Goṅka II.** is said to have placed a golden pinnacle on the temple of **Bhîmanâtha** (at Drâkshârâma) and to have ruled over all kings between **Kâḷahasti** (in the North Arcot district) and the **Mahêndra** mountain (in the Gañjâm district),[4] *i.e.* over the whole Telugu country (vv. 41 and 42).

The next king, Vîra-Râjêndra-Chôḍa (v. 44), **Râjêndra-Chôḍa** (v. 51), or (in Telugu) Velanâṇṭi-Kulôttuṅga-Râjêndra-Chôḍayarâja (l. 141 f.), is reported to have killed a certain

[1] *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.
[2] *See South-Indian Inscriptions*, Vol. II. p. 232.
[3] *Ind. Ant.* Vol. XX. p. 284.
[4] See above, Vol. III. p. 20, note 5.

Bhîma, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolleru** lake, which is mentioned in a copper-plate grant of Kulôttuṅga-Chôḍa II.[1] A certain **Bhîma of Kuḷam,** which is probably identical with the modern Ellore on the bank of the Kolleru lake, was put to flight by **Vikrama-Chôḷa.**[2] This Bhîma may have been a predecessor of the other Bhîma who is mentioned in the present inscription. Râjêndra-Chôḍa is further stated to have made valuable presents of gold and jewels to the temple of **Bhîmêśvara** or Bhîmanâtha at **Dâkshârâma**[3] (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) Kulôttuṅga-Manma-Goṅkarâja (l. 142 f.), took to wife **Jâyâmbikâ,** who belonged to the family of the chiefs of the **Parvatâpara-mahî,** *i.e.* 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of Śiva and Vishṇu at **Nâdeṇḍla** in the Narasarâvupêṭa tâlukâ of the Kistna district.[4] Like the chiefs of Velanâṇḍu, they belonged to the **Chaturthakula,** *i.e.* the Śûdra caste, and were *Mahâmaṇḍalêśvaras.* Their ancestor **Buddhavarman** was an officer of the first Eastern Châlukya king, **Kubja-Vishṇu,** and received from the latter 'the country of seventy-three villages to the west of the hill.'[5] Buddhavarman's descendants hence bore the surname **Giripaśchimaśâsana,**[6] *i.e.* 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**[7] or Koṇḍapadmaṭi,[8] *i.e.* '(ruler of the country) to the west of the hill.' In inscriptions of Śaka-Saṁvat 1052 (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of Kulôttuṅga-Chôḍadêva.'[9] Accordingly they appear to have been dependents of the Eastern Châlukya king **Kulôttuṅga-Chôḍa II.** In Śaka-Saṁvat 1087, Koṇḍapaḍumaṭi-Buddharâja was a vassal of a king **Râjarâja,**[10] to whom, as will be shown below, also Pṛithvîśvara of Velanâṇḍu was subject.

To return to Jâyâmbikâ, the wife of Goṅka III.,— she is proved to have been the daughter of one of the chiefs of Nâdeṇḍla, who, like the chiefs of Velanâṇḍu, belonged to the Śûdra caste and were tributary to the Eastern Châlukyas. She built or rebuilt the temple of **Kuntî-Mâdhava,** at **Śrîpiṭhapura**[11] (vv. 54 and 55) and covered with gold the image of Vishṇu at **Śrîsiṁhagiri** (v. 56), *i.e.* at Śrîsiṁhâchalam in the Vizagapatam tâlukâ.

The last name in the list is Pṛithivîśvara (v. 58) or **Pṛithvîśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the Kistna and Gôdâvarî districts in 1892 and 1893, furnish Śaka dates for the last five chiefs of Velanâṇḍu whose names are given in the Table on page 35. To the 14th king, **Chôḍa,** has to be assigned an inscription of Velanâṇṭi-Râjêndra-Chôḍa at Drâkshârâma,[12] which is dated in Śaka-Saṁvat 1042 and in the Châlukya-Vikrama year 45, and which suggests that, after the death of Kulôttuṅga-Chôḍa I. (Śaka-Saṁvat

[1] *Ind. Ant.* Vol. XIV. p. 55.

[2] *South-Indian Inscriptions,* Vol. II. p. 308.

[3] From the numerous inscriptions in the Bhîmêśvara temple at Drâkshârâma in the Râmachandrapuram tâlukâ of the Gôdâvarî district, it appears that the ancient form of the name Drâkshârâma was Dâkshârâma, Dakshatapôvana, Dakshavâṭa, or Dakshavâṭikâ, *i.e.* 'the garden of Daksha,' a saint whom local legends connect with the place, and that it belonged to Guddavâdinâṇḍu, a subdivision of Gaṅgagoṇḍa-Chôḍa-valanâṇḍu. See my *Annual Report* for 1893-94, p. 5.

[4] See my *Annual Report* for 1892-93, p. 3.

[5] *Giripratîchî trisaptatigrâmavatî mahî*; Nos. 214, 233 and 239 of 1892.

[6] Nos. 227, 228 and 241 of 1892.

[7] No. 241 of 1892, and No. 216 of 1893.

[8] Nos. 228, 234 and 237 of 1892.

[9] *Kulôttuṅga-Chôḍadêva-divyaśrîpâd-ârâdhaka.*

[10] See No. 216 of 1893 in my *Annual Report* for 1893-94.

[11] This form of the name occurs in verses 54 and 66, while the prose portion (ll. 139, 152 and 168 f.) employs the form Śrîpiṭhâpuram, which agrees with the present name Piṭhâpuram.

[12] No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanâṇḍu became tributary to the **Western Châlukya king Vikramâditya VI.**

Two inscriptions of Śaka-Saṁvat 1055 belong to the reign of the 15th king, **Goṅka II.** These are a Drâksharâma inscription of the *Mahâmaṇḍalêśvara* Velanâṇṭi-Goṅkaya, the son of **Guṇḍâmbikâ** (No. 274 of 1893), and an inscription at Nâdeṇḍla of **Sabbâmbikâ** or Sabbama, the queen of the *Mahâmaṇḍalêśvara* Velanâṇṭi-Goṅkaya, who was the son of **Chôḍa.**[1] In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Châlukya-râjya-bhavana-mûla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the **Châlukya** dynasty.

The 16th king is represented by an inscription at Pâlakôl (No. 524 of 1893), which is dated in Śaka-Saṁvat 1058 and belongs to the time of **Velanâṇṭi-Chôḍa,** the son of Goṅka and Sabbâmbikâ.

The 17th king was a dependent of Kulôttuṅga-Chôḍadêva, by whom we have probably to understand **Kulôttuṅga-Chôḍa II.** of the Eastern Châlukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṁvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief.	Śaka date.	Number of copy.
Velanâṇṭi-Goṅka, son of Râjêndra-Chôḍa	1060	216 of 1892.
Kulôttuṅga-Chôḍa-Gâṅgêya-Goṅkarâja	1060	275 of 1893.
Kulôttuṅga-Chôḍa-Goṅkarâja	1061	227, 265 and 384 of 1893.
Kulôttuṅga-Chôḍa-Goṅkarâja	1062	223 of 1892.
Velanâṇṭi-Kulôttuṅga-Chôḍa-Goṅkarâja, son of Râjêndra-Chôḍa	1065	231 of 1892.
Velanâṇṭi-Kulôttuṅga-Chôḍa-Goṅkarâja	1072	224 of 1892.
Kulôttuṅga-Chôḍa-Goṅkarâja	1073	264 of 1893.
Kulôttuṅga-Chôḍa-Goṅkarâja	1075	228 of 1893.
Kulôttuṅga-Chôḍa-Goṅkarâja	1077	270 of 1893.
Kulôttuṅga-Chôḍa-Goṅkarâja	1079	268 of 1893.

The inscriptions of Goṅka III. are followed by records of a king who calls himself **Râjêndra-Chôḍarâja,** the son of Kulôttuṅga-Chôḍa-Goṅkarâja, and whose queen was **Paṇḍâmbikâ.** Considering the fact that the names of the preceding chiefs of Velanâṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṁvat 1085 to 1102, with **Pṛithvîśvara,** during whose reign the Piṭhâpuram inscription was engraved. He was a tributary of a king **Râjarâja,** who ascended the throne in

[1] No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Saṁvat 1066-67.[1] A tabular list of the inscriptions of Pṛithvîśvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulôttuṅga-Velanâṇṭi-Râjêndra-Chôḍayarâja	1085	238 of 1893.
Kulôttuṅga-Râjêndra-Chôḍarâja	1085	256 of 1893.
Paṇḍamâmbâ or Paṇḍâmbikâ, queen of Râjêndra-Chôḍayarâja, son of Kulôttuṅga-Chôḍa-Goṅkarâja	1085	257 of 1893.
Kulôttuṅga-Râjêndra-Chôḍayarâja	1087	225 and 236 of 1893.
Velanâṇṭi-Kulôttuṅga-Râjêndra-Chôḍayarâja	1102	413 of 1893.

TEXT.[2]

A.— West Face.

1 श्रीकांतस्य निजोदरांतरचरद्ब्रह्मांडषंडावनव्यापाराभिरतस्य
2 वेद[शिर]सामावासभूमेर्हरेः । नाभ्यंभोरुहगह्वरापवरकादाविर्ब्बं-
3 भूवात्मभूर्भूतादिप्रकटप्रपंचरच[ना]दक्षः पुराणोव्ययः । [१*] तत्पादां-
4 बुरुहाम्महेंद्रविनताज्जघ्ने[3] चतुर्थान्वयस्त्रैलोक्यैकगुरोर्हरेः
5 पदतलाद्गंगाप्रवाहो यथा[4] [।*] तस्मिन्विस्मितसूरिसंस्तुतिनुतोभूदिं-
6 द्रसेनो नृपो राज्ञा धर्म्मसुतेन संगरविधि(:)प्रीतेन पुत्रीकृतः[5] । [२*] प्रीत[:*] श्वेता-
7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योम्नि क्षौमं वितानं सकलनृपज-
8 नप्रार्थ्यं सिंहासनार्द्धं [।*] नानावादित्रशंखध्वनिभिरभिनुता[6] मंगलालक्ष्मि-
9 कांश्च प्रादाद्धर्म्मात्मजोस्मात्तुहिनचयसिते[7] चामरे चारुरूपे । [३*] अ-
10 शेषसुखसंभोगभागधेयैकभा[ज]नं [।*] मध्यदेशेभवत्तस्य स्थानं की-
11 र्त्तिपुरं महत् । [४*] सोयं धर्म्मनृपा[लद]त्तनिखिलक्ष्मापालचिह्नाश्चिरं[8] राज्यं
12 प्राज्य[य]शोवितानरुचिभिर्भूमंडलं मडयन्[9] [।*] कुर्व्वन्सर्व्वसुधीधि-
13 यः प्रमुदितास्तारागणैर्व्वाभ्रिती[10] राजा राजितचातुरंगपृतनासंवेष्टिती-
14 स्मिन्पुरे । [५*] यातेषु केषुचिदशेषधराधिपेषु तद्वंशजेषु विजितारिपरा-

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[1] See my *Annual Report* for 1893-94, p. 5 f.

[2] From inked estampages, prepared by Mr. H. Krishna Sastri.

[3] Read विनुता°.

[4] Read यथा.

[5] Read °कृतः.

[6] Read °नुतां.

[7] Read °जोस्मै तुहिन°.

[8] Read °चिह्नश्चिरं राज्यंप्राज्य°; the *anusvâra* of राज्यं stands at the beginning of the next line.

[9] Read मण्डयन्.

[10] Read °गणैर्व्वावृती राजाराजत.

15 क्रमेषु [।*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयश्शास्ता समस्तजगतामध[1] कीर्त्ति-
16 वर्म्मा । [६*] तद्वंश्यो मल्लवर्म्माभूत्तत्सुतो रणदुर्ज्जयः [।*] वै[रि]णो रण-
17 रंगस्थमोचितुं यन्न[2] सेहिरे । [७*] ततो निखिलभूपालमौलिला-
18 लितशासनः [।*] कीर्त्तिवर्म्माभ[व]त्तस्य पुत्रोभूद्रणदुर्ज्जयः । [८*] त-
19 त्पुत्रः कीर्त्तिवर्म्मा । घनेकहस्त्यश्वपदातिवर्ग्गविनिर्ज्जितारातिे-
20 कुलः कलावान् [।*] शशास पृथ्वीं[3] प्रथित(:)प्रतापस्तदात्मजो मल्लनृ-
21 पोतिवीरः । [९*] घथ[4] त्रिणेत्रेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-
22 ज्ञः [।*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-
23 क्रम[:] । [१०*] सोयं गंगकलिंगवंगमगधानंध्रान्पुलिंदा[न्*] नृपान्वीरः
24 कुंत्तलकेरलक्षितिपतीन्गौडान्सपांड्याधिपान् [।*] जित्वा भोजमराट-
25 लाटकटकांदैत्यान्निवाखंडलो[5] राजा[6] भ्राजितषट्सहस्र-
26 जगतीमासाद्य सत्यव्रतः । [११*] विविधविभवराजद्राजसंघाभिरा-
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्यं[7] [।*] पुरमिव धनदस्य श्रोनि-
28 [व]ासैकभूमिर्व्वनदपुरसमाख्यंत्तस्य राज्ञो बभूव । [१२*] तत्रायं
29 धन[द]पुरे मुरारितुल्यः कल्याणी[:*] स्वकुलपरंपरानुयातैः [।*] कौंत्तेया-
30 त्स[म]धिगतैर्म्महीपचिह्नैस्संयुक्तोशिषदवनीं स मल्लभूपः । [१३*] तत ए-
31 ळयवर्म्मा ततः कुडियवर्म्मा । तस्मान्मल्लमहीपतिः प्रतिबल[ध्वां]-
32 त्तौघघर्म्मद्युतिर्ज्जातोभून्निजखड्गखंडितमहाचंडाशनिश्शाम्बतः[8] [।*]
33 यो लोके गुणयोगतः पिडुवळादित्याभिधानं ययौ दुःप्रापं[9]
34 त्रिदशैरशेषजगतामीशैस्समस्तैरपि । [१४*] तस्मादभूत्कुडियवर्म्मनृपः
35 प्रमाधी[10] वैरिक्षितीशमदमानमनोरथानां[11] । यद्युद्धभूमिषु मनो-
36 षितपूरुषार्थ्ये[12] गीर्व्वाणवा[र]वनिता मुदिताश्चरंति । [१५*] तत्राखिलमहीचा-
37 [रु]पद्माकरसमृद्धदः[13] [।*] विमलादित्यदेवोभूच्चालुक्यान्वयभूषणं[14] । [१६*] त-
38 स्याखिलक्षितिपमौलिकिरीटकोटिरत्नप्रभानिकरकांतपदद्वयस्य [।*] सं-
39 ग्रा[म]भूमिषु चकार चिरं [जि]गीषोस्साहाय्यकं कुडियवर्म्मनृपोति-

[1] Read °मथ.
[2] Read यं न.
[3] Read पृथ्वीं प्रथित°.
[4] Read अथ.
[5] Read °कान्दैत्यानिवा°.
[6] Read राजाभ्राजत.
[7] Read °राढ्यम्.
[8] Instead of *śśa* the original has the impossible group *śña*.
[9] Read दुष्प्रापं.
[10] Read प्रमाथी.
[11] Read °रथानाम्.
[12] Read °षार्थे गीर्वाण°.
[13] Read समृद्धिदः.
[14] भूषणं appears to be corrected from भूषणः.

40 [वी]रः । [१७*] ततस्तात्ताज्ञ्यसंतुष्टः [1]कुडियवर्म्ममहीभृते । विमलादित्यभूपालो

41 गुद्रवारद्वयं ददौ । [१८*] राजराजस्तु तत्पुत्रो राजराज इव स्वयं । निखिलैश्व-

42 र्य्यदृप्तात्मा राजशेखरसंश्रयः । [१९*] सोयं [2]सूर्य्यकुलामृतार्ण्णव-[3] भवामम्मं-

43 [ग]यंबां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[:*] श्रीराजराजस्तदा । नानाभू-

44 तसमस्तलोकविभवप्राप्तिप्रधानास्पदां[4] त्रैलोक्यैकगुरुर्य्यथा[5] सरसिजां त-

45 त्रोपयेमे हरि[:*] । [२०*] प्रजनि निजभुजोद्यद्विक्रमाक्रांतविश्व-क्षितिभरणस-

46 मत्थ[ो][6] श्रीकुलोत्तुंगचोडः [।*] दिनकरमिव ताभ्यां यं कराक्रांतमा-

47 शा प्रथित[व]हलभासं राजलक्ष्मीस्सिषेवे । [२१*] तस्मादाविरभूद्वीरो वीर[चो]-

48 डः प्रतापव[ा]न् । कुमारः कुपिताराातिराजन्यमदभंजनः । [२२*] श्रीकुलोत्तुं-[7]

49 ग[चो]डोप्रि पालयन्सकलामिलां [।*] वीरचोडकुमाराय प्रददौ वेंग्गिमं-[8]

50 डलं । [२३*] कुच्यवर्म्ममहीपालः परिपाल्य वसुंधरां [।*] स्वराज्यभ[ा]र-

51 मखिलं स्वपुत्रे स्म नियुक्तव[ा]न् । [२४*] एꣳयोभू[न्*]नृपस्तस्मा-द्विश्वग्नुपरा-[9]

52 क्रमः [।*] ततोभवन्निराजस्संहृताराातिसंहतिः । [२५*] तस्य प्रपंचितसमंचित-

53 पुण्यकीर्त्तिः पंचाभवन्निजभुजार्ज्जितराज्यभाजः [।*] पुत्राः पवित्रचरिता [वे]दुरा-

54 ख्यगंडगोंकचमाधिपतिमल्लयपंडसंज्ञाः । [२६*] तेषां गोंकमहीपालः पालय-

55 न्नांध्रमंडलं [।*] श्रीकुलोत्तुंगचोडाख्यां दधानोप्यधिक[10] बभौ । [२७*] पुत्रस्तस्य

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[1] Read कुच्य°.

[2] The *ú* of सूर्य्यं is expressed by *á* and *u*.

[3] Read °तार्णव.

[4] Read °स्पदं.

[5] Read °र्य्यथा.

[6] Read समर्थः.

[7] The *anusvára* stands at the beginning of the next line.

[8] The *anusvára* stands at the beginning of the next line.

[9] Read °हृत्.

[10] The *akshara* गी appears to be corrected from some other *akshara*, the second part of which was ष.

56 समस्तराजनिकरप्रोद्यत्किरीटद्युतिश्रेणिश्शोणपदस्य[1] गोंक्कनृपते[:*] श्री-
57 चोडभूपोजनि [।*] यद्बाहायुगपालिता वसुमती स्वास्थ्यं परं व्यानशे रा-
58 [मे] राजनि राजलोकविनते[2] यावत्सुखं मेदिनी । [२८*] तस्य गोंक्कक्षितीसस्य[3] भ्रा-
59 [तु]र्म्म[ड]स्य धीमतः [।*] बभूव [वे]दुरो नाम तनयो विनयान्वितः । [२९*] अध[4] म-
60 [थि]तवैरियूधे[5] प्रथित[गु]णे [वी]रचोडनरपाले । शासति राज्यं वेंग्गीमं-
61 डलमाखण्डलोपमे रेजे । [३०*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-
62 कचग्रहणलं[प]टदक्षहस्तः । श्रीवीरचोडनृपतेर्व्वेदुरक्षितीशस्सा-
63 चिव्यमाचरदयं चतुरप्रतापः । [३१*] वे[दु]रो वीरचोडस्य शासनानुचर-
64 श्चिरं । पांड्यदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२*] तस्मै श्रीवीरचो-
65 डक्षितिपतिरखिलक्ष्माभृ[त]ां विस्मितानामग्रे सिंहासनार्द्धं सकलनृपज-
66 नप्रार्त्थितं संदिदेशं[6] । देशंच्चाशेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-
67 तराख्यं प्रादात्प्रीतस्स भूयो वेदुरनृपतये पातितारातिराजे । [३३*] अ-
68 ध[7] पृथुतरकीर्त्ति[:*] श्रीकुलोत्तुंगचोडः परनृपकुलमाधं[8] गोंक्कभूप[ा]-
69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जनः
70 चिक्कैश्चोडभूपं युयोज । [३४*] ततश्चोडमहीपा[प]ाय सूनवे स नृपोत्त-
71 मः । [प्रो]त[ष्यो]डशसाहस्रं प्रद[दौ] वेंग्गिमंडलं । [३५*] सोयंश्चोडक्षि-
तीशः प्रति-
72 नृपतिकु[लो]न्मूलनाभीलभीम[:*] श्रीमद्वेंग्गीधरित्रीमभिमतफलदां[9]
73 [पा]लयंश्च्छैलधीरः[10] । रेजे राजीवराजन्निजनयन[यु]गो योगगम्ये
74 पुराणे पुष्णन्विष्णावभीक्ष्णंनिखिलनृपजनाभ्यर्च्चितो भक्तियुक्तिं । [३६*] त-
75 स्य [11]तिवर्ग्गसहचर्य्यतिमात्रपूर्ण्णतारापतिप्रतिमवक्त्ररुचिः[12] प्रिया-
76 भूत् । लक्ष्मीरिवाच्चयगु[णा] पतिदेवतानांमुंड्डांबिका मरि[13] सदा परिकी-
77 र्त्तनीया । [३७*] ताभ्याः[14] शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]:
78 । श्रीगों[क्क]भू[पो]जनि राजलोककिरीटकोटीविलसन्निदेशः । [३८*] यद्यु[द्धे]-
79 भिमुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:*] श्रुत्वा वारिधरध्वनी[न्]

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[1] श्रेणि appears to be corrected by the engraver from श्रोणि; read श्रेणीशोण.

[2] Read विनुते.

[3] Read क्षितीशस्य.

[4] Read अथ.

[5] Read मथितवैरियूथे प्रथित°.

[6] Read संदिदेश.

[7] Read अथ पृथुतर°.

[8] Read °माद्यं.

[9] The *anusvára* stands at the beginning of the next line.

[10] Read °यंश्चैल°.

[11] Read त्रिवर्ग.

[12] Read पूर्ण.

[13] Read भुरि.

[14] Read ताभ्यां.

80 [घ]नपघे[1] लोकांतरस्था [अ]पि । तद्युत्तोद्यमभूरिभैरवब[ह]ह्नेरो-

81 [र]वाशंकया कार्य्यं[प्वी]प्सितसिद्धिमस्य नितरामाशीभिंराशासत । [३८*] ये[ना*]-

82 खिलचितितलचिदशालयानां कूटेषु हाटकमया घटिता वि[रे*]-

83 जुः । कुंभा[:*] स्वकीयजय[घो]षणसंप्रयुक्तस्तंभा इवाभ्रचर[सं]-

84 [2][सं]स्तुतकीर्त्तिनैव । [४०*] ये[न] श्रीमद्भीमनाधस्य[3] च[क्रे] शाक्रं धाम प्रस्थिता[य][T:*]

85 स्वकीर्त्तेः [।*] हेम्ना[4] भूम्ना पादविन्यासहेतोः प्रासादाग्रं [व्यो*]-

86 [म]निश्रेणि[के]व । [४१*] यस्य श्रीकाळहस्त्यद्रिमहेंद्राचल[म]ध्य[गा*]-

87 : । [भू]पाः पुण्यप्रवीणस्य किंकरा गोंकभूपतेः । [४२*] तस्य त्रि[लो]-

88 कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-

89 : [।*] सब्बांबिका तनुमती व[सु]धेव साक्षादक्षीणपुण्यनिचया खलु

90 धर्म्मपत्नी । [४३*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाणे[रि]वांशो विद्व[त्सं]-[5]

91 घस्तु[तशु]भगुणे[6] जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-

92 लोत्सादकृन्मंत्र[7] उक्तो दातार्थिभ्योर्थितगुरुतरं वीरराजेंद्रचोडः । [४४*] [ये]-

93 [न]ांभोराशिभीमभ्रमितजलमिलद्ग्राहपाठीनसंघप्रेंखत्क[ल्लो]ल[मा]-

94 लाकलुषमनिमिषेः[8] खातमादा[9] सरस्तत् । निश्शेषं शोषयित्वा[व]धि ज[ल]-

95 धिजलं कुंभयोनिर्य्यथाद्यो[10] [भो]मो भीतिं वितन्वन् द्रुतमिव जगतां राव[णो]

96 राघ[वे]ण । [४५*] यस्याविखंडितविजृंभितपुंडरीकषंडप्रभापटलपांडु[त]-

97 [रे]ण नित्यं [।*] सच्छादिता[11] वसुमती यशसा जभास[12] च्छ[त्रे]ण मौक्ति-कमयेन [वि]भू[षि]-

98 तेव । [४६*] [ये]नारा[ध]नसाधनानि विदधे[13] भीमेश्वरस्याल[ये] [14]सौवर्ना-न्यतिदी[प्रर]त्ननिकरै-

99 र्हेमप्रभा च[ा]र्प्पिता [।*] [15]येस्त्वक्षीणसुवर्न्नभारघटि[तं][16] सद्रुक्मपीठस्थितं क[र्वं]द्रादि-

100 गणान्गुणैरतिशयौ श्रीभीमना[थ]न्मुदा । [४७*] कनत्कनकसंदोहकृतमकरतोर-णं [।*]

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[1] Read पथे. [2] Cancel the bracketed letter. [3] Read नायस्य.

[4] Read हेम्नो.

[5] The *anusvára* stands at the beginning of the next line. [6] Read गुणो.

[7] The group *tsd* looks like *śsd*. [8] Read °मनिमिषैः. [9] Read °मादौ.

[10] Read °र्यथाद्यौ. [11] Read संछादिता. [12] Read बभास.

[13] विदधे is a genuine mistake for विदधिरे which is precluded by the metre.

[14] Read सौवर्णा°. [15] Read यस्त्व°. [16] Read सुवर्ण.

101 [योदार]लेंदुचू[ड]ाय दाक्षारामनिव[ा*]सिने । [४८*] वि[द्यु]ल्लतेव जगती-
तलसंचरिष्णु-

102 रानंददा श[शि]कलेव सततान्वितांतं । ¹चक्रांभिकेति तरुणीजनरत्नभूता जाया-

103 स तस्य जगतीपतिसत्तमस्य । [४९*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-
जगद्रक्षणैकांत-

104 ²दक्षेक्षाचाहेवः कुमारस्सकलनृपकलाकोविदो गोंकभू[प]: । यद्वैरिक्षोणिपा-

105 लाः क्षणमपि निखिले क्ष्मातले नाप्तवंतः पादन्यासावकाशं वियति विदधिरे
धाम

106 [त]द्योग्यरूपाः । [५०*] यमर्थिसार्थाभिमतार्थदं क्षितौ [क्षो]णारिभूपालम-
[वे]क्ष्य नू-

107 नं । स्वस्थोभवत्कल्प[क]भूरुहश्चिरं राजेंद्रचोडप्रि[य]पुत्रमुख्यैः । [५१*] संजीव-
[नीव] सक-

108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [लो]केषु यच्चरितमेव
वदंति सं-

109 त[स्या]स्तवि[य]ामकमशेषसतीजनस्य³ । [५२*] [य]ा पर्व्वताप[र]महीनृपवंशदुग्ध-
रत्नाकरा-

110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका⁴
निखिलसंप-

111 [द]वाप्तिहेतुः । [५३*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभै स्फुरत्परि-
करैर्हरिनी-

112 लकां[तैः] । श्रीपी[ठ]नामनि पुरे ⁵वसताकरोद्या कुंती[म]नोरथपधाप्तिकरस्य⁶
विष्णोः । [५४*] प्रा-

113 [का]रगोपुरमनोहर[मि]तदीयनिर्म्माय देवनिलयं कमलालयां या [।*] सुस्थाप्य
तत्सहित-

114 [म]च्युतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[ा*]प्नोत् । [५५*] श्रीसिं-
हगि[र्य]धिपते[:]

115 परमस्य पुंसो भक्तास्तिंकर्त्तनविपानगृहीतमूर्त्तेः⁷ [।] हेमांगनाम निखिल[श्रुति]-
सार[वे]-

116 द्यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६*] भास्वत्स्फाटि[क]शैलशृंगव-
चिषु प्रोद्यत्प्रभाम-

¹ Read चक्राम्बि°. ² Read दक्षः. ³ The *śi* of °शेष appears to be corrected from *ma*. ⁴ Read जायाम्बिका. ⁵ Read वसती. ⁶ Read °रथपथा°. ⁷ Read विधान.

117 [खण्डला डिंडीरद्यु]तिदेवधाम[शिख]रेष्वास्थापिता भूरिशः । [सौ]वर्णः[1] कल[धौ]-
तभूत्[श]िखरासीन-

118 स्य भानो[र्ध्रुवं बभ्नु]र्व्विभ्रममभ्र[च]ारिविनुताः कुं[भा] गुणाढ्या[2] यया [॥ ५७*]
ताभ्यां श्रीपृथि-[3]

119 [वीश्व]र[:*] स्वयमिवाशेषस्थितेः [कारणं] देव[:*] [4]श्रीपृथिवीश्वरोज[नि] जनप्रस्तू-
यमानोदयः । य-

120 [स्मिन्राज]नि रक्षति क्षितित[लं] क्षीण[ारि]वर्म्मो ज[नो व्युत्पत्तिं] रिपु[चौ]र[वा-
दि]षु न च प्राप्नोति शब्देष्वपि [॥ ५८*]

121 य[स्य]ातिनिर्म्मलतरेण परीतमेतद्ब्रह्मांड[माशु यश]सा [नि]तरां विभाति
। [धू]मांकधौत-

122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवल्ल[भ]स्य । [५९*] यं[मंध]सिंधु-
रसमं[5] सततप्रवृत्त-

123 दाना[वृंद]च्चिणकरं किल वीक्षु[6] नूनं [।*] दिक्कुंभिनो निखि[ल]भूभर[खे]कदक्षं
व्रीळावि[व]ाप्य[7] खलु

124 पां[डुरत]ां भ[जं]त्ते । [६०*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानम्रकक्षे-
त्रसस्यास्सौवर्नस्सूवर्न[8]

125 तटाकास्तटवनकुसुमामोदितार्णःप्रपूर्णः[9] [।*] देशे [10]देशेष्वि[तुच्छ]ाः [11]पृथुत[र]-
यशसा स्थानिता

126 येन [शश्व]द्दत्ताश्चैवार्त्थसंघाः प्रियवचनसमं सूरिसंघेभ्य [ए]व । [६१*] य[ा]-
त्राप्रारंभ[शुं]-[12]

127 [भत्प]टहपटुतरध्व[ा]नमाकर्ण्य[13] तूर्णं हित्वा देशांदिगंतान् [14]भयभक्ति[दृ]शो
व्याप्य

128 यस्यारिसंघाः । किं [15]स्थित्संवर्त्तमेघध्वनिरुत विकटप्रस्फुटत्कांडघोषः[16] किं वा
[कल्पां]त[वा]-

129 युस्तु[भि]तमिति मुहुश्चिंतयंतो भ्रमंति । [६२*] धर्म्मो धर्म्मजसन्निभेन जलधि-
स्तुत्योपि गां[भीर्य्य]-

[1] Read सौवर्णाः.
[2] Read गुणाढ्या.
[3] Read पृथि°.
[4] Read पृथिवी°.
[5] Read सिन्धुर.
[6] Read वीक्ष्य.
[7] Read व्रीडामवाप्य.
[8] Read °सौवर्णास्सूर्णं. The *anusvâra* stands at the beginning of the next line.
[9] Read °तार्णःप्रपूर्णाः.
[10] Read देशे.
[11] Read पृथु°.
[12] The *anusvâra* stands at the beginning of the next line.
[13] Read °कर्ण्यं तूर्णं.
[14] Read भयचकित.
[15] Read स्थित्संवर्त°.
[16] Read प्रस्फुट°.

130 [त]स्य[म]र्य्यादतया [1]महत्वगुणतो रत्नाकरत्वादपि । क्षुभ्यत्पंकजकलंककल्मषतनुः स्व[ा]-

131 [र]स्सभावस्तुलामाप्नोप्न[ा]त्सुरमूर्त्तिनाखिलजगत्सेव्येन येनाम्बहं । [६३*] नित्या-लंकृतसत्प[धी][2]

132 [बुध]जनप्रार्त्थ्योदयोभीष्टदो भक्तानामतुलप्रतापमहिमव्योमाखिलक्ष्मातलः[3] । विश्वं

133 लो[क]मनश्वरैर्न्निजकरैः पद्माकरंदयन्[4] श्रीपृथ्वीश्वरभूपतिर्व्विजयते भूमंड-

134 ले सू[र्य्य]वत् । [६४*] माता तस्य महीयसस्सुरतरुच्छायेव संसेविनामिष्टा-र्त्थादददती सती भग-

135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विदितं [5]प्रोल्मांटिदेशे मुदा विश्वस्य चितिमंड-

136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५*] नागव्योमेंदुरूपप्रमितशकशरन्मेष-संक्रांतिकाले

137 पु[ण्ये] पु[ण्य]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [।*] श्रीपीठस्थाय शश्वच्छ्रु-

138 [ति]निकरशिरोवर्त्तिने माधवाय प्रादाद्गौंकक्षितीशप्रियतरमहिषी विष्णवे जायमां-

139 बा । [६६*] शकवर्षबुलु[6] ११०८ गुनेंटि मेषसंक्रांतिनिमित्तमुन श्रीपिठापुर-मुन

140 श्रीकुं[ती]माधवदेवरकुं प्रोलुनांटिलोनि नवखंडवाड मनियेडि जरु गृह-

141 क्षेत्रारामसहितमुगानखं[ड]मुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

B.— South Face.

142 त्तुंगराजेंद्रचोडयराजुल कोड्कुलु श्रीमन्महामंडलेश्वरकुलो-

143 त्तुंगमन्मगौंकराजुल महादेवुलु जायमदेवुलु हविर्ब्बल्यर्च्चना-

144 र्त्थमुन्नित्यनैमित्तिकमासोत्सवसंवत्सरोत्सवार्त्थमुनु गीतनृत्तवाद्यादिवि-

145 [7]विधबोगार्त्थमुंगानाचंद्रार्क्कमुगानिच्चिरि । तत्र स राजराजप-

146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगौंकभूपप्रिय-

147 तनयस्समधिगतसकलशास्त्रनयः[8] पृथ्वीश्वरदेवमहीपालः खंडितवि-

148 रोधिमंडलः प्रोलुनांटिविषयवासिनो राष्ट्रकूटप्रमुखान्सकुटुं-[9]

149 बिनस्सर्व्वं[ा*]न् समाहूय मंत्रिपुरोहितसेनापतियुवराजदौवारि-

150 कादिसमक्षमित्थमाज्ञापयति [।*] मत्सम्माता जायममहादेव्या प्रो-

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[1] Read महत्त्व.

[2] Read सत्पथो.

[3] Read व्याप्ता°.

[4] Read °यन्त्रीपृथ्वीश्वर°.

[5] Read प्रोल्नांटि.

[6] Read वर्षंबुलु.

[7] Read भोगा°.

[8] Read °शास्त्रनयः पृथ्वीश्वर°.

[9] The *anusvára* stands at the beginning of the next line.

151 लुनांटिविषये नवखंडवाडनामा ग्र[ा*]मो गृहक्षेत्रारामसहितो-
152 खंड[:*] श्रीपिरापुरवासिने[1] भगवते श्रीकुंतीमाधवदेवाय हविर्ब्बं-
153 ल्यर्च्चनार्त्थं नित्यनैमित्तिकमासोत्सवसंवत्सरोत्सवा[द्य]र्त्थं गीतनृत्त-
154 वाद्यादिविविधभोगोर्त्थंञ्च[2] दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-
155 मानः । पुर्व्वंतः[3] (।) पेरावगड्डु सीमा । आग्नेयतः इंदुरावमु सीमा
156 । दक्षिणतः (।) सूरेगुण्डगड्डु सीमा । नैर्ऋततः डोंकिसूडियालु सीमा
157 । पश्चिमतः [4]कोम्मिनायकुचेరువు [5]तूप्पुगड्डु सीमा । वायव्यतः
158 वड्डविगरुवु सीमा । उत्तरतः पुट्टलचोव एंगड्डु सीमा । ऐशतः
159 सब्बालराविं सीमा । ई [6]धम्मुवुनकुनेव्वरु विघ्नमु सेसिरेनि वारु पंच-
160 महापातकमु सेसिन पापमुनं बोदुरु गं[ग]करతत वेयि गोवुलनु वे-
161 वुरु ब्राह्मलनु वधिंचिन पापमुनं बोदुरु । बहुभिर्व्वसुधा
162 दत्ता [ब]हुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमिस्तस्य त-
163 स्य तदा पलं[7] । [६७*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां
[।*] षष्टिं[8]
164 वर्षसहस्राणि विष्ठायां जायते क्रमिः । [६८*] इति व्यासवचनाद्वा-
165 यं धर्म्मः परिपालनीयः । शत्रुणापि कृतो धर्म्मः पालनीयः प्रय-
166 त्नतः [।*] शत्रुरेव हि तत्रु[:*][9] स्याद्धर्म्मश्शत्रुर्न्न कस्यचित् । [६९*] तस्मादयं
धर्म्म(:)-
167 स्सर्व्वैः[10] परिपालनीयः । [11]श्रीपृथ्वीश्वरभूपालनिदेशवशवर्त्तिना ।
168 अय्यपिल्लार्य्यवर्य्येण कृता शासनपद्धतिः । [७०*] श्रीपिठापु-
169 रमुन कंटाचारिलि[खि]तं [।*] श्री श्री श्री [॥*]

TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable **(Brahmâ)**, who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (*which was*) the lotus on the navel of Hari **(Vishṇu)**, who is the husband of Śrî, who is the dwelling-place of the Vêdaśiras,[12] (*and*) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the **Gaṅgâ** from the sole of the foot of Hari, the only lord of the three worlds,— the **Chaturthânvaya**[13] was produced from the lotus-foot of him (*viz.* Brahmâ), which is praised by (*the god*) Mahêndra. In this (*race*) was born prince **Indrasêna**,

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[1] Read पिठापुर.
[2] Read भोगार्थं.
[3] Read पूर्वतः.
[4] Read कोम्मि.
[5] Read तूप्पु.
[6] Read धर्म्मुवु.
[7] Read फलम्.
[8] The *anusvâra* stands at the beginning of the next line.
[9] Read शत्रुः.
[10] Read सर्वैः.
[11] Read पृथ्वीश्वर.
[12] *i.e.* the Vêdântas or Upanishads.
[13] *i.e.* 'the race of the fourth (caste).'

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king **(Yudhishṭhira),** the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Âkhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp[1] which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chaurîs* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was **Kîrtipura** in **Madhyadêśa,** (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishṭhira) had given all the emblems of a sovereign, ruled for a long time in that city,— adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,[2] as[3] the moon[4] by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born **Kîrtivarman (I.),** a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was **Mallavarman.** His (*viz.* Mallavarman's) son (*was*) **Raṇadurjaya (I.),** at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born **Kîrtivarman (II.),** whose commands were cherished by the heads of all kings. His son was **Raṇadurjaya (II.).**

(Line 18.) His son (*was*) **Kîrtivarman (III.).**

(V. 9.) His son, the learned, heroic (*and*) brave prince **Malla (I.),** who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with **Triṇêtra Pallava,** this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakshiṇa-dêśa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the **Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras** (*and*) **Pulindas,** the lords of the **Kuntala** and the **Kêrala** countries, the **Gauḍas** together with the **Pâṇḍya** king, the (*kings of*) **Bhôja, Marâṭa, Lâṭa** and **Kaṭaka,** (*and*) having obtained the **Shaṭsahasra-jagatî,**[5] this heroic (*and*) truthful king shone like Âkhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called **Dhanadapura,** was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakâ) the city of Dhanada (Kubêra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyâdharas.

(V. 13.) In that **Dhanadapura,** this prince **Malla (I.),** who resembled Murâri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntî's son (Yudhishṭhira),[6] (*and*) which had been handed down by the succession of his race, ruled the earth.

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[1] *Maṅgalâlattikâ* is the same as *âḷati* or *maṅgaḷa-hârati*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ârâtrika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

[2] *i.e.* of infantry, cavalry, elephants and chariots.

[3] The particle *vâ* is used for *iva*.

[4] The word *râjan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

[5] *i.e.* 'the country of Six-thousand (villages).'

[6] See verses 3 and 5 above.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A. D. 1318. By J. F. Fleet.

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AND

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(L. 30.) From him (*was born*) **Eṛiyavarman,** (*and*) from him **Kuḍiyavarman (I.).**

(V. 14.) From him was born prince **Malla (II.),** a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname **Piḍuvaṛâditya,**[1] which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince **Kuḍiyavarman (II.),** who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the **Châlukya** race was **Vimalâdityadêva,** who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince **Kuḍiyavarman (II.)** rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

(V. 18.) Then, pleased by (*his*) assistance, king **Vimalâditya** bestowed on prince **Kuḍyavarman (II.)** the **Gudravâra-dvaya.**[2]

(V. 19.) His (*viz.* Vimalâditya's) son **Râjarâja** could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Râjarâja (Kubêra) himself, who can boast of all treasures (*and*) who is the friend of the moon-crested (Śiva).

(V. 20.) Then, this glorious **Râjarâja,** the best of princes, married the beloved daughter of **Râjêndra,** the virtuous **Ammaṅgayambâ,** who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,— just as Hari (Vishṇu), the only lord of the three worlds, (*married*) Sarasijâ (Lakshmî), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious **Kulôttuṅga-Chôḍa,** who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,[3] became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince **Vira-Chôḍa,** who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious **Kulôttuṅga-Chôḍa** gave to prince **Vîra-Chôḍa** the **Vêṅgi-maṇḍala.**

(V. 24.) Having ruled the earth, prince **Kuḍyavarman (II.)** transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* Kuḍyavarman II.) was born prince **Eṛṛaya,** who resembled (Indra) the enemy of Vṛitra in power; (*and*) from him came **Nannirâja,** who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named **Vedura (I.), Gaṇḍa,** prince **Goṅka (I.), Mallaya** and **Paṇḍa.**

[1] The second member of this compound is *âditya*, 'the sun.' The first member is probably connected with the Kanarese-Telugu *piḍugu*, 'a thunderbolt,' from which the Kanarese *piḍuga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piḍuvaṛâditya.

[2] *i.e.* 'the pair of (districts called) Gudravâra.'

[3] Or: 'the wealth of kings, extracted (in the shape of) tribute.'

(V. 27.) The most distinguished of these was prince **Goṅka (I.)**, who ruled the **Andhra-maṇḍala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulôttuṅga-Chôḍa**.

(V. 28.) The son of this prince **Goṅka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems[1] of the crowd of all kings, was the glorious prince **Chôḍa**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king Râma, who was praised by all kings.[2]

(V. 29.) The virtuous son of the wise **Gaṇḍa**, the brother of that prince **Goṅka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vêṅgî-maṇḍala** prospered while the virtuous prince **Vîra-Chôḍa**, who crushed troops of enemies (*and*) resembled Âkhaṇḍala (Indra), was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vîra-Chôḍa**.

(V. 32.) Following for a long time the commands of **Vîra-Chôḍa, Vedura (II.)** defeated in battle the **Pâṇḍya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vîra-Chôḍa** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*dêśa*) called **Sindhuyugmântara**, which possessed all (*kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulôttuṅga-Chôḍa**, whose fame was very great, adopted as son the son of prince **Goṅka (I.)**, prince **Chôḍa**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chôḍa**, the **Vêṅgi-maṇḍala** of **Sixteen-thousand** (*villages*).

(V. 36.) This prince **Chôḍa**, who resembled the terrible Bhîma[3] in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,— ruling the prosperous country (*dharitrî*) of **Vêṅgî**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient Vishṇu, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Guṇḍâmbikâ**, the beauty of whose face resembled the full-moon, who equalled Lakshmî by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled Śachî and Vâsava (Indra), was born the glorious prince **Goṅka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it— though they resided in the other world— for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

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[1] *Prôdyat-kirîṭa* seems to be meant for *kirîṭa-prôdyat*.

[2] The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (*vasumatî* and *svâsthyam* in line 57, and *mêdinî* and *sukham* in line 58).

[3] The second of the five Pâṇḍavas.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god **Bhîmanâtha**, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of **Kâḷahasti** and the **Mahêndrâchala** (mountain) (*were*) the servants of this virtuous prince **Goṅka (II.)**.

(V. 43.) His lawful wife (*was*) **Sabbâmbikâ**, who was adorned by virtues which deserved to be praised by the three worlds, whose form (*made her appear*) specially[1] beautiful among women, who was a very embodiment of the earth herself (*in patience, and*) the number of whose good deeds was countless.

(V. 44.) To this couple was born **Vîra-Râjêndra-Chôḍa**, who resembled a partial incarnation of Śûlapâṇi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (*was*) a charm which, (*if*) pronounced, destroyed the crowd of all enemies, (*and*) who granted to supplicants much more than (*their*) requests.

(V. 45.) Just as the first pitcher-born[2] (Agastya) (*had dried up*) the water of the ocean,— he dried up the whole of that lake[3] (*saras*) which had been formerly dug by the gods (*and*) which was full of rows of waves, shaken by shoals of crocodiles and *pâṭhîna* (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed **Bhîma**, just as Râghava (Râma) (*had killed*) Râvaṇa who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of **Bhîmêśvara**, gave a golden aureola (*prabhâ*) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (*gods*) in merit by joyfully covering the god **Bhîmanâtha** with a huge mass of gold (*and*) placing him on a pedestal (*pîṭha*) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at **Dâkshârâma**, he gave an ornamental arch (*makara-tôraṇa*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was **Akkâmbikâ**, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (*and*) who was the gem of womankind.

(V. 50.) As the god Kumâra himself to Śiva and Śivâ, there was born to this couple prince **Goṅka (III.)**, who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (*and*) the kings of whose enemies, not finding on the whole earth room for placing (*their*) feet even for an instant, took up (*their*) abode in the sky under forms suitable for this (*purpose*).[4]

(V. 51.) The *Kalpaka* tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of **Râjêndra-Chôḍa**, who destroyed hostile kings, was granting the objects of (*their*) desires to the crowd of supplicants.

(Vv. 52 and 53.) His wife was **Jâyâmbikâ**, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (*to be*) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the **Parvatâpara-mahî**;[5] who was devoted to the lotus-feet of Hari (Vishṇu); who was the means of obtaining every prosperity; (*and who therefore*) resembled Padmâlayâ

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[1] *Ramaṇîya-viśêsha* appears to be meant for *viśêshêṇa ramaṇîya*.

[2] The words *Kumbhayônir âdyaḥ* ought to stand in the instrumental instead of the nominative case.

[3] *i.e.* he built a dam or bridge across the water in order to reach Bhîma who had evidently taken refuge in an island fortress.

[4] *i.e.* he killed all his enemies.

[5] *i.e.* 'the country to the west of the hill.'

(Lakshmî), who was born from the milk-ocean, is the wife of Vishṇu, (*and*) the goddess of prosperity.

(V. 54.) To **Vishṇu** who fulfilled the desires of **Kuntî**,[1] (*and*) who dwelt in the town called **Śrîpîṭha** (*i.e.* at Śrîpîṭhapura), she built an assembly-hall (*âsthâna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhôga*), (and which was adorned) with pillars which bore splendid ornaments[2] (*and*) were as lovely as sapphires.[3]

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prâkâra*) and gate-ways (*gôpura*), (*and*) having duly set up (*an image of*) Kamalâlayâ (**Lakshmî**), she obtained the desired rewards by propitiating Achyuta (Vishṇu) together with her (*viz.* Lakshmî) by worship.

(V. 56.) She made manifest to men the beautiful name **Hêmâṅga**[4]— which may be learnt from the essence of all Vêdas (*Śruti*)— of the highest being which has assumed the shape of the lord of **Śrîsiṁhagiri** in order to remove the distress of (*his*) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (*and*) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailâsa).

(V. 58.) To this couple was born the glorious **Pṛithivîśvara**, who,— as the god (Vishṇu) himself who is the husband of Śrî and of the Earth,— causes the preservation of the world, (*and*) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case[5] of silver purified by fire.[6]

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (*by the water poured out*) at gifts which are continually being performed, (*and who therefore*) resembles a *mast* elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted[7] to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;[8] caused to be dug, in every country, tanks resembling oceans (*and*) filled with water which was perfumed by the flowers of groves on (*their*) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (*his*) start for war, the crowds of his enemies quickly leave (*their*) countries, flee in (*all*) directions with eyes trembling with fear, and roam about, thinking constantly :— "(*Is this*) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the *Kalpa* ?"

(V. 63.) Though equal (*to him*) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (*and*) whose

[1] This epithet alludes to the name of the Kuntî-Mâdhava temple. Kuntî was the paternal aunt of Kṛishṇa, an incarnation of Vishṇu.

[2] *Parikara* is used in the sense of *parishkara*.

[3] *Harinîla* is the same as *indranîla*.

[4] *i.e.* 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishṇu in the temple at Śrîsiṁhagiri, *i.e.* Śrîsiṁhâchalam in the Vizagapatam tâlukâ.

[5] *Karaṇḍa* and *bhâṇḍa* both mean the same.

[6] *Dhûmâṅka* is synonymous with *dhûmakêtana*.

[7] *Tîrṇa* is here used in the sense of *vitîrṇa*.

[8] The composer has evidently forgotten a word meaning 'tree' between *ânamra* and *kamra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishṭhira) the son of Dharma in justice, whose appearance was brilliant, (*and*) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince **Pṛithvîśvara,** who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (*and*) who delights the whole world by the endless (*gifts of*) his hands, (*as the sun by his rays causes to unfold the flowers of*) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the **Mêsha-saṁkrânti** in the **Śaka** year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (*i.e.* **1108**),— the mother of this great (*king and*) the beloved queen of prince **Goṅka (III.),** the virtuous (*and*) charitable **Jâyamâmbâ,** who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god **Vishṇu,** whose nature may be known from the Vêdânta, who is the abode of Prosperity, (*and*) who always resides in the heads (*śiras*) of all Vêdas (*Śruti*),[1] (*viz.* to the god) **Mâdhava** who abides at **Śrîpîṭha[pura],** an excellent village in the country (*dêśa*) of **Prôl[u]nâṇḍu,** called **Navakhaṇḍavâḍa,** the ornament of the whole circle of the earth, resplendent with paddy-fields, (*and*) adorned with masses of various fruits.

(Line 139.) In the **Śaka** year **1108,** at the time of the **Mêsha-saṁkrânti,— Jâyamadêvî,** the great queen of the glorious *Mahâmaṇḍalêśvara* **Kulôttuṅga-Manma-Goṅkarâja,** the son of the glorious *Mahâmaṇḍalêśvara* **Velanâṇṭi-Kulôttuṅga-Râjêndra-Chôḍayarâja,** gave to the god **Kuntî-Mâdhavadêva** at **Śrîpiṭhâpuram** the whole village called **Navakhaṇḍavâḍa** in **Prôlunâṇḍu,** together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhôga*) on account of singing, dancing, music, *etc.*, (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the *Râjarâjaparamêśvara*, the Puraṁdara (Indra) among kings, the devout worshipper of Mahêśvara, the beloved son of the glorious prince **Goṅka (III.),** who has studied the principles of all sciences, prince **Pṛithvîśvaradêva,** who has destroyed all enemies,— having called together all inhabitants of the district (*vishaya*) of **Prôlunâṇḍu,** the *Râshṭrakûṭas* and others, together with the ryots (*kuṭumbin*),— commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth :—

(L. 150.) "Be it known to you that our mother **Jâyama-mahâdêvî** has given the whole village called **Navakhaṇḍavâḍa** in the district (*vishaya*) of **Prôlunâṇḍu,** together with houses, fields and gardens, to the holy god **Kuntî-Mâdhavadêva** who resides at **Śrîpiṭhâpura,** for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, *etc.*, and for various expenses on account of singing, dancing, music, *etc.*

(L. 154.) "The boundaries of this village (*are*) :— In the east, the boundary (*is*) the embankment (*gaṭṭu*) of **Pêrâva**; in the south-east, the boundary (*is*) **Indurâvamu**; in the south, the boundary (*is*) the embankment of **Sûreguṇḍa**; in the south-west, the boundary (*is*) **Ḍoṅkisûḍiyâlu**; in the west, the boundary (*is*) the eastern embankment of the **Komminâyaku tank** (*cheṛuvu*) ; in the north-west, the boundary (*is*) the embankment (*karuvu*) of **Vaḍḍavi**; in the north, the boundaries (*are*) the five embankments of **Puṭṭalatrôva**; (*and*) in the north-east, the boundary (*is*) **Sabbâlarâvi.**

(L. 159.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand cows (*and*) one thousand Brâhmaṇas on the bank of the **Gaṅgâ.**"

[Verses 67 and 68 are two of the usual imprecatory verses.]

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[1] The Vêdaśiras are the Vêdântas or Upanishads. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of **Vyâsa**, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*śâsana*) was composed by the excellent **Ayyapillârya**, who obeyed the commands of the glorious prince **Prithvîśvara**.

(L. 168.) (*This edict was*) written by **Kanṭâchâri** at **Śrîpiṭhâpuram**. Hail! Hail! Hail!

No. 5.—TAXILA PLATE OF PATIKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,[1] and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,[2] according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,[3] was found in the village of **Thupkia** in the middle of the ruins of **Sir-Sukh**, north-east of **Shâh-Dhêrî** or **Taxila**, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the **Kharôsṭhî** of the **Śaka** period and closely resemble those on the Mathurâ lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohiṇimitreṇa*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or **Gandhârian Prâkṛit**, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurâ lion capital inscriptions.[4] Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusvâra*, which both are absent in the Mathurâ inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. **prâchu* for *prâchô*, l. 2, and *jau* for *jao*, i.e. *jayô*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of **Śâkyamuni** and the erection of a *saṁghârâma* or monastery at a place called **Chhêma** (Kshêma) to the north-east of **Takhaśila**, *i.e.* Takkhaśila or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern **Sir-Sukh**, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

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[1] *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.
[2] *Journ. R. As. Soc.* 1894, p. 551 ff.
[3] *Reports*, Vol. II. p. 134, note 1; Vol. V. p. 67.
[4] *Journ. R. As. Soc.* 1894, p. 528 ff.

Liaka Kusuluka, but **Patika**, the son of **Liaka Kusuluka**, and he has correctly identified this person with the Great Satrap **Patika Kusulaa** of the inscription G. on the Mathurâ lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurâ inscription to Patika, and which can only be a tribal name.[1] This identification shows that **Śuḍasa** or **Śôḍâsa** of Mathurâ and Patika, as well as their fathers **Raṁjubula** or **Râjuvula** and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, **the year 78**, and that of Śoḍâsa's inscription from the Kaṅkâlî Tîla,[2] **the year 72**, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham[3] and Dr. Bhagvanlal maintain, Liaka and his son were **Śakas**. As Liaka governed two provinces, **Chhahara** and **Chukhsa**, he must have been a person of some consequence. The country around Taxila (Shâh-Dhêrî), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king **Môga**, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the **Moa** or **Mauos** of the coins, and that Director von Sallet[4] places him, on numismatic evidence, together with **Raṁjubula-Râjuvula**, at the head of the series of barbaric rulers of India and long before the beginning of our era, even **before 100 B.C.**

The new reading of the end of line 5 shows that the Hindû overseer of the works in Patika's *saṁghârâma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

TEXT.

A.—Obverse.

1 [Saṁvatsa]raye[5] aṭhasatatimae 20 20 20 10 4 4 maharayasa mahaṁtasa [Mo]gasa Pa[. emasa][6] masasa divase paṁchame 4 1 etaye purvaye Chhahara .[7]

2 Chukhsasa cha Chhatrapasa [|*] Liako Kusuluko nama [|*] tasa putro Pa[ti] .[8] [||*] Takhaśilaye nagare utareṇa prachu deśo Chhema nama atra

3 śe[9] Patiko apratiṭhavita bhagavata-Śakamuṇisa śariraṁ [ti]tha[veti[10] saṁ]gharamaṁ cha sarva-Budhana puyae[11] matapitaraṁ puyaya[ṁto]

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[1] Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prâkṛit legends of the coins invariably show in the second syllable.

[2] *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

[3] *Coins of the Śakas*, p. 21 ff.

[4] *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

[5] The first three letters are somewhat indistinct, but recognisable in the original.

[6] Restore *Panemasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

[7] Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara*[*sa*] is also possible.

[8] Restore *Patiko* with Dr. Bhagvanlal.

[9] Restore *deśe*, the first letter of which has been omitted by mistake, like the *pa* of *patiṭhaveti* and the corrected *e* of *puyae*.

[10] Restore *patiṭhaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.

4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] . dhavasa[1] cha puyayaṁto [||*] mahadanapati-Patikasa jau va[ñae][2]
5 Rohiṇimitreṇa ya ima[hi] saṁgharame navakamika [||*]

B.—Reverse.

6 Patikasa Chhatrapa Liaka[3] [||*]

TRANSLATION.

In the **seventy-eighth year— 78—** of the great king, great **Môga** [1],[4] on the **fifth—5— day of the month Panêma**[2],— on the (*lunar day, specified as*) above,— of the **Chhahara** and **Chukhsa** Satrap [3]— **Liaka Kusuluka** (*is his*) name— of him the son (*is*) **Patika** [4]. To the north of the town of **Takhaśila** [5], the eastern region (*bears*) the name **Chhêma**— in this place **Patika** establishes a (*formerly*) not established [6] relic of divine **Śakamuni** (Śâkyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,— for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,— worshipping both all his brothers and his blood-relations and connexions [7]. The victory of the great gift-lord **Patika** is described by **Rôhiṇimitra,** who is the overseer of the works in this monastery [8].

Of **Patika,** the Satrap **Liaka** [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Môga, but of the era which he used; compare the Rudradâman inscription, l. 4: *Rudradâmnô varshê dvisaptatitamê. Saṁvatsaraye aṭhasatatimae* stands for **saṁvatsarakê ashṭasaptatimakê*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prâkṛit.

2. The cases in which names of Macedonian months, as here *Panêmos*, are found in Prâkṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharôshṭhî documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara . Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of **Chhahara** and **Chukhsa.** Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called **Chhêma.** But with respect to *Chukhsa*, which possibly might be read *Chuskha*,[5] I would point out its close resemblance to the curious Sanskṛit *choska*, which according to the *Trikâṇḍaśêsha*[6] means 'a horse from the districts on the Indus.' Might not *choska*, like

[1] The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga*[*baṁ*]*dhavasa*.

[2] The last two syllables of *vañae* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *ña* consists of a long straight line on the right and a wavy limb on the left.

[3] These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

[4] The figures within crotchets refer to the remarks given below.

[5] In the Kharôshṭhî writing, as in the Brâhmî of Girnâr, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *purvaye*, *vardhie*, and *sarva* are spelt *puvraye*, *vadhrie* and *savra*.

[6] See the *St. Petersburg Dictionary*, *sub voce* चोक्ष.

saindhava, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjâb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),[1] ll. 2-3:— *Vâchakasy=âryya-Ghastuhastisya śishyo ganisy=âryya-Maṁguhastisya shaḍhacharo vâchako Aryya-Divitasya nirvvartanâ;* and *ibidem*, No. 37, l. 4:— *Aryya-Jeshṭahastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vâchako tasya nirvatana.*

5. The construction is not quite correct. It ought to be either *Takhaśilaye nagarasa utareṇa* or *Takhaśilaṁ nagare* (accusative for *nagaraṁ*?) *utareṇa.*

6. *Apratiṭhavita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhratara sarva* seems intended for the accusative plural, *bhrâtṛîn sarvân*; compare *bhratarehi* in the Bimaran vase inscription. The following genitive *natiga*[*baṁ**]*dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhâra dialect the verb *puyayati* could take either the accusative or the genitive, like the Sanskṛit *namati.*

8. *Jau*, 'the victory,' refers to the gift, by which Patika had become a *dânavîra*, 'a hero in liberality.' *Vañae* corresponds exactly to the Sanskṛit *varṇyatê*. For the elision of the *t* compare the elision of *k* in *saṁvatsaraye* and *aṭhasatatimae*. With the locative *imahi*, 'in this,' compare *kahiṁ* and so forth.

9. I would suggest that the endorsement *Patikasa Chhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (*father*), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

No. 6.— SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIELHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at Sâlôṭgi,[2] a large village six miles south-east of Iṇḍî, the chief town of the Iṇḍî tâlukâ of the Bijâpur district of the Bombay Presidency, and has now been placed in the *chauḍî* at Iṇḍî. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liṅga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nâgarî characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3′ 5″ high by from 1′ 4″ to 1′ 4¼″ broad. The second face contains 30 lines of writing in Nâgarî characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3′ 8″ high by from 9″ to 10″ broad. The third face contains 21 lines of writing in Nâgarî characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3′ 2″ high by 1′ 4″ broad.

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[1] *Ep. Ind.* Vol. II. p. 203.

[2] See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3′ 3″ high by from 9″ to 10″ broad. The 83 lines of writing in Nâgarî characters on the first, second and third faces make up the principal inscription (**A**) of the pillar. A second inscription (**B**) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (**C**), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in **Nâgarî characters.** With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The **size of the letters** generally is about one inch, but it is somewhat less in the lower lines of the first face. The **language** is Sanskrit, and, with the exception of the introductory *ôṁ svasti śrîḥ*, the whole inscription is in verse. It is written very carefully, and in respect of **orthography** it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.[1]

The inscription, after glorifying the mythical bird Garuḍa, refers itself to **Śaka-Saṁvat 867, the year Plavaṅga,** and to the reign of the **[Râshṭrakûṭa] Akâlavarshadêva Kṛishṇarâja [III.],** the son of **Amôghavarsha,** whom it represents as residing at **Mânyakhêṭa.** And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhâdrapada in the above-mentioned year, were made by Chakrâyudhabudha, the chief (or proprietor) of the village of **Pâviṭṭage** in the **Karṇapurî** *vishaya*, in favour of a school or hall (*śâlâ*) that had been established at the village by the chief minister and *Saṁdhivigrahin* of Kṛishṇarâja, **Nârâyaṇa,** surnamed **Gajâṅkuśa,** an inhabitant of the village of **Kâñchanamuduvôl** in the **Mâhisha** *vishaya*.[2]

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that **the date** of this inscription, for Śaka-Saṁvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.[3] And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṁvat 867 expired, did not commence[4] till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of **the localities** mentioned, the village of **Pâviṭṭage,** where the *śâlâ* was established,[5] has with great probability been suggested to be the modern Sâlôṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mânyakhêṭa) have not been identified.

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[1] [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varâha*, 'a pagoda,' which is derived from the emblem of a boar (*varâha*) on the coins of the Chalukyas.—E. H.]

[2] [The Mâhisha-vishaya might be identical with the Mahisa-maṇḍala of the *Mahâvaṁsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dîpavaṁsa* (viii. 5), the Mahisha of the *Bṛihatsaṁhitâ* (ix. 10), and the modern Maisûr (Mysore). In this case Kâñchanamuduvôl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E.H.]

[3] The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

[4] *viz.* by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṁvat 869 expired.

[5] To judge by the description of it, given in the text, the *śâlâ* must have been an establishment of some importance.

The inscription B consists of 27 lines in **Old-Kanarese characters** on the fourth face of the pillar. It is **not dated,** but in Dr. Fleet's opinion belongs to much the same period with A. It contains six **Kanarese** verses in the Kanda metre.

The inscription appears to record that the school or hall (*śâlâ*), the building of which was referred to in the inscription A, was re-built by a certain **Kañchiga** (verses 1 and 5), who was a native of **Kupaṇapura** and a member of the race of the **Seḷaṟas**; that he bestowed certain land on the same hall; and that he caused this edict (*śâsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince **Dantipriya** (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, *i.e.* 'the lover of elephants,' we have to understand the original builder of the hall, **Nârâyaṇa,** who, in verse 13 of the inscription A, receives the *biruda* **Gajâṅkuśa,** *i.e.* 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Seḷaṟas and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śiḷahâra chief Gôvuṇarasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in **Old-Kanarese characters.** It is **not dated,** but in Dr. Fleet's opinion may be referred to about the **11th or 12th century A.D.** The language is **Kanarese** prose.

The inscription records a grant of land to "the god **Trayîpurusha** of the hall (*śâlâ*) at the *agrahâra* of **Paviṭhage,**" which belonged to a group of 36 villages, the chief place of which was **Bâḍaḷe.** The granted land was situated in Paviṭhage itself, in Baḷambuge (?), and in Siṅganakaṭṭe near Makiṟiyiṇṭi (?). These localities cannot be identified, with the exception of **Paviṭhage** or, as it is spelt in the inscription A, **Pâviṭṭage,** which, as stated before,[1] must be identical with the modern **Sâlôtgi.** The name appears to have been developed from *Śâlâ* + *Pâviṭṭage* or *Paviṭhage*, as the village may have been called after the establishment of the hall (*śâlâ*) in the midst of it. The name of the god Trayîpurusha, *i.e.* 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nârâyaṇa.

The donor of the land was the *Mahâmaṇḍalêśvara* **Gôv[u]ṇarasa,** who belonged to the **Śiḷahâra** race; who traced his descent from the mythical Śiḷahâra king **Jîmûtavâhana;** whose banner was a **golden Garuḍa;**[2] and who was the lord of the city of **Kopaṇapura.**

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that **Kopaṇanagara** is referred to by Nṛipatuṅga in his *Kavirâjamârga* as one of the places where the *Kannaḍada tiruḷ*, *i.e.* 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nṛipatuṅga mentions as other centres of purest Kannaḍa: **Kisuvoḷal, Puligere** and **Oṅkunda,** which are respectively identical with Paṭṭadakal, Lakshmêśvar and Hungund in the Dhârwâḍ and Bijâpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Muḷgund in the Dhârwâḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with **Kopal** in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate **Kopaṇapura or Kupaṇapura** must have been the residence of a separate branch of the **Śiḷahâra** or **Seḷaṟa**[3] dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'[4]

[1] *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

[2] Compare above, Vol. III. pp. 208 and 269.

[3] Other forms of this name are *Silâra*, *Śîlâra*, and *Śilâhâra*; see above, Vol. III. p. 294, note 7.

[4] See Dr. Fleet's *Kanarese Dynasties*, p. 98, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT[1] OF A.

First Face.

1 [Ôm[2]] [||*] Svasti śrîḥ [||*] [3]Jayaty=âvishkṛitaṁ Vishṇôr=Vvainat-âpatyam=uttamam [|*]
2 dhṛita-lôkatrayâtmîyatanubhṛit-tanubhṛidvaram [||*] [1*]
3 **Śaka-kâlâd=gat-âbdânâṁ** **sa-saptâdhikashashṭishu** [|*] śatê-
4 [4]**shv=ashṭasu** **tâvatsu** **samânâm=aṁkatô=pi** **cha** |(||) [2*] **Va-**
5 **rttamânê** **Plavaṁg-âbdê** varttamânê nirâkulê [|*] janê ja-
6 napadê nânâ-dhânya-sampat-samanvitê |(||) [3*] **Śrîmatô=**
7 **môghavarshasya** paramêśvara-bhûpatêḥ [|*] priya-sûnau
8 svakîy-âryya-pâda-dhyâna-parê parê |(||) [4*] Pravarddhamâ-
9 na-parama-kalyâṇa-vijay-ôdyamê [|*] Pṛithivî-
10 vallabhê=**kâlavarshadêvê** ramâvati |(||) [5*] **Mânyakhê-**[5]
11 ṭê sthirîbhûta-kaṭakê ramya-harmyakê [|*] subhaṭa-pra-
12 madâ-kôṭi-râji-râjita-pâṭakê |(||) [6*] Sukhaṁ va-
13 sati dharmmêṇa sadâ pâlayati prajâḥ [|*] dadaty=a-
14 mita-vastûni dvij-âdibhyô dayâ-parê |(||) [7*] Anê-
15 k-âvanibhṛin-mauli-maṇi-chuṁbi-padâṁbujê [|*] chakâ-
16 sati yaśô-bhâji râji râjîva-lôchanê |(||) [8*] Ami-
17 tadyuti-dôrvvîryya-svîkṛit-ârâtimaṁḍalê [|*] kṛita-di-
18 gvijayê **Kṛishṇarâjê** râjyaṁ praśâsati |(||) [9*] Iha
19 **Karṇṇapurî**-nâma-vishayê vishay-ôttamê [|*] **Pâviṭṭa-**
20 **ge** iti khyâta-nâma-grâmê manôramê ||[6] [10*]
21 Śrîmati[7] **Mâhisha**-vishayê **Kâṁchanamuduvôl**[8]=iti prasi-
22 ddhê grâmê [|*] vâstavyaḥ Kauṁḍinyô Vâjasanêyas=tu Kâṇvaśâkh-âdhyayanaḥ [||*] [11*]
23 [9]Dâmapâryya-sutaḥ śrîmân=vadânyô yaḥ pratâpavân [|*] **Nârâyaṇ[ô]=**
24 bhidhânêna Nârâyaṇa iv=âparaḥ |(||) [12*] Vikhyâtô bhuvi vidyâvân=yô
25 **Gajâṁkuśa**-saṁjñayâ [|*] pradhânaḥ **Kṛishṇarâjasya** maṁtrî san sandhivigrahî [||*] [13*]
26 Tasya yaḥ pratihastô=bhût=priyô dakshiṇahastavat [|*] niyuktas=têna
27 têna[10] têjasvî saṁdhivigraha-karmmaṇi |(||) [14*] Pâragô râja-vidyânâṁ kavi-mu-
28 khaḥ[11] priyaṁvadaḥ [|*] yas=tu dharmma-ratô bhâti dharmmô vigrahavân=iva |(||) [15*] Tên=êyaṁ
29 kâritâ śâlâ śrî-viśâlâ manôramâ [|*] dhâtṛ=êva sv-êchchhayâ sṛishṭi sthâpit-â-
30 disuratrayâ[12] |(||) [16*] Śâlâ Manôvat=îv=aishâ Brahma-yuktâ virâ-

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[1] From an impression supplied by Dr. Fleet. [2] Expressed by a symbol.

[3] Metre of verses 1-10: Ślôka (Anushṭubh).

[4] The impression looks as if before this *shv=* the *akshara shva* had already been once engraved and had then been effaced again.

[5] Originally *Mânyaḥkhê-* was engraved.

[6] Here the original has an ornamental full stop. [7] Metre: Âryâgîti.

[8] At first sight we should read *Kâṁchinamuduvoḷal*, the *akshara ḷa* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *chi* and the *ḷa* have been struck out.

[9] Metre of verses 12-33: Ślôka (Anushṭubh).

[10] This word, which has been erroneously repeated here, has perhaps been struck out already in the original.

[11] Read *khyaḥ*; this correction also has perhaps been made already in the original.

[12] What is actually engraved here is *disutrayâ* | *ratrayâ*, but the first *trayâ* and the sign of punctuatio after it appear to have been struck out.

31 jatê [|*] atra vidy-ârthinaḥ saṁti nânâ-janapad-ôdbhavâḥ |(||) [17*] Êbhyaḥ prakalpitâ

32 vṛittir=êtadîyô=dhun=ôchyatê [|*] prapaṁchô dêśa-kâl-âdir=êtat[1] khyâti-prasiddhayê [||*] [18*]

Second Face.

33 Êtat-Pâviṭṭage-grâ-
34 ma-patiḥ Kâśyapa-gô-
35 trajaḥ [|*] prabhur=V vâjasanê-
36 yânâṁ Kâṇvaśâkhâvatâṁ vara[ḥ ||*] [19*]
37 Gôvindabhaṭṭa-tanayô
38 brahmaṇyaḥ śuchir=agnimân [|*]
39 Budhaś=Chakrâyudhô nâma
40 kshamâvân=vadatâṁ varaḥ [||*] [20*]
41 Brahmavid=dharmmavit=prâjñô
42 bhavyaḥ sêvyaḥ priyaṁvadaḥ [|*]
43 dharmmaśâstra-rataḥ śrîmân
44 sâkshâd=iva Parâśaraḥ [||*] [21*]
45 Pûrvv-ôktê varttamân-âbdê
46 mâsê Bhâdrapadê=ṁchitê [|*]
47 pitṛi-parvvaṇi tasy=aiva
48 Kuja-vârêṇa saṁyutê [||*] [22*]
49 Sûryyagrahaṇa-kâlê[2] tu
50 madhya-gê cha divâkarê [|*]
51 Gôdâvar[yyâ]ṁ mahânady[âṁ*]
52 kôṭi . . . [t]îrthakê [||*] [23*]
53 Yaḥ pra[3] . . . . . nâma
54 grâmaṇ[4] . . . . rttitaḥ [|*]
55 sa têjasvî mahâsa[t*]tvô
56 dvijêndra-dviśatî-yutaḥ [||*] [24*]
57 Sthitvâ tîrtha-varê snâtvâ
58 sâ[t*]tvikaṁ dharmmam=âśritaḥ [|*]
59 śâlâ-vidyârthi-saṁghâya[5]
60 dattavân bhûmim=uttamâm [||*] [25*]
61 Pâviṭṭage iti khyâtê
62 grâmê=smin sadguṇ-âkarê [|*]

Third Face.

63 mânyâṁ nivarttanânâṁ tu paṁchabhiś=cha śatair=mmitâm [||*] [26*]

64 Nivêśanâni sârddhâni[6] saptaviṁśatim=âdarât [|*]

65 mânyâni dattavân=mânyô Gôvindabudha-nandanaḥ [||*] [27*]

66 Nivarttanâni chatvâri mânyâṁ kusuma-vâṭikâm [|*]

67 nivarttanâni dîp-ârthaṁ mânyâni dvâdaś=aiva cha [||*] [28*]

68 Śâlâ-vidyârthi-saṁghâya su-dravyâṇi dvijâtibhiḥ [|*]

69 paṁcha pushpâṇi dêyâni vivâhê sati taj-janaiḥ [||*] [29*]

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[1] Read *êtat-khyâ°*.

[2] Originally *°haṇarkâlê* was engraved.

[3] This *akshara* may possibly be *prâ*.

[4] Perhaps this line was *grâmaṇîḥ parikîrttitaḥ*.

[5] Originally *-saṁghâyaṁ* was engraved.

[6] This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sârthâni*

70 **Dêyaṁ tath=ôpanayanê vivâhê yat=pur=ôditam [|*]**
71 **tad-arddhaṁ ch=aitad-arddhaṁ cha chûḍâ-karmmaṇi taj-janaiḥ [||*] [30*]**
72 **Kênachit=kâraṇên=êha karttavyê vipra-bhôjanê [|*]**
73 **bhôjayêt=tu yathâ-śakti parishat=parishaj-janam [||*] [31*]**
74 **Vyâkhyâtuś=ch=aiva śâlâyâṁ kalpitâni mahâtmanâ [|*]**
75 **nivarttanâni paṁchâśad=bhûmêr=mmânyâni tâni cha [|*]**
76 **vyâkhyâtur=asyâṁ śâlâyâṁ mânyam=êkaṁ nivêśanam [||*] [32*]**
77 **Bahubhir=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ [|*]**
78 **yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [||*] [33*]**
79 **[1]Sâmânyô=yaṁ dharmma-sêtur=nṛipâṇâṁ kâlê kâ-**
80 **lê pâlanîyô bhavadbhiḥ [|*] sarvvân=êtân**
81 **bhâvinaḥ pârthivêndrân bhûyô bhûyaḥ prârthayaty=êsha Râmaḥ [||*] [34*]**
82 **[2]Sva-dattâṁ para-dattâṁ vâ yô harêta vasuṁdharâm [|*]**
83 **shashṭiṁ varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimi[ḥ] [||*] [35*]**

TRANSLATION OF A.

Ôm. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of **Vinatâ**, the vehicle of that supreme being who has the three worlds for his own body.[3]

(V. 2.) **The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many[4] years in figures, in the current year Plavaṅga,** while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramêśvara*, the glorious king **Amôghavarsha,** the fortunate great **Akâlavarshadêva,** the Favourite of the Earth, who ever meditates on the feet of his father[5] and whose efforts to gain supreme prosperity are constantly increasing,— residing in comfort at **Mânyakhêṭa,** where his camp is firmly established, where the houses are handsome and the quarters[6] resplendent with rows of millions of great warriors and beautiful women,— always is justly ruling his people, full of benevolence giving untold wealth to Brâhmaṇas and others; while he, **king Kṛishṇa,** whose lotus-feet are kissed[7] by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands[8] of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:[9]—

(V. 10.) Here, in the most excellent of districts, the district of **Karṇapurî,** in the pleasant well-known village of **Pâviṭṭage**:—

(V. 11.) In the prosperous **Mâhisha** district, in the village named **Kâñchanamuduvôl,** there dwells (or dwelt) one **Nârâyaṇa,** the son of Dâmapârya, of the Kauṇḍinya *gôtra*, a student

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[1] Metre: Śâlinî.

[2] Metre: Ślôka (Anushṭubh).

[3] The words *âvishkṛitaṁ Vishṇôr*, 'manifested of Vishṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the Tiḍgundi inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Vishṇu, while in reality he glorifies Vishṇu's vehicle, the mythical bird Garuḍa.—The adjective *Vainata* of the text is not given in the dictionaries.

[4] *viz.* 867; the words 'and as many years in figures' are quite inappropriate here.

[5] The word *ârya* apparently is used here in the sense of the Kanarese *ayya*.

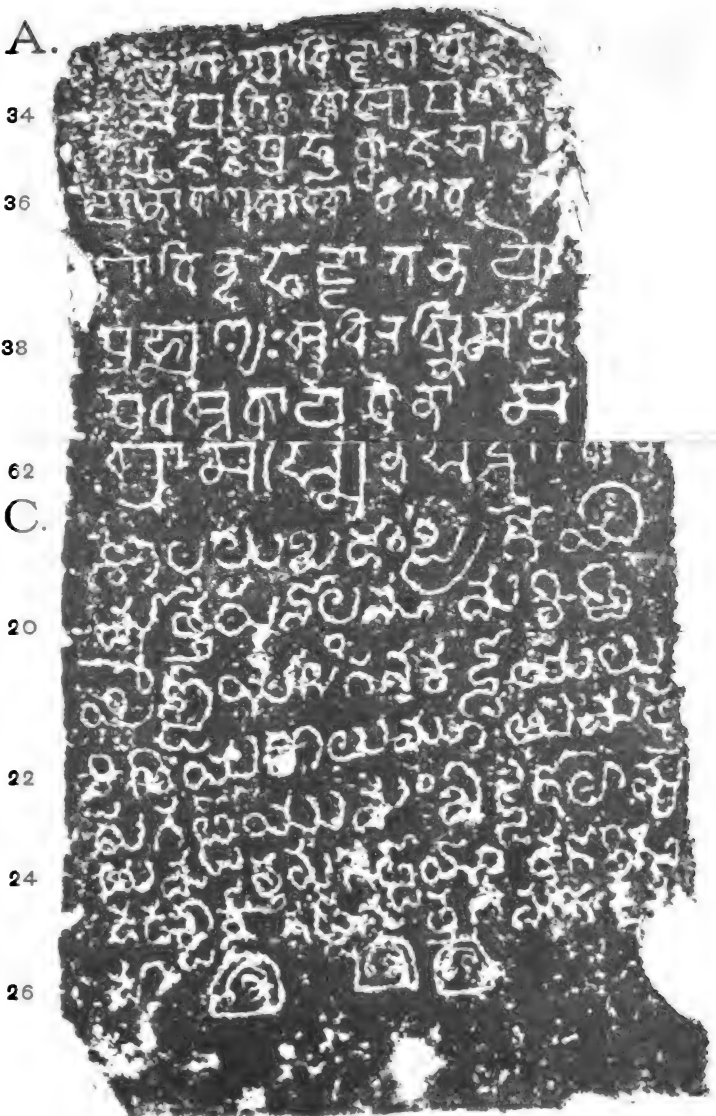
[6] *Pâṭaka=grâmaikadêśa.*

[7] *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.

[8] *Maṇḍala=dêśa.*

[9] The context is that, in the reign of this king Kṛishṇa, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of Pâviṭṭage (verse 10).





J. F. FLEET, I. C.S. SCALE ·80 W. GRIGGS, PHOTO-LITH.

C.

C.

of the Kâṇva *śâkhâ* of the Vâjasanêya Vêda, prosperous, affable, and powerful, like a second Nârâyaṇa.[1] For his learning known everywhere by the name of Gajâṅkuśa,[2] he is (or was) the chief minister of Kṛishṇarâja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manôvatî[3] joined by Brahman ; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pâviṭṭage is (or was) Chakrâyudha Budha,[4] the son of Gôvindabhaṭṭa, born in the Kâśyapa *gôtra*, excelling among the followers of the Vâjasanêya Vêda, the best of the students of the Kâṇva *śâkhâ*, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parâśara visibly present. **In the aforesaid current year, in the excellent month Bhâdrapada, at the juncture of that month sacred to the manes[5] joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky,** on the great river Gôdâvarî[6] . . . . that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pâviṭṭage, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gôvindabudha, considerately (*also*) gave twenty-seven furnished[7] dwelling-places, exempt from taxes ; four *nivartanas* (*of land*) as a flower-garden, exempt from taxes ; and twelve *nivartanas* (*of land*), exempt from taxes, for lights. Five 'flowers'[8] of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage ; half of what has just been declared (*to be due*) at a marriage, shall be given by the people concerned at a thread-investiture ; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brâhmaṇas, the assembly shall feast according to its means the members of (*this*) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verses.]

TEXT OF B.

Fourth Face.

1 Śrî-mâna-dhâma-râjita-râm-â-
2 vaḷi-Kupaṇapura-viniṟggatan=abha-

[1] *i.e.* the god Vishṇu. [2] *i.e.* 'the elephant-goad.' [3] A mythical town on mount Mêru.

[4] As Gôvindabhaṭṭa in verse 27 is called Gôvindabudha, so Chakrâyudha Budha probably also was (more commonly) called Chakrâyudhabhaṭṭa.

[5] *i.e.* at the time of new-moon.

[6] Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

[7] This is the translation of the conjectural reading *sârthâni*. *Nivêśanâni sârddhâni saptaviṁśatim* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

[8] The word *pushpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

3 yaṁ [|*] Bhîma-balaṁ **Seḷaṟara**
4 kulak=î mahiyoḷ tilaka-
5 d=ante **Kaṁchigan**=eṁbôṁ[1] | [1*] Mêl=â-
6 rppan=ârdan=âtaṁ sôlada gaṇḍaṁ pra-
7 tâp[i] dânada phaladiṁ [|*] mêl=akku
8 koṭṭudananu[2] pâlipa phalam=eṁ-
9 du tannoḷ=aṟid=int=enda | [2*] Mâḍisi-
10 den=âne sâleyan=[î]ḍita-**Dantipri**-
11 **y**-âvanîśana vôl- muṁ- [|*] (m)mâ[ḍ]i-
12 sidôṁ · mâḍisidone mâḍisidôṁ[3]
13 [m]âḍidudane sale kâd=âtaṁ | [3*]
14 [A]nd=î sâleya kaṁbada goṁda-
15 ḷamaṁ[4] niṟisuv=andu kaṁbada rû-
16 piṁ [|*] pind=aṟanan=niṟisuva vô-
17 l=ond-eraḍaṁ tâne piḍidu niṟi-
18 sidon=âtaṁ[5] | [4*] Jaṁbhâri-nibhaṁ śâ-
19 lâ-staṁbhaman=oḷp=odave niṟi-
20 sidaṁ nija-kî[r*]tti- [|*] staṁbhamane
21 niṟisuv=ant[e] sujaṁbhaṁ **Kaṁchi**-
22 **gan**=achaṁchaḷ-âṁchita-dhairyyaṁ | [5*]
23 Pasarise sammati tannayê
24 da[sa]vandada nêsaṇaṁgaḷoḷ
25 ke[ḷava]n=idarkk= [|*] asadṛiśan=itt=i-
26 ttudan=î vasudhege negaḷv=aṁtu
27 śâsanaṁ bareyisidôṁ [|] [6*]

TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kañchiga**; who came from (*the city of*) **Kupaṇapura**, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of Bhîma; (*who was*) on this earth like a front-ornament to the race of the **Seḷaṟas**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus :—

(V. 3.) "I have caused (*this*) hall (*śâlâ*) to be built, just as the renowned prince (*avanîśa*) **Dantipriya** (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*)."[6]

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kañchiga**, whose immovable courage was honoured, (*and*) who resembled (Indra) the enemy of Jambha, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

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[1] An incomplete *anusvâra* is engraved after the *ga* of *Kaṁchigan*. [2] Read °*dananuṁ*.
[3] *Mâḍisidôṁ* appears to be corrected from *mâḍisidone*.
[4] The *ḷa* of *goṁdaḷamaṁ* has a peculiar form which differs from the other *ḷa*'s of the same inscription.
[5] These four *aksharas* are written on an erasure.
[6] *i.e.* the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites[1] in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

TEXT OF C.

Third Face.

1 Svasti [||*] [Sa]ma[dhi]gata-pamcha-mahâśabda-mah[â]-
2 maṇḍaḷêśvaraṁ **Kopaṇapura**-var-âdhîśvaraṁ su-
3 [2]varṇna-**Garuḍa**-dhvajaṁ vimaḷa-kî[r*]tti-dhvajaṁ śrî-**Śi-
4 ḷahâra**-narêṁdra-**Jîmûtavâhan**-ânva-

Fourth Face.

5 ya-prasûtaṁ śauryya-**Raghu**-
6 j[â]taṁ **Śiḷahâra**-kuḷa-kama[ḷa]-
7 [m]ârtthaṇḍaṁ[3] nera[vo]degaṇḍa **Kâ-
8 [t]yâyanî**-labdha-vara-prasâ-
9 daṁ kastûrik-âmôda manne-
10 ya-vallabhaṁ bhaya-lôbha-
11 durllabhaṁ munivar=âditya
12 [4]Sanivâra-siddhi **Dhanagana** siṁgaṁ sâ-
13 has-ôttuṁgaṁ nâm-âdi-sama-

First Face.

14 sta-praśasti-sahi[ta]ṁ śrîman-mahâmaṇḍaḷêśvaraṁ **Gôv[u]-
15 ṇarasar** 36 ṟuṁ **Bâḍaḷe** baḷiya agra-
16 hâraṁ **Paviṭhag[e*]ya** śâleya **Trâyipuru**-[5]
17 śa-dêvarggey=alliya koḍ[i]geyy=oḷage **Tamba-
18 ḷa**-kôlal=innûṟu mattaru keyyu ma[gau]-

Second Face.

19 kôlalu **Baḷaṁbugey**-î-
20 r-mmattaru nelanû **Makiṟi-
21 yiṇṭiya Siṁganakaṭṭeyalu**
22 kiṟiya-kô[la*]lu mûṟu matta-
23 ru gaḷdeyumaṁ biṭṭar [||*] Â mû-
24 ṟu mattaru gaḷdey=oḷage ti[ssa]-
25 ḷadantakke gaḷde matta[ru*] 1 [||*] Maṁgaḷa [ma]-
26 h[â]-śrî śrî śrî [||*]

TRANSLATION OF C.

Hail! The glorious *Mahâmaṇḍalêśvara* **Gôv[u]ṇarasa**, who was praised by all such names as: a *Mahâmaṇḍalêśvara* who had obtained the five *mahâśabdas*; the lord of the excellent (*city of*) **Kopaṇapura**; he whose banner was a golden **Garuḍa**; he whose white fame

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[1] The word *nêvaṇa* is not found in the dictionaries; it is probably a *tadbhava* of *nivêśana*, which occurs in verse 27 of the inscription A.

[2] Read *suvarṇa*. [3] Read *mârtaṇḍaṁ*. [4] Read *Śanivâra*.

[5] Read *Trayîpurusha*.

resembled a flag; he who was born in the race of the glorious **Śilahâra** king **Jîmûtavâhana**; he who resembled (Râma) the descendant of Raghu in prowess; a sun to the lotus—the **Śilahâra** race; . . . . he who had obtained the excellent favour of **Kâtyâyanî** (Pârvatî); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (*even*) on Saturdays;[1] the lion of **Dhanaga**;[2] (*and*) he who was full of daring,—gave to the god **Trayipurusha** of the hall (*śâlâ*) at the *agrahâra* of **Pavithage** in the 36 (*villages of*) **Bâḍaḷe**: two hundred *mattars*, (*measured*) by the *Tambaḷa*[3] rod, of cultivated land in the rent-free land (*koḍige*) of that (*village*); two *mattars*, (*measured*) by the *magau* (?) rod, of land in **Baḷambuge (?)**; and three *mattars*, (*measured*) by the small rod (*kiriya-kôlu*), of paddy-fields in **Singanakaṭṭe** (*near*) **Makiriyinti (?)**. Of these three *mattars* of paddy-fields, one *mattar* of paddy-fields (*was assigned*) for *tissaḷaḍanṭa* (?). Fortune! Great prosperity! Prosperity! Prosperity!

No. 7.—DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

After the receipt of the large volume of *Inscriptions in the Mysore District*[4] for which we are indebted to Mr. Lewis Rice, the Director of Archæological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultzsch sent me accurate transcripts and translations of five of the Chôḷa dates in the *Epigraphia Carnataca*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultzsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

A.—RAJARAJA.

1.—Inscription in the Bilvanâthêśvara temple at Tiruvallam in the North Arcot district.[5]

1 Svasti śrî [||*] Kô Râjarâja-Kêsarivammaṟkku[6] yâ[ṇ]ḍu 7âvadu . . . . ivv-âṭṭê Ayppaśi-t-

2 tingaḷ [7]paunnamâsiyum Irêvadiyum peṟṟa vishuvil[8] sômagrahaṇatti=ṉâṉṟu.[9]

"**In the 7th year** (*of the reign*) **of king Râjarâja-Kêsarivarman,—on the day of an eclipse of the moon at the equinox,** which corresponded to (*the day of the nakshatra*) **Rêvatî** and to a full-moon *tithi* in the month of **Aippaśi** of this very year."

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[1] See above, Vol. III. p. 269, note 8.

[2] It may be concluded from this *biruda* that Dhanaga was the name of the father or predecessor of Gôvaṇa-rasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

[3] According to Mr. Kittel's *Kannaḍa-English Dictionary*, *Tambaḷa* is another form of *Tamiḷa* which is derived from the word *Tamiḻ*.

[4] *Epigraphia Carnataca*, Part I. Bangalore, 1894.

[5] From Dr. Hultzsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

[6] Read °*varmaṟku* or °*varmarkku*.

[7] Read *paurṇa*°.

[8] Read *vishuvattil*.

[9] i.e. °*grahaṇattiṉ nâṉṟu*.

This date falling in the month Aippaśi (the solar Kârttika), the equinox spoken of is that of the Tulâ-saṁkrânti, *i.e.* the autumnal equinox; and, as stated by Dr. Hultzsch,[1] Dr. Fleet has already pointed out that, within the period to which Râjarâja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows ;—

In A.D. 991 (Śaka-Saṁvat 913 expired) the **Tulâ-saṁkrânti** took place on the 26th September,[2] by the Sûrya-siddhânta 8h. 3·4m., and by the Ârya-siddhânta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month **Aippaśi**. On the same day there was **a lunar eclipse,** which took place 13h. 48m. after mean sunrise and was therefore **visible** in India; and the moon was in the *nakshatra* **Rêvatî** for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the **Tulâ-saṁkrânti** also took place on the 26th September, by the Sûrya-siddhânta 6h. 3m., and by the Ârya-siddhânta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month **Aippaśi.** And on this day also there was **a lunar eclipse,** which, since it took place 2h. 54m. after mean sunrise, was **not visible** in India; and the moon was in **Rêvatî** for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that **the lunar eclipse of the 26th September A.D. 991 was visible** in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,[3] are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is **the 26th September A.D. 991** (in Śaka-Saṁvat 913 expired).

2.—Inscription on a stone built into the roof of the Gôpâla-Krishṇa temple at the village of Kaliyûr in the Tirumakûḍlu-Narasipur tâlukâ.[4]

1 Svasti [||*] Śakanṛipa-kâl-âtîta-saṁvatsara-śataṁga[1*] 929nêya Parâbhava-saṁvatsarada Chaitra-mâsada bahuḷa-paṁchamiyu-

2 m=Âdityavârad=andu.

"On **Sunday,** the fifth *tithi* of the dark fortnight of the month of Chaitra in the **Parâbhava** year (*which corresponded to*) the year 929 since the time of the Śaka king."

By the southern luni-solar system **Parâbhava** was Śaka-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amânta* scheme, on **Friday,** the 22nd March A.D. 1006, and, by the *pûrṇimânta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parâbhava), the corresponding days would be Thursday, the 10th April

[1] See *Ind. Ant.* Vol. XXIII. p. 297.

[2] According to Dr. Fleet, *ibid.* Vol. XIX. p. 71, the Tulâ-saṁkrânti in A.D. 991 took place on the 25th September, at about 20 *ghaṭis* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ârya-siddhânta, published *ibid.* Vol. XVIII. p. 207, the time of the Saṁkrânti, expressed in days of the Julian period, is 2083 289·2749, *i.e.* 6h. 35·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Saṁkrânti took place, also according to the Ârya-siddhânta, 16 *ghaṭis* 28 *palas*, *i.e.* 6h. 35·2m., after mean sunrise of the same 26th September.

[3] My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 534 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

[4] From Mr. Rice's transcript, *Ep. Carn.* Part I. p. 149, No. 44. The inscription 'consists of praises of Apramêya, a general and minister under Râjarâjadêva.'

A.D. 1007, and **Sunday**, the 29th February A.D. 1008. Here the *pûrṇimânta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 989 (current, the year Parâbhava), for which, by the *amânta* scheme, the date would regularly correspond to **Sunday**, the 19th March A.D. 1066. The result is, that **this date, at present, is of no value for historical purposes.**

3.—Inscription on a stone standing close to the west wall of the Agastyêśvara temple at Balmuri in the Baḷaguḷa hôbaḷi of the Seringapatam tâlukâ.[1]

26 . . Saka-varisha 934nêya Paridhâvi-[sa]ṁ[va]t[saraKe] śrî-[Râ]jarâja[dê]-
27 [va]rge[2] yâṇḍu irupatt-eṁṭâ[vu] . . . .
28 . . . . . . tad-varisha[da Pau]sha-mâ[sa] . . . . . .
29 [3] râyaṇa-saṁkrântiyoḷ . . . . .

"**In the twenty-eighth year** (*of the reign*) **of the glorious Râjarâjadêva,** (*which corresponded*) to the **Paridhâvin** year (*and to*) the Śaka year 934 . . . . . at the **Uttarâyaṇa-saṁkrânti** in the month of Pausha of this year . . . . ."

This date does not admit of exact verification, and what can be said about it, is that the year **Paridhâvin** does correspond to the given Śaka year 934, as an expired year, and that the Uttarâyaṇa-saṁkrânti of that year took place 12h. 37·9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausha, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, **the 26th September A.D. 991** (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Râjarâja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarâyaṇa-saṁkrânti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that **the first year of Râjarâja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985** (between the Uttarâyaṇa-saṁkrânti of Śaka-Saṁvat 906 and the Vishuva-Tulâ-saṁkrânti of Śaka-Saṁvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallêdêva temple at Nandigunda in the Hadinâru hôbaḷi of the Nañjanagụḍi tâlukâ.[4]

1 [Da]ṛa (?) Saka-varishaṁ 943nê[ya] Raudra-saṁ-
2 vatsarada Phâlguṇa-mâsa[da] sukla-[pa]-

[1] No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

[2] Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Baṭṭavâḍi, Malenâḍu and Îḷam (Ceylon), and the Nuḷamba, Andhra, Koṅgu, Kaliṅga and Pâṇḍya countries, and lines 7 and 8 contain the full name of the king, *viz.* Râjarâjakêsarivarman *alias* Râjarâjadêva.

[3] i.e. *uttarâyaṇa-*.

[4] No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 134.—From the transcript of Mr. Venkayya who furnishes the following note: 'The other face of this stone contains, in Kanarese characters, the usual Tamiḷ historical introduction of the inscriptions of Parakêsarivarman *alias* Râjêndra-Chôḷadêva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasiṁha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.'

3 ksham Budhavâram puṇname Uttare-nakshatraṁ sô-
4 magrahaṇad=andu . . . . .

"On the day of **an eclipse of the moon**, (*the day of*) the **Uttarâ** *nakshatra*, a full-moon *tithi*, a **Wednesday** in the bright fortnight of the month of Phâlguna in the **Raudra** year (*which corresponded to*) the Śaka year 943 . . . . . ."

By the southern luni-solar system **Raudra** was Śaka-Saṁvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṁvat 943 current the full-moon *tithi* of Phâlguna ended 22h. 32m. after mean sunrise of **Wednesday**, the 1st March A.D. 1021, when there was **a lunar eclipse** which was **visible** in India, and when the moon nearly the whole day was in the *nakshatra* **Uttara-Phalguni**.[1]

5.—Inscription on a stone standing to the north of the Sômêśvara temple at Suttûru in the Tâyûru hôbaḷi of the Nañjanaguḍi tâlukâ.[2]

1 [P]ûrvvadêśamu[ṁ] Ga[ṁ]geyu[ṁ] Kaḍâramu[ṁ][3] koṇḍa kô=Pparakê[sa]riparmmar-âna uḍeyâr
2 śrî-Râjêndra-Chôḷadê[vargge] yâṇḍu 31âva[d]u [||*] Svasti [||*]
3 Saka-var[sha] 9[54]nêya Âṁgira-saṁvatsarada
4 Kârttika-mâsa . . [rṇ]nam[i][4] tale-devasam=âge bidi-
5 ge Sômavâra Rôhiṇi-nakshatradal uḍeyâr śrî-Râjêndra-Chô-
6 ḷadêvar=gurukkaḷ . . . . .

"**In the 31st year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the lord, the glorious Râjêndra-Chôḷadêva,** who conquered the Eastern country, the Gaṅgâ, and Kaḍâram.

"Hail! On (*the day of*) the **Rôhiṇî** *nakshatra*, a **Monday**, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)[5] of the month of Kârttika in the **Âṅgira** year (*which corresponded to*) the Śaka year 9[54] . . . . . ."

In the tenth century of the Śaka era the only year **Aṅgiras** was Śaka-Saṁvat 954 expired, and for this year the date is correct. For in Śaka-Saṁvat 954 expired the second *tithi* of the *amânta* **Kârttika** ended 7h. 26m. after mean sunrise of **Monday**, the 23rd October A.D. 1032, when the **moon** was in the *nakshatra* **Rôhiṇî** for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Râjêndra-Chôḷa I., **the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002,** both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Râjarâja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

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[1] This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

[2] No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

[3] This word is entered above the line, with a cross (*haṁsapâda*) after it.

[4] Read *paurṇami* (?).

[5] I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* Rôhiṇî in connection with a second *tithi* of the month Kârttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śaṁkarêśvara temple at Sindhuvaḷḷi in the Kaḷale hôbaḷi of the Nañjanagudi tâlukâ.[1]

1 Sva[sti] śrî [||*] Śakarai yâ[ṉ]ḍu [âyira]-
2 [t]tu-muppadu peṟṟa [2]Dvaya-sam[va*]-
3 tsarattu śrî-Kolôttuṁka-Śô-
4 ḷadêvar pṛidhi[vi*]-râjyattu yâṉ-
5 [ḍu] muppatt-êḻâvadu . . . . .

"In the **Vyaya** year which corresponded to the Śaka year one thousand and thirty, (*and*) **in the thirty-seventh year of the reign of the glorious Kulôttuṅga-Chôḷadêva** . . . . ."

This date contains no details for exact verification. Moreover, the Jovian year **Vyaya** put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,[3] Vyaya was Śaka-Saṁvat 1028 expired, while Śaka-Saṁvat 1030 current was Sarvajit and 1030 expired Sarvadhârin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,[4] and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Saṁvat 1028 expired. This year, combined with the 37th year of the reign of Kulôttuṅga-Chôḷa I., would give us for the **first year of his reign Śaka-Saṁvat 992 expired=A.D. 1070-71.** It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.[5]

7.—Inscription in the Naṭarâja temple at Chidambaram in the South Arcot district.

1 || Svasti śrî || Tiribuvaṉachchakkaravattigaḷ śrî-Kulôttuṅga-
2 Śôḷadêvar tiru-ttaṅgaiyâr Râjarâjaṉ Kundavaiy=Âḻvâr
5 . . . . nâ-ṉilattai muḻud=âṇḍa Jaya-
6 daraṟku nâṟpattu-nâl=âṇḍil [6]Miṉa=nigaḻ nâyaṟṟu Veḷḷi pe-
7 ṟṟa Urôśaṇi-nâḷ=Iḍabam pôdâl.

"**In the forty-fourth year** (*of the reign*) **of Jayadhara,**[7] who ruled all the four quarters,— at the time (*of the rising of the sign*) **Ṛishabha** on the day of (*the nakshatra*) **Rôhiṇi**, which corresponded to a **Friday** in the month during which (*the sign*) **Mîna** was shining,— Kundavai Âḻvâr, (*the daughter of*) Râjarâja (*and*) the royal younger sister of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva, [gave, *etc.*]"

8.—Inscription in the Âpatsahâyêśvara temple at Âlaṅguḍi in the Tanjore district.

1 || Svasti śrî || Pu[ga]ḻ śûḻnda . . . .
30 . . . . kôv=[8]Arâjakêsaripatmar=âna Tribhuvanachchakrava[r]tti śrî-Kulôt-

[1] No. 8 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 191, No. 51.— From Mr. Venkayya's transcript.

[2] Read *Vyaya-saṁva-*.

[3] By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Saṁvat 1024 expired.

[4] Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

[5] These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

[6] Read *Mîṉam*.

[7] This, according to Dr. Hultzsch, was a *biruda* of Kulôttuṅga-Chôḷa I.

[8] Read *Irâja°*.

31 tu[ṅga]-Śôḻadêvaṟku yâṇḍu 45âvadu Tulâ-nâyaṟṟu pû[r]vva-pakshattu Viyâḻa-kkiḻamaiyum saptamiyum peṟ[ṟa]
32 Uttira . . [ti]-nâḷ.[1]

"In the 45th year (*of the reign*) of king Râjakêsarivarman, *alias* the emperor of the three worlds, the glorious Kulôttuṅga-Chôḻadêva, ... on the day of (*the nakshatra*) . . . . ,[2] which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulôttuṅga-Chôḻa I. probably coincided with part of Śaka-Saṁvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṁvat 1035 expired, and the 45th year with Śaka-Saṁvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṁvat 1035 expired, and the date No. 8 does so for Śaka-Saṁvat 1036 expired.

For Śaka-Saṁvat 1035 expired the date No. 7 would correspond to **Friday**, the 13th March A.D. 1114, which was the 19th day of the month of **Mîna** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* **Rôhiṇî** (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1′ of the sign Mîna, and the sign **Ṛishabha** therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rôhiṇî).

For Śaka-Saṁvat 1036 expired the date No. 8 would correspond to **Thursday**, the 8th October A.D. 1114, which was the 11th day of the month of **Tulâ** (the solar Kârttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kârttika) ended 3h. 33m., and the moon was in the *nakshatra* **Uttarâshâḍhâ** for 13h. 8m. (or, according to the Brahma-siddhânta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,[3] I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulôttuṅga-Chôḻa I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṁvat 1028 expired, and No. 8 for Śaka-Saṁvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, **the first year of the reign of Kulôttuṅga-Chôḻa I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063.** But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṁvat 1028 expired the date No. 7 would correspond to **Friday**, the 1st March A.D. 1107, which was the 7th day of the month of **Mîna** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* Kṛittikâ, by the equal-space system 21h. 40m., by the Brahma-siddhânta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in **Rôhiṇî**. The sun rose in 6° 56′ of the sign Mîna, and the sign **Rishabha** therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in Kṛittikâ).

For Śaka-Saṁvat 1029 expired the date No. 8 would correspond to **Thursday**, the 24th October A.D. 1107, which was the 27th day of the month of **Tulâ** (the solar Kârttika). On this day (which was *Kârttika-śudi* 6) the 7th *tithi* of the bright half *commenced* 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

[1] It is not clear if the actual reading is *Uttiraṭṭâdi-nâḷ* or *Uttirâḍatti-nâḷ* (for *Uttirâḍattiṉ nâḷ*).
[2] The *nakshatra* was either Uttara-Bhadrapadâ or Uttarâshâḍhâ.
[3] *Ind. Ant.* Vol. XXIII. p. 298.

nakshatra **Uttarâshâḍhâ** (by the Brahma-siddhânta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravaṇa.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rôhiṇî, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravaṇa which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarâshâḍhâ in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikâ[1] in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulôttuṅga-Chôḷa I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that **the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070**;[2] that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṁvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sômêśvara, in the midst of the rice fields of the village of Êchiganahaḷḷi near Nañjanaguḍi.[3]

1 Svasti [||*] Śrî-Kulôttuṁga-Chôḷadêvaru prituvi-râjyaṁ [4]geyye Sak[a-va]rishaṁ 1035-

2 nêya Jaya-saṁvatsarada Pâlguṇa-mâsada apara-pakshaṁ pâ[ḍi]va Âdityavâraṁ

3 Hasta-nakshatraṁ . . . . .

"On (*the day of*) the **Hasta** *nakshatra*, **Sunday**, the first *tithi* of the second fortnight of the month of Phâlguna in the **Jaya** year (*which corresponded to*) the Śaka year 1035, while the glorious **Kulôttuṅga-Chôḷadêva** was ruling the earth, ..."

By the southern luni-solar system Jaya was Śaka-Saṁvat 1036 expired, while Śaka-Saṁvat 1035 expired would be Vijaya; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Saṁvat 1035 expired the first *tithi* of the dark half of Phâlguna ended 11h. 16m. after mean sunrise of **Sunday**, the 22nd February A.D. 1114, when the moon entered the *nakshatra* **Hasta**, by the Brahma-siddhânta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulôttuṅga-Chôḷa I. cannot have ended in A.D. 1112.[5]

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[1] It must appear even more strange that the day should not have been called after Kṛittikâ, when one considers that 'the rising of the sign Ṛishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikâ. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rôhiṇî.

[2] [The inscriptions of Kulôttuṅga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.— E.H.]

[3] No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.— From Mr. Venkayya's transcript.

[4] The *akshara ge* is engraved above the line.

[5] Compare *Ind. Ant.* Vol. XX. p. 283.

D.— VIKRAMA-CHOLA.

10.— Inscription in the Tyâgarâja temple at Tiruvârûr in the Tanjore district.[1]

1 Svasti śrî [||*] Pû-mâlai midaindu . . . .

3 . . . . kô=Ppara[k]êsarivarmmar=âna Tribhuva[na]chakrava-[rttiga]ḷ śrî-Vikrama-Chôḷa[dê]varkku [y]â[ṇ]ḍu aiñjâ[vadu] Mi[thu]na-nâyaṟṟu pû[r]vva-pakshattu saptamiyum Nâ[yi]ṟṟu-kkiḻamaiyum Attamum=âna nâḷ munnûṟṟu-nâṟ[pa]di[n]âl.

"**In the fifth year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Vikrama-Chôḷadêva,** . . . . **on the three-hundred-and-fortieth day**, which was (*the day of the nakshatra*) **Hasta, a Sunday,** and the seventh *tithi* of the first fortnight of the month of **Mithuna.**"

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saṁvat 1035 expired) and A.D. 1116 (Śaka-Saṁvat 1038 expired).

For Śaka-Saṁvat 1035 expired the date would correspond to **Sunday,** the 22nd June A.D. 1113, which was the 29th day of the month of **Mithuna** (the solar Âshâḍha). On this day the 7th *tithi* of the bright half of the lunar Âshâḍha ended 9h. 17m., and the moon was in the *nakshatra* **Hasta,** by the Brahma-siddhânta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112=the 23rd day of the month of Karkaṭaka of Śaka-Saṁvat 1034 expired ; and the first day of the first year would be the 23rd of the month of Karkaṭaka of Śaka-Saṁvat 1030 expired=**Saturday, the 18th July A.D. 1108,** which was *Śrâvaṇa-śudi* 9, and on which the moon was in Viśâkhâ for 5h. 16m. after mean sunrise, and afterwards in Anurâdhâ.

For Śaka-Saṁvat 1038 expired the date would correspond to **Sunday,** the 18th June A.D. 1116, which was the 25th day of the month of **Mithuna.** On this day the 7th *tithi* of the bright half ended 20h. 44m., and the moon *entered* the *nakshatra* **Hasta,** by the Brahma-siddhânta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July[2] A.D. 1115=the 20th day of the month of Karkaṭaka of Śaka-Saṁvat 1037 expired ; and the first day of the first year would be the 20th of the month of Karkaṭaka of Śaka-Saṁvat 1033 expired=**Saturday, the 15th July A.D. 1111,** which was *Śrâvaṇa-śudi* 7, and on which the moon was in Svâti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chôḷa, the second, **the 15th July A.D. 1111** (in Śaka-Saṁvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on **the 18th July A.D. 1108**), on account of the manner in which it is joined with the *nakshatra* Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulôttuṅga-Chôḷa I. fall in the year A.D. 1114.

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[1] From *Ind. Ant.* Vol. XXIII. p. 298.

[2] Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July ; but this is clearly an error.

No. 8.—LUNSADI PLATES OF SILADITYA II.; [GUPTA-]SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dêvanâgarî and some introductory remarks in the Gujarâtî language. The original was found by a Brâhmaṇa in a house at the village of Lunsaḍî in the Mahuvâ parganâ, Gôhilvâḍ Prânt, Kâṭhiâvâḍ, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankâr was good enough to send me the original plates for examination. They measure about $15\frac{1}{8}$ inches in breadth, and about $13\frac{5}{8}$ inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved **seal**. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent **bull**, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhî characters, the legend श्रीभटक्क:.[1] The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is $10\frac{1}{4}$ lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.— E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhî grants.

The grant was issued "from the victorious camp pitched at **Khêṭaka**" (line 1), the modern Khêḍâ (Kaira), whence many grants are dated. It gives the usual genealogy of the **Valabhî** kings down to king **Śîlâditya II.** (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,[2] the king bears here only the epithet *Parama-Mâhêśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahêśvara (Śiva), the illustrious **Śîlâditya**, being in good health, issues (*the following*) command to all:—'Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brâhmaṇas **Bhaṭṭi** and **Îśvara**, sons of the Brâhmaṇa **Dhanapati**, coming from **Dvîpa** and belonging to the *Châturvidya* (community) of this (*place*), to the Ḍauṇḍavya *gôtra*, and to the school of the Vâjasanêyins, (*the following pieces of land*) in the village of **Dêsênaka** at the mouth (*dvâra*) of the **Madhumatî** (*river*) in (*the land of*) the **Surâshṭras**:— (1) at the eastern boundary (*of the village*), a pond (*vâpî*), (measuring) fifty-five *pâdâvartas* of land in **area**, the boundaries of which (*are*): to the east, the *Piñchhakûpikâvaha*; to the south, the field belonging to the Brâhmaṇa Bâva, and the **Malla** pond (*taḍâga*); to the west, the drinking-well of the village (*grâma-nipâna-kûpaka*); to the north, the boundary of the village of **Mûlavarmapâṭaka**; (2) at the south-eastern boundary (*of the village of* Dêsênaka), a piece of

[1] See above, Vol. III. p. 319.

[2] *Ind. Ant.* Vol XI. p 305 ff.

cultivated land (*called*) *Kaviṭṭhikâ* (*and*) measuring seventy *pâdâvartas* of land, to the east of which (*is*) the boundary of the village of **Viśâlapâṭaka**; to the south, the boundary of the village of **Śivatrâtaïjja**; to the west, the boundary of the village of **Viśâlapâṭaka**; to the north, the boundary of the village of **Viśâlapâṭaka**; (3) at the same boundary (*of the village of* **Dêsênaka**), a second piece of cultivated land called *Uchchâ* (and) measuring ninety *pâdâvartas* of land, to the east of which (*is*) the boundary of the village of **Viśâlapâṭaka**; to the south, the boundary of the village of **Viśâlapâṭaka**; to the west, the *Piñchhakûpikâvaha*; to the north, the *Kauṭumba* field belonging to the *Thêrakas* (Sthaviras); and (4) at the eastern boundary (*of the village of* Dêsênaka), a third piece, measuring twenty *pâdâvartas* of land, to the east of which (*is*) the **Mâṇaïjjikâ** river; to the south, the excellent field of Bappaka; to the west, the *brahmadêya* field belonging to the Brâhmaṇa Skanda; to the north, the field belonging to **Îśvara.**

(L. 61.) "'(*I gave*), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (*their*) boundaries, with the *udraṅga*, *uparikara* (and) *bhûtavâtapratyâya*, with the income in grain and gold, with (*the right of fining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and Brâhmaṇas, according to the maxim of *bhûmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (*and*) to be enjoyed by the sons, grandsons and (*further*) descendants (*of the two donees*).

(L. 63.) "'Wherefore nobody should cause obstruction to these two (*donees*), if they enjoy (*this land*), cultivate (*it*), cause (*it*) to be cultivated, or assign (*it to others*) according to the usual rule relating to *brahmadêyas*.

(L. 64.) "'And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (*it*), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*).'

(L. 65.) "And it has been said:"

[Three of the customary verses.]

(L. 66.) "The messenger (*dûtaka*) for this (*grant was*) the *Râjaputra* **Dhruvasêna.** This (*edict*) was written by the chief secretary *śrîmad*-**Anahila,** the son of the chief secretary *śrî*-**Skandabhaṭa,** who was charged with peace and war. **The year 300** (*and*) **50**; (*the month*) **Phâlguna; the dark** (*fortnight*); **the 3rd** (*tithi*). (*This is*) my own signature."

The grant is in favour of two Brâhmaṇa brothers, natives of and belonging to the *Chaturvêdin* community of **Dvipa,** *i.e.* the modern Portuguese possession **Diu.** The object granted to them is a pond and three pieces of land in the village of **Dêsênaka**[1] in **Surâshṭra,** *i.e.* the modern **Sôraṭh.** In the enumeration of the boundaries the following geographical names occur: (1) the **Madhumatî** river, *i.e.* **the Nikôl creek** [V. G. O.]; (2) the village of **Śivatrâtaïjja,** the modern **Sathrâ** [V. G. O.]; (3) the **Malla** tank, *i.e.* the ruined tank now called **Kôsa-Malla** [V. G. O.]; (4) the **Mâṇaïjjikâ** river, *i.e.* the modern dry bed of the **Mâlan (?)** [V. G. O.].

The *dûtaka*, *Râjaputra* **Dhruvasêna,** also executed another grant of Śîlâditya II.[2] The writer, *śrîmad*-**Anahila,** also wrote this other grant[3] and served already under Kharagraha II. and Dhruvasêna III.[4] The date is **Phâlguna badi 3** of **[Gupta-]Saṁvat 350,** *i.e.* 669-670 A.D.

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[1] According to Mr. Vajeshankar, the modern Nikôl, 4 miles south-east from Mahuvâ; probably he reads in line 54 *Madhuvatî-drârê dêsê Nakagrâme*.

[2] *Ind. Ant.* Vol. XI. p. 305.

[3] *ibid.* p. 309.

[4] *Ind. Ant.* Vol. VII. p. 76, and *Ep Ind* Vol. I. p. 85.

TEXT.[1]

First Plate.

1 ओं[2] स्वस्ति [॥*] विजयस्कन्धावारा[त्*] खे[ट]कवासका[त्*] प्रसभप्रण-
तामित्राणां [3]मैत्रकाणांमतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-
प्रतापोपनतद[ा*]नम[ाना]-

2 र्ज्जवोपार्ज्जितानुरागादनुरक्तमौलभृत(:)श्रेणीबल[ा*]वाप्तराज्यश्रियः परममाहेश्वरश्री-
भट[ा*]र्क्कादव्यवच्छिन्नराजवंश[ा*][4]न्मातापितृचरणारवि[न्द]प्रणतिप्रविधौताशेष-

3 कल्मषः शैशवात्प्रभृति खड्गद्वि[ती]यबाहुरेव समदपरगजघटास्फोट[नप्र]काशित-
[5]सत्वनिकषस्तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिस्स-

4 कलस्मृतिप्रणी[त*]मार्त्त[6]सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्थराजशब्दो रूपकान्ति-
स्थैर्य्यगाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशा[ङ्क]ाद्रिराजोदधित्रिदशगुरुधनेशानतिशय[ा]-

5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्य्यफल[:*] प्रार्त्थनाधिका-
र्त्थप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादच[ा*]रीव सकलभुवनमण्डलाभोग-

6 प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविसृतजा-
ह्नवीजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसंपद्रू-

7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुणैस्सहजशक्तिशिक्षाविशेषविस्मापिता-[7]
खिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टानामनुपालयिता धर्म्मदायानामप[ा]-

8 [कर्त्ता] प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य
संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्त्थिवश्रीः

9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातः सकलजगदानन्दनात्यद्भुत-
गुणसमुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशोभासनाथ-

10 मण्डलाग्रद्युतिभासुरतराङ्कपीठोदुढ[8]गुरुमनोरथमहाभ[ा*]रः सर्व्वविद्यापर[ा*]पर-
विभागाधिगमविमलमतिरपि सर्व्वतः सुभाषितलवेनापि सुखो-

11 पपादनीयपरितोषः समग्रलोकागाधगाम्भीर्य्यहृदयोपि सुचरितातिशयसुव्यक्तपर-
मकल्याणस्वभाव[:*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-

12 दग्रकीर्त्तिः[9] धर्म्मानुपरोधोज्वल[10]तरीकृतार्त्थसुखसंपदुपसेवानिरूढधर्म्मादित्यद्वितीय-
नामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

[1] From Dr. Hultzsch's impressions.
[2] Expressed by a symbol.
[3] Read मैत्रकाणाम°.
[4] Read वंशा°.
[5] Read सत्त्व.
[6] Read मार्ग.
[7] Read विस्मापिता°.
[8] Read भासुरतरांसपीठोदूढ.
[9] Read कीर्तिः.
[10] Read °धोज्ज्वल°.

13 ध्यातय[1] स्वयमु[पे]न्द्रगु[रु]णेव [गु]रुण[ा]त्यादरवता समभिलषणीयामपि राजलक्ष्मी[2] स्कन्धासक्ता[3] परमभद्र इव धुर्य्यस्तदाज्ञासंपादनैकरसतयै-वोद्वहन्

14 खेदसुखरतिभ्यामन[ा]यासितसत्व[4]संपत्तिः प्रभावसंपद्वशीकृतनृपतिशतशिरोरत्नच्छा-योपगुढ[5]पादपीठोपि परावज्ञाभिमानरसानालिङ्गित-

15 मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैर[6]प्यरातिभिरनासादित-प्रतिक्रियोपाय[:*] कृतनिखिलभुवनामोदविमलगुणसं-

16 हति(:)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरशेषैर्द्दोषै-रनामृष्टात्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौ-

17 शलातिशयगणतिथविपक्षक्षितिपतिलक्ष्मीस्वयंग्राहप्रकाशितप्रवीरपुरुष(:)प्रथमसंख्या-धिगमः परममाहेश्वरः श्री-

18 खरग्रहस्तस्य तनयस्तत्पादानुध्यातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-ःपरितोषातिशय[:*] [7]सत्वसंपदा त्यागौ-

19 दार्य्येण च विगतानुसन्धानास[8]माहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिता-नेकशा[स्त्र]कल[ा*]लोकचत्तित[9]गह्वरविभागोपि प-

20 रमभद्रप्रकृतिरकृत्रिमप्रश्रयविनयशोन[10]विभूषणः समरशतजयपताकाहरणप्रत्य-लोदग्रबाहुदण्डविध्वङ्कित[11]निखिल-

21 प्रतिपक्षदर्प्पोदयः स्वधनुःप्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-

22 स्तस्यानुजस्तत्पादानुध्यातः सच्चरितातिशयितसकलपूर्व्वनरपतिरतिदुस्साधानामपि प्रसाधयिता विषयाण[ां] मूर्त्तिमानिव

23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्म्मनुरिव स्वयमभ्युपपन्नः प्रकृति-भिरधिगतकलाकलापकान्तिमान्नि-

24 र्वृतिहेतु[र*]कलङ्ककुमुदनाथ[:*] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्कित[12]ध्वान्त-राशिः सततोदि[तः स]विता प्रकृतिभ्यः प-

25 रं प्रत्ययमर्त्थवन्तमतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्ण्णं विदधानः सन्धिवि-ग्रहसमासनिश्चयनिपुणः स्थानेनुरू-

26 पमादेशन्ददद्गुणवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र-[13] योरुभयोरपि नि[ष्णात]: प्रकृष्टविक्रमोवि[14] क-

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1 Read °ध्यातः.
2 Read लक्ष्मीं.
3 Read °सक्तां.
4 Read सत्त्व.
5 Read °गूढ.
6 Read °मानैर°.
7 Read सत्त्व.
8 Read °नाश्र°.
9 Read चरित.
10 Read शोभा.
11 Read °ध्वंसित.
12 Read °ध्वंसित.
13 Read °शालातुरीयतन्त्र°.
14 Read °विक्रमोपि.

27 रुणामृदुहृदयः श्रुत(ा)व[ा]नप्यगर्व्वितक्कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमयसमुपजनितजन[ता]नुराग-

28 परिपिहितभुवनसमर्त्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः श्रीध्रुवसनस्तस्य[1] स्यतस्तत्पाद[क]मलप्रणामधरणिकष-

29 णजनितकिणल[ा]ञ्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-कालङ्कारे[2] विभ्रमाम(ा)ल[श्रु]तविशेष[:*] प्रदानसलिलक्षालिताग्रहस्तार-विन्दक्क-

30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्व्वसुन्धरायाक्कार्म्मुके धनुर्व्वेद[3] इव संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्तमाङ्गधृत-

31 चूडा[र*]त्नायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमेश्वरचक्रवर्त्ति(:)श्रीधरसे[न]स्तत्पितामह[भ्रा*]-

32 [4][त्रिश्रीशीलादित्यस्य शा[ा*]ङ्गप[ा*]णेरिवाङ्गजमनो[5] भक्तिबन्धुराव[यव*]कल्पित-प्रणतेरतिधव[ल*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-किन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्य]-

33 [स्यैव राजर्षेर्द्दाक्षिण्यमातन्वानस्य प्रबलधवलिम्ना यशसां वलयेन (मण्ड)म-ण्डितककुभा नभसि यामिनीपतेर्व्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-श्यामशिखरचुचूक[6]रुचिरसह्यविन्ध्यस्त]-

34 [नयुगा][याः*]

Second Plate.

35 क्षिते⨯पत्युः श्रीडेरभटस्य[ा*]ङ्गजः [7]क्षितपसंहतेरनुरागिण्याः शुचियशोंशुकभृतः[8] स्वयंवरमालामिव राज्यश्रियमर्प्पयन्त्याकृतपरिग्रहः शौ-

36 [9]र्य्यमप्रतिहतव्यापारमानमितप्रचण्डरिप[10]मण्डलं मण्डलाग्रमिवावल[म्ब]मानः शरदि प्रसभमाकृष्टशि[ली]मुखबाणासनापादितप्रसाधना-

37 नां परभुवा[11] विधिवदाचरितकरग्रहणः पूर्व्वमेव विविधवर्ण्णोज्ज्वलेन[12] श्रुताति-शयेनोद्भासितश्रवणः पु(:)न⨯पुनरुक्तेनव[13] रत्नालङ्कारेण[ा]लङ्कृतश्रोत्र[:*]

38 परिस्फुरत्कटकविकटकीटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-न्नवशैवलाङ्कुरमिवाग्रपाणिमुद्वहन् धृतविशालरत्न(ा)-

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[1] Read °सेनस्तस्य सुत°.
[2] Read °लंकार°.
[3] Read धनुर्वेद.
[4] Read °तृ.
[5] Read जन्मनो.
[6] Read चूचुक.
[7] Read क्षितिप.
[8] Read यशोंशुक.
[9] Read °मप्रति°.
[10] Read रिपु.
[11] Read भुवां.
[12] Read वर्णोज्ज्वलेन.
[13] Read °नेव.

39 वलयजलधिवेलातटा[य]मानभुजपरिष्वक्तविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनस्त-
स्या(ः)ग्रजोपरमहीपतिस्पर्शदोषनाशनधियेव

40 लक्ष्म्या स्वयमतिस्पष्टचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-

41 शीकृतप्रंणत[1]समस्तसामन्तचक्रचूडामणिमयूखखचितचरणरमल[2]युगल[:*] प्रोद्दामो-
दारदोर्द्दण्डदलितद्विषद्वर्गदर्प्पः प्रस-

42 [3]र्प्पत्पधीय(ाः)ᳶप्रताप[प्लो]षित[ा*]शेषशत्रुवङ्गः[4] प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरित-
गदोच्क्षिप्त[5]सुदर्शनचक्रः परिहृतबालक्रीडा-[6]

43 [7]नधक्कृतद्विजातिरेकविक्र[म]प्र[सा]धितधरित्रीतलोन[ङ्गी]कत[8]जलशय्योपूर्व्वपुरुषोत्त-
मः साक्षाद्धर्म्म इव सम्यग्व्य[व]स्थावितवार्ण्णा-[9]

44 श्रमाचार[:*] पूर्व्वैरप्युर्व्वीपति[भिस्तृ]ष्णालवलुब्धैर्य्यान्यपहृतानि देवब्रह्मदेयानि
[10]तेषांमप्यतिसरलमनᳶप्रसरमुत्सङ्क-

45 लनानुमोदनाभ्यां परिमुदितत्रभूव[11]नाभिनन्दितोच्छ्रितोत्कृष्टधवलधर्म्मध्वजप्रकाशित-
निजवङ्गो[12] र्देवद्विजगुरुंप्रति यथार्ह[म]न-

46 वरतप्रवर्त्तितमहोद्रङ्गादिदानव्यसन[ा*]नुपजातस[न्तोषो]पात्तो[दा]रकीर्त्तिपंक्तिपरंप-
राकम्तुरित[13]निखिलदिक्चक्रवालः

47 [स्प]ष्ट[मे]व यथार्त्थंधर्म्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्रहस्तस्य[ा*]-
ग्रजन्मनक्कुमुदषण्डश्रीविकासिन्या कल[ा*]वत-

48 श्चन्द्रिकयेव कीर्त्या धवलित[स]कलदिङ्मण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-
मलो[14] विन्ध्यशैलविपुलपयोधराभोगाया:

49 क्षोण्या(:)ᳶपत्यु[क][15] श्रीशीलादित्यस्य [16]सुंनु[र्न्नव]प्रालेयकिरण इव प्रतिदिनसं-
वर्द्धमानकलाचक्रवाल[क्के]सरीन्द्रशिशुरिव रा-

50 अलक्ष्मीमचलवनस्थलीमिवालङ्कुर्व्वाण:. शिखण्डिकेतन इव रुचिमच्चूडामण्डनः
प्रचण्डशक्तिप्रभावश्च [17]गरदागम

51 इव प्रतापवानुल्लसत्पद्मः संयुगी विदलयन्नम्भोधरानिव परगजानुदय एव
तपनबालातप इव सग्रामे[18] मुष्ण-

[1] Read प्रणत.
[2] Read कमल.
[3] Read °त्पटीय:.
[4] Read शत्रुवंश:.
[5] Read °दोत्क्षिप्त.
[6] Read क्रीडो.
[7] Read °नधःकृत.
[8] Read °कृत.
[9] Read °स्थापितवर्णा°.
[10] Read तेषाम°.
[11] Read त्रिभुव°.
[12] Read °वंशो देवद्विजगुरून्प्रति.
[13] Read दन्तुरित.
[14] Read °श्यामल°.
[15] Read पत्यु:.
[16] Read सूनु°.
[17] Read शर°.
[18] Read संग्रामे.

52 अभिमुखानामायूङ्खि[1] ह्विषतां परममाहेश्वरः श्रीशीलादित्यकुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया

53 मातापित्रो✕पुण्याप्यायन[ा*]य द्वीपविनिर्ग्गततच्चातुर्व्विद्यसामान्यडौण्डव्यसगोत्र-वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-

54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां[2] सोदरभ्रातृभ्यां सुराष्ट्रेषु मधुमतीद्वारे देसिनकग्रामे पूर्व्वसीम्नि पञ्चपञ्च[ा*]शद्भूपा-

55 दावर्त्तपरिसरा वापी [।*] यस्या आघाटनानि [।*] पूर्व्वतः पिञ्छकुपि-का[3]वहः [।*] दक्षिणतः ब्राह्मणवावप्रत्ययक्षेत्रं मन्नतटाका[4] च [।*]

56 अपरतः ग्रामनिपानकूपकः [।*] उत्तरतः मूलवर्म्मपाटकग्रामसीमा [।*] तथा पूर्व्वदक्षिणसीम्ना[5] कविड्डिकाक्षेत्रखण्डं सप्ततिभूपा-

57 दावर्त्तपरिमाणं [।*] यस्य पूर्व्वतः विशालपाटकग्र[ा*]मसीमा [।*] दक्षिण-तः शिवचातङ्कजग्रामसीमा [।*] अपरतः विशालपटक[6]ग्रामसीमा [।*] उत्तरतः

58 विशाल[पा]टक[7]ग्रामसीमा [।*] तथा एतत्सीम्नो[8] द्वितीयक्षेत्रखण्डं उद्वास-न्वित[9] नवतिभूपादावर्त्तपरिमाणं [।*] यस्य पूर्व्वतः विशालपाटकग्राम-सीमा [।*]

59 दक्षिणतः विशालपाटकग्रामसीमा [।*] अपरतः पिञ्छकूपिकावहः [।*] उत्तरतः थेरकसत्ककौटुम्बक्षेत्रं(:) [।*] [त]था पूर्व्वसीम्नि [10]त्रितीयखण्डं

60 [11]विङ्गतिभूपादावर्त्तपरिमाणं [।*] यस्य पूर्व्वतः माण्डल्लिका नदी [।*] द-क्षिणतः [ब]प्पकप्रकृष्टक्षेत्रं [।*] अपरतः ब्राह्मणस्कन्दसत्कप्र-[12]

61 ह्मदेयक्षेत्रं [।*] उत्तरतः ईश्वरप्रत्ययक्षेत्रं [। ए]वमिदमाघाटनविशुद्ध[13] वापी-समन्वितं क्षे[त्र]खण्डत्रयं सोद्रङ्गं सोपरिकरं सभूत-

62 वात[प्र]त्य[ा*]यं सधान्यहिरण्यादेय[14] सदशा[प]राधं सोत्पद्यमानविष्टिक[15] सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेयरहितं

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[1] Read °यूंषि.

[2] The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्व° looks like कश्व°.

[3] Read °कूपिका°.

[4] Read °तटाकश्च.

[5] Read सीम्नि.

[6] Perhaps °पाटकं.

[7] Read °पाटक.

[8] Read °त्सीम्नि.

[9] Read संश्रितं.

[10] Read तृतीय.

[11] Read विंशति.

[12] Read ब्र°.

[13] The *anusvâra* of द्धं runs into the त of दक्षिणतः in the preceding line.

[14] Read °देयं सदशा°.

[15] Read विष्टिकं.

63 भूमिच्छिद्रन्याये[न]ाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यमुद-
क[ा*]तिसर्ग्गेण[1] सर्म्मद[ा]यो [नि]सृष्टः [।*] यतो[2] तयोः समुचितया
ब्रह्मदेयस्थित्या

64 भुञ्जतो[:*] कृषतो:[3] कर्षयतो: प्रदिशतो[स]्[4] वा [न] कैश्चिद्व्यासेधे वर्त्तितव्य-
[म]ा[ग]ामिभद्र[5]नृपतिभिरप्यस्मद्वंश्य[6]जैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मा-
नुषं सामान्यञ्च भूमिदानफलं-[7]

65 मवगच्छद्भिरयमस्मद्दायोनुमन्तव्यऽपरिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्व्वसुधा भुक्ता
राजभि[:*] सगरादिभिः [।*] यस्य यस्य यद[ा*] भूमिदयस्य[8] तस्य
तदा फलं [॥*] यानीह दारिद्र्य[भ]यान्नरेन्द्रैद्धनानि[9] ध-

66 र्म्मायतनीकृतानी[10] [।*] निर्भ्भुक्तमाल्यप्रतिमानि तानि को नाम साधुऽपु-
नराददीत ॥ षष्टिं वर्षसहस्र[ा*]ण[ि*] स्वर्ग्गे[11] तष्टत भूमिद[: ।*]
आच्छेत्ता चानुम(ा)न्ता च तान्येव नरके वसेत् [॥*] दूतकोत्र राज-
पुत्र[ध्रुव]सेन[: ॥*]

67 [लि]खितमिदं स[न्धि]विग्रहाधिकृतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-
मदनहिलेनेति ॥ सं ३०० ५० फाल्गुण[12] ब ३ [॥*] स्वहस्तो
मम ॥

No. 9.— VELUR ROCK-INSCRIPTION OF KANNARADEVA.

BY E. HULTZSCH, PH.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the **Bâvâjî** or **Bhagavatî** hill near **Vêlappâḍi**, a suburb of the town of **Vêlûr** (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrî*, l. 1; *śva* of *Paṇṇapêśvara*, l. 4; *dhâ* of *dhârai*, l. 6; *śandrâ* of *śandrâditta*, *da* and *pûrvva* of *udakapûrvva*, l. 7; *dhanma rakshi°* and *śri*, l. 9; and *dhanma*, l. 10). The language is **Tamil**.

The inscription is dated in the twenty-sixth year of the reign of **Kaṇṇaradêva**. This name reminds of "Kaṇṇaradêva, the conqueror of **Kachchi** (Conjeeveram) and **Tañjai** (Tanjore)," whom Mr. Venkayya has successfully identified with the **Râshṭrakûṭa** king **Kṛishṇa III.** (A.D. 940 and 956).[13] Though the Vêlûr inscription does not contain the distinguishing epithet *Kachchiyun=Tañjaiyuṅ=koṇḍa*, which Mr. Venkayya's two **Tirukkaḻukkuṉṟam** inscriptions

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1 Read °सर्गेण धर्म°.
2 Read यतस्तयो:.
3 Read कृषतो:.
4 Read प्रदिशतोर्वा.
5 Read भद्र.
6 Read °वंश.
7 Read फल°.
8 Read भूमिस्तस्य.
9 Read °धंर्मानि.
10 Read °कृतानि.
11 Read स्वर्गे तिष्ठति.
12 Read फाल्गुन.
13 Above, Vol. III. p. 282 ff.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kannaradêva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kachchiyun=Tañjaiyuṅ=konḍa śrî-Kannaradêva* (with *nn* instead of *ṉṉ* in the second syllable), is engraved on the ruined Vishṇu temple at **Ukkal** in the North Arcot district.[1]

The inscription records the gift of **Vêlûrppâḍi** to the shrine of **Paṉṉa[p]pêśvara,** which a certain **Paṉṉappai** had established on the hill of **Śûdâḍupâṟai** in **Paṅgaḷa-nâḍu,** a subdivision of the district of **Paḍuvûr-kôṭṭam.**[2] Paṉṉappêśvara means 'the Îśvara (Śiva) shrine founded by Paṉṉappai,' who was perhaps a female relation of the donor. Vêlûrppâḍi must be an old form of the modern **Vêlappâḍi,** and Śûdâḍupâṟai the ancient name of the Bâvâjî or Bhagavatî hill.

The donor was the **Nuḷamba Tribhuvanadhîra,** whose son, likewise named a **Nuḷamba,** had received (or purchased ?) **Vêlûrppâḍi,** together with the hill of **Śûdâḍupâṟai,** from **Vîra-Chôḷa.** The inscription ends with a *captatio benevolentiæ* and an imprecation. Between both is inserted the signature of 'the glorious **Pallava-Murâri,**' *i.e.* 'the Vishṇu among the Pallavas.' This epithet must be taken as a surname of the Nuḷamba Tribhuvanadhîra, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both **Vîra-Chôḷa** and **Tribhuvanadhîra** must have been subordinates of **Kṛishṇa III.** As Vîra-Chôḷa is introduced without any regal titles, it remains doubtful whether he was a member of the Chôḷa dynasty, which had been subdued by Kṛishṇa III., or a local chief[3] who was named or surnamed after a Chôḷa king. The Nuḷamba Tribhuvanadhîra *alias* Pallava-Murâri was probably connected with the **Pallava** rulers of the **Noḷambavâḍi** Thirty-two-thousand, which later on became a province of the empire of the Western Châlukyas.[4]

TEXT.[5]

1 || Svasti śrî [||*] **Kaṉṉaradêvaṟku** yâṇḍu irubatt-âṟâvadu[6]
2 **Paḍuvûrkkôṭṭattu-Ppaṅgaḷanâṭṭu** va[ḍa]kkil vagai=T[śû](chchû)-
3 **dâḍupâṟai-malai** mêl=**Ppaṉṉappai** eḍuppitta
4 **Paṉṉa[p*]pêśvarattukku** pôgam=âga i-nnâṭṭu **Vêlû-**
5 **rppâḍi** e[n] ma[ga]n **Nuḷam[ba]ṉ** **Vîra-Śôḷar** pakkal
6 **Śûdâḍupâṟai-malai**[7] aga-ppaḍa dhârai aṭṭuvittu ko-
7 ṇḍu [8]śan[d]r-âdittar=uḷ-aḷavum udaka-pûrvvañ=jey-
8 du kuduttêṉ **Nu[ḷa]mbaṉ** **Tiribuvaṉadiraṉ-êṉ** [|*]
9 I-[d*]dhanma[m*] rakshittâr=aḍi eṉ muḍi mêlaṉa [|*] Śri(śrî)-**Palla-**
10 **va-Murâri** [|*] I-[d*]dhanma[m*] iṟakkuvâṉ **Gaṅgai** **Kumariy**=iḍai=chche-
11 ydâr śe[y]da pâvaṅ=goḷvâṉ ||

[1] See my *Annual Report* for 1892-93, p. 6.

[2] The village of Udayêndiram in the Guḍiyâtam tâlukâ of the North Arcot district belonged to Mêl-Aḍaiyâṟu-nâḍu, another subdivision of Paḍuvûr-kôṭṭam; see *South-Indian Inscriptions,* Vol. II. p. 365.

[3] Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

[4] See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties,* p. 43 ff.; and Mr. Rice's *Mysore Inscriptions,* Introduction, p. liii. ff. The great Chôḷa king Râjarâja claims to have conquered Nuḷambapâḍi; see, *e.g., South-Indian Inscriptions,* Vol. I. p. 63. Later on, Noṉambavâḍi was taken by the Hoysaḷa king Vishṇuvardhana; see Dr. Fleet's *Kanarese Dynasties,* p. 66, and Sir W. Elliot's *Coins of Southern India,* Plate iii. No. 91.

[5] From inked estampages prepared in 1895.

[6] The letter *ba* of *iruba°* had been originally omitted and was subsequently inserted between *ru* and *t*.

[7] The syllable *pâ* is written on an erasure.

[8] Read *chandr-* (Sanskrit or *śandir-* (Tamiḻ).





TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (*of the reign*) of **Kannaradêva,**— I, the **Nuḷamba** Tiribuvanadîran (*i.e.* **Tribhuvanadhira**), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (*the shrine of*) **Panna[p]pêśvara,**— which **Pannappai** had caused to be built on the hill (*malai*) of **Śûdâḍupâṟai,** which is situated[1] in the north of **Paṅgaḷa-nâḍu** in **Paḍuvûr-kôṭṭam,— Vêlûrppâḍi,** (*a village*) in the same *nâḍu*, (*which*) my son, the **Nuḷamba,** had received with a libation of water[2] from Vîra-Śôḷar (*i.e.* **Vîra-Chôḷa**), together with the hill of **Śûdâḍupâṟai.** The feet of those who protect this charity, (*shall be*) on my crown.[3] (*The signature of*) the glorious **Pallava-Murâri.** He who injures this charity, shall incur the sin committed by those who commit (*sins*) between the **Gaṅgâ** (*and*) **Kumari.**[4]

No. 10.— PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND MANMA-SATYA II.; SAKA-SAMVAT 1117.

BY E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the **Kuntî-Mâdhava** temple at **Piṭhâpuram** in the Gôdâvarî district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the **Telugu alphabet.** Among graphical peculiarities, I would mention that भ is very often confounded with ब and व. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bâhur=bhbôgîmdra-lîtaḥ* for *yad-bâhur=bbhôgîndra-lîlaḥ* (l. 105). The languages of the inscription are **Sanskṛit** (verse and prose) and **Telugu** (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskṛit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mêsha-saṁkrânti*) of **Śaka-Saṁvat 1117** (in figures, l. 110), the village of **Ôdiyûru** in the district (*vishaya*) of **Guddavâdi** (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers **Mallidêva** and **Manma-Satya II.**

The **date** of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of **Ôdiyûru** has to be looked for in the neighbourhood of **Drâksharâma** (in the Râmachandrapuram tâlukâ of the Gôdâvarî district), which, like Ôdiyûru, belonged to the district of **Guddavâdi.**[5] The boundaries of Ôdiyûru are described in a Sanskṛit and Telugu passage (ll. 116—127). In the north-east, east and south-east, Ôdiyûru was bounded by portions of the village of **Vêleṅgu,** and in the south by the village of **Siripuram.** These two villages are identical with **Vêḷaṅgi** and **Śiripuram** in the Râmachandrapuram tâlukâ of the Gôdâvarî district,[6] and the village granted, Ôdiyûru, is identical with the modern village of **Ôdûru,**[7]

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[1] Literally, '(which is) a portion.'

[2] Literally, 'having caused a stream (of water) to be poured (in his hand).'

[3] See above, Vol. III. p. 280, note 1.

[4] See *ibid.* p. 284, note 6.

[5] See above, p. 37, note 3. The district of Guddavâdi is distinct from the district of Gudravâra or Gudrâra, the name of which is probably connected with Guḍivâḍa in the Kistna district; see p. 34 above.

[6] Nos. 77 and 78 on the *Madras Survey Map* of the Râmachandrapuram tâlukâ.

[7] No. 45 on the same map.

which, as required by the description, has Vêḷaṅgi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavâdi district are **Korumelli**[1]— the modern Korumilli,[2] and **Kâlêṛu**[3]— the modern Kâlêru.[4]

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by **Kaṇṭâchârya** of **Śrîpiṭhâpuram** (l. 135), who must be identical with Kaṇṭâchâri, the writer of the first inscription.

The grant proper is preceded by a long Sanskṛit passage which contains genealogies (1) of the **Eastern Châlukya dynasty** and (2) of the **chiefs of Kônamaṇḍala.** The account of the Eastern Châlukyas agrees on the whole with the one given in the Korumelli plates of Râjarâja I.[5] and in the Chellûr plates of Vîra-Chôḍa.[6] An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kîrtivarman I., the elder, **Satyâśraya (Pulikêśin II.),** took possession of the kingdom of **Kuntala,** and the second, **Kubja-Vishṇuvardhana I.,** of the country of **Vêṅgî.** The list of the Eastern Châlukyas is continued only as far as **Maṅgi-Yuvarâja** (l. 35), and verse 5 contains a reference to a king **Râjarâja** of the **Châlukya** family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Râjarâja on whom **Pṛithvîśvara of Velanâṇḍu** was dependent.[7]

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being **Kârtavîrya,** the son of Kṛitavîrya, grandson of Haihaya, and great-grandson of Hari, a descendant of **Yadu** (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, **Râjapaṛeṇḍu I.,** is called the lord of the **Kônamaṇḍala** (v. 10); and the word *Kôna* is prefixed to the names **Râjêndra-Chôḍa I.** (l. 61), **Bhîma III.** (l. 68), and **Mallidêva** (l. 113). Hence it may be convenient to call this dynasty the **chiefs of Kônamaṇḍala.** The country over which they ruled, is probably identical with **Kônasîma,** the Telugu designation of the Gôdâvarî delta.[8]

The 5th prince, **Râjêndra-Chôḍa I.,** is stated to have ruled over the country of **Vêṅgî** (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (**Mummaḍi-Bhîma I.**) by the *Râjâdhirâja* **Râjêndra-Chôḍa.** As No. 8, Mallidêva, was ruling in Śaka-Saṁvat 1117, the *Râjâdhirâja* Râjêndra-Chôḍa to whom his great-grandfather (Mummaḍi-Bhîma I.) was tributary, has to be identified with the **Eastern Châlukya** king Râjêndra-Chôḍa or **Kulôttuṅga-Chôḍa I.** (Śaka-Saṁvat 985—1034). We know that Kulôttuṅga-Chôḍa I. conferred the governorship of Vêṅgî, successively, on his paternal uncle, Vijayâditya; on his two sons, Râjarâja II. and Vîra-Chôḍa;[9] and on Chôḍa of Velanâṇḍu.[10] It is not probable that Mummaḍi-Bhîma I. was another of the successive governors of Vêṅgî; and the statement of the inscription that his grandson, Râjêndra-Chôḍa I., ruled over Vêṅgî, appears to imply nothing more than that the Kônamaṇḍala was a dependency of the Vêṅgî country.

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[1] *Ind. Ant.* Vol. XX. p. 275.

[2] No. 120 on the *Madras Survey Map* of the Râmachandrapuram tâlukâ. The north-western and northern boundary of Korumelli,—Mâsara (*Ind. Ant.* Vol. XIV. p. 55, text line 107 f.), is identical with the modern Mâtsara (No. 121 on the same map), and the southern boundary,— Vânapalli, with the modern village of the same name (No. 44 on the map of the Amalâpuram tâlukâ).

[3] *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading *Kâlêṛu* instead of *Kôlâṛu* (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

[4] No. 140 on the map of the Râmachandrapuram tâlukâ.

[5] *Ind. Ant.* Vol. XIV. p. 48 ff.

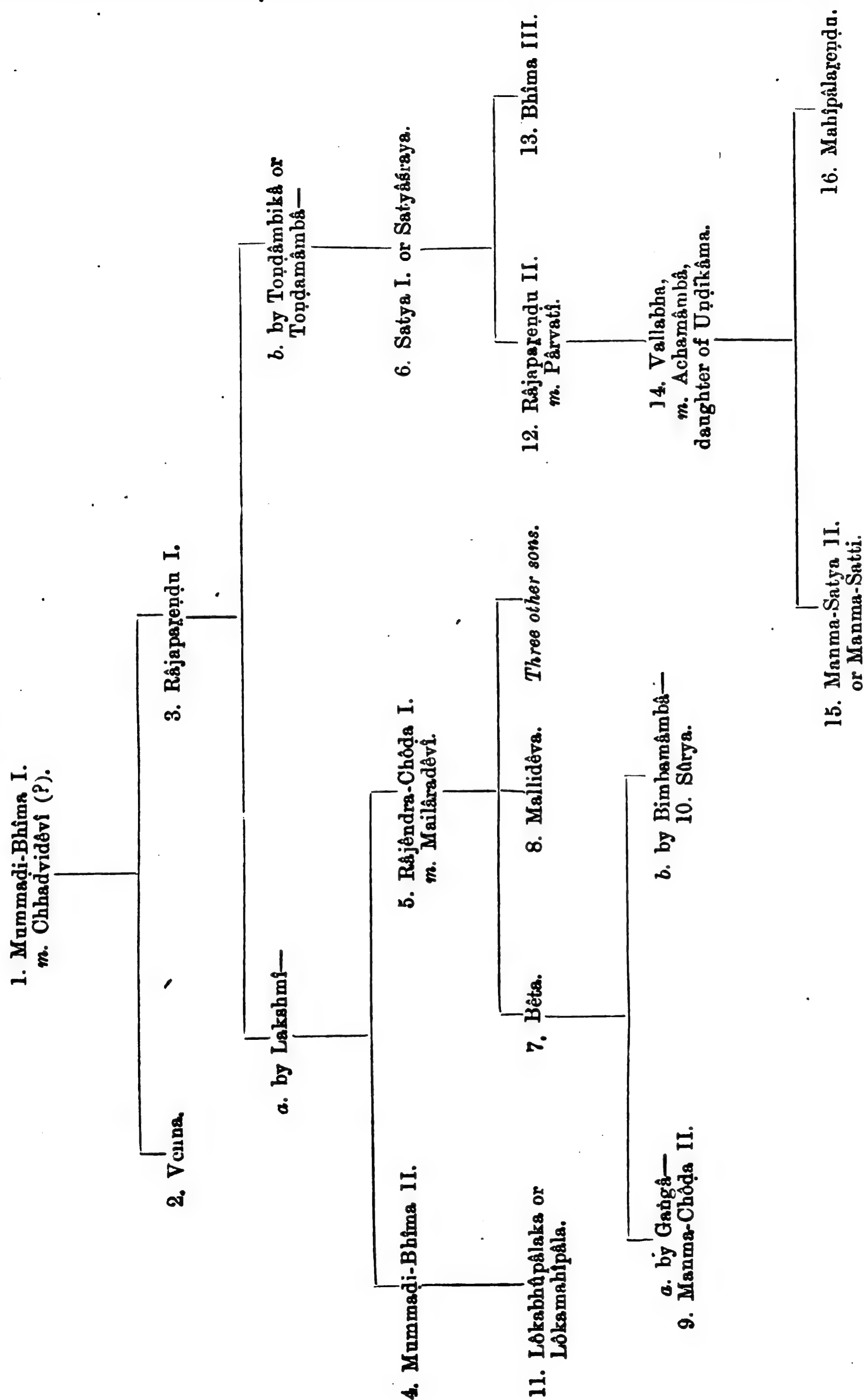
[6] *South-Indian Inscriptions,* Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

[7] See above, p. 33 f.

[8] See above, Vol. III. p. 287, note 3.

[9] *South-Indian Inscriptions,* Vol. I. p. 51.

[10] See p. 36 above.


THE CHIEFS OF KONAMANDALA.
1. Mummadi-Bhîma I. m. Chhadvidêvî (?).
2. Vemna.
3. Râjaparendu I.
a. by Lakshmî—
b. by Toṇḍâmbikâ or Toṇḍamâmbâ—
4. Mummadi-Bhîma II.
5. Râjêndra-Chôḍa I. m. Mailâradêvî.
6. Satya I. or Satyâśraya.
11. Lôkabhûpâlaka or Lôkamahîpâla.
7. Bêta.
8. Mallidêva.
Three other sons.
12. Râjaparendu II. m. Pârvatî.
13. Bhîma III.
a. by Gaṅgâ—
9. Manma-Chôḍa II.
b. by Bimbamâmbâ—
10. Sûrya.
14. Vallabha, m. Achamâmbâ, daughter of Uḍḍikâma.
15. Manma-Satya II. or Manma-Satti.
16. Mahîpâlaṛeṇḍu.

The Kôna chief **Râjêndra-Chôḍa I.** was evidently named after the patron of his grandfather. He bore the surnames **Vikrama-Rudra, Haihayâditya,** and **Gaṇḍavêṇḍaḍuva** (v. 12), and built a *maṇḍapa* which he called, after his surname, Gaṇḍavêṇḍaḍuva (v. 17), in the temple of **Bhîmanâtha** (at Drakshârâma).[1] After his death, his two brothers, **Mummaḍi-Bhîma II.** and **Satya I.** or Satyâśraya, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, **Lôkamahîpâla,** and No. 13, **Bhîma III.** (v. 23 f.); and these two again by No. 8, **Mallidêva,** and No. 14, **Vallabha** (v. 26). When Vallabha died after a reign of fourteen years, his son, **Manma-Satya II.,** took his place (v. 31 f.)

Between the Sanskrit and the Telugu version of the grant of the village of Ôdiyûru are inserted two Sanskrit verses (36 f.) in praise of **Jâyamâmbâ,** the queen of **Manma-Goṅka** and mother of **Kulôttuṅga-Pṛithvîśvara.** This queen is already known to us from the first Piṭhâpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kônamaṇḍala were dependent on the chiefs of **Velanâṇḍu,** and that **Pṛithvîśvara** of Velanâṇḍu, whose Piṭhâpuram inscription is dated in Śaka-Saṁvat 1108, was still alive in Śaka-Saṁvat 1117. The attribute *Kulôttuṅga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Pṛithvîśvara of the first Piṭhâpuram inscription with the **Kulôttuṅga-Râjêndra-Chôḍarâja** of certain other records.[2] To recapitulate, I believe that, in **Śaka-Saṁvat 1117,** the two **Kôna** chiefs **Mallidêva** and **Manma-Satya II.** were dependent on **Kulôttuṅga-Pṛithvîśvara** of **Velanâṇḍu,** who was again a vassal of **Râjarâja,** a descendant of the **Eastern Châlukya** dynasty (see page 84 above).

A number of stone inscriptions at **Drâkshârâma** and **Pâlakôl** in the Gôdâvarî district confirm and supplement the historical information on the Kôna chiefs, which the Piṭhâpuram pillar supplies. The earliest of these inscriptions[3] records a grant, in Śaka-Saṁvat 1050, by **Chôḍa,** surnamed **Vikrama-Rudra,** the son of **Râjapaṛeṇḍu** of the **Haihaya-vaṁśa,** the lord of the **Kôṇa**[4] country (*avanî*), and 'the ornament (of the city) of **Mâhishmatî.**'[5] This chief is the same as No. 5, **Râjêndra-Chôḍa I.,** surnamed Vikrama-Rudra,[6] the son of Râjapaṛeṇḍu I.

Another inscription (No. 289 of 1893) records the gift of a lamp by **[Râ]jâdêvî,** the queen of **Kôna-Mummaḍirâja,** and is dated in Śaka-Saṁvat 1057 and Châlukya-Vikrama-Saṁvat [6]0. This inscription must be assigned to the successor of Râjêndra-Chôḍa I., his elder brother **Mummaḍi-Bhîma II.**

His co-regent, No. 6, **Satya I.,** is represented by another inscription (No. 234 of 1893) of Śaka-Saṁvat 1057 and Châlukya-Vikrama-Saṁvat [60], which records the gift of a lamp by **Satya** or **Sattirâja,** the son of **Kôna-Râjapaṛe[ṇḍu]** by **Toṇḍidêvî,** younger brother of **Râjêndra-Chôḍa,** and lord of the **Kôna** country (*dêśa*).

The son and successor of Satya I., **Bhîma III.,** was a vassal of the same king **Râjarâja** to whose time the two first Piṭhâpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahâmaṇḍalêśvara* **Bhîmarâja,** the son of **Kôna-Satyarâja,** which is dated in Śaka-Saṁvat 1075 and in the 9th year of the reign of **Râjarâjadêva.**

Another inscription (No. 235 of 1893) is dated in Śaka-Saṁvat 1077 and Châlukya-Vikrama-Saṁvat ??, and records the gift of a lamp by **[Ga]ṅgâdêvî,** the queen of **Kôna-Mall[i]râja,** *i.e.* probably of No. 8, **Mallidêva.**

To his co-regent, **Manma-Satya II.,** may be assigned an inscription (No. 517 of 1893) of Śaka-Saṁvat 1129, which records the gift of a lamp by a minister of **Kôna-Satyarâja.**

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[1] See above, p. 37, note 3. [2] See above, p. 38 f.

[3] No. 283 of 1893 in my *Annual Report* for 1893-94.

[4] *Kôṇa* instead of *Kôna* occurs also in the Naḍupûru grant, above, Vol. III. p. 287.

[5] The *Raghuvaṁśa* (vi. 43) mentions Mâhishmatî on the Rêvâ as the capital of Pratîpa, a descendant of Kârtavîrya. General Sir A. Cunningham (*Ancient Geography*. p. 488) identifies it with Mandla on the Narmadâ.

[6] See below, p. 95, verse 12.

Some later inscriptions in the **Kshîrârâmêśvara** temple at **Pâlakôl** mention two kings, **Gaṇapatidêvamahârâja** or **Gaṇapadêvarâja** (Nos. 520, 523, 511 and 512 of 1893) and **Bhîma-Vallabharâja** (Nos. 513 and 522 of 1893), to whose names the word *Kôna* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahâmaṇḍalêśvara* Kôna-Gaṇapadêvarâja was **Odayamahâdêvî**, the daughter of **Mahâdêvachakravartin** of **Niḍudaprôlu**,[1] who bore the traditional surname **Vishṇuvardhanamahârâja** (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the **Eastern Châlukyas**. The dates of Mahâdêva range from Śaka-Saṁvat 1218 [expired], the Durmukhi *saṁvatsara*, to Śaka-Saṁvat 1222 [expired], the Śârvari *saṁvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṁvat 118[4] to 1222; and one of the two inscriptions of Bhîma-Vallabha is dated in Śaka-Saṁvat 1240.

TEXT.[2]

A.—South Face.

1 श्रीभर्त्तुर्न्नाभिगंभीरसरस्सरसिजादभूत् । पद्मभूर्ब्भूतलोकानां-[3]

2 मेकस्मादुद्भवो यत: । [१*] मानसस्तस्य पुत्रोत्रिरत्रेरमृतदीधिति: [।*] सोम-

3 [4]चूडामणिस्सोमवंशकर्त्ता ततो बुध: । [२*] तत: पुरूरवा नाम चक्रवर्त्ती भुवि-

4 क्रम: । तस्मादायुरभूस्तस्मान्नहुषोध[5] पुरुस्तत: । [३*] ततो जनमेजय-

5 स्तत: प्राचीशस्तस्मात्संयातिस्ततस्माव्वंभौमस्ततो महाभौम:[6] [।*] [7]इत्त्[म]ने-

6 कनरपतिषु गतेषु पा[ण्डु]र्न्नाम नरपतिरब्बचूव[8] [।*] पुत्र[ा]स्तस्य धर्म्मंबो-[9]

7 मार्ज्जुंननकुलसहदेवा: [10]पर्ञ्चेंद्रियवत्पंञ्च स्युव्विंषयग्राहिण: । त-

8 त्र [।*] [11]यनादाहि विजित्य काण्डवमधो[12] गं[ा*]डीविना वह्निणं (।) युध्वे[13] पाशुपतास्त्र-

9 मन्धकरिपोस्वालाबि[14] दैत्यान्बह्नन् [।*] इंद्रार्द्धासनमध्यशायि जैना[15] यत्कालके-

10 यादिकान्जित्वा[16] स्वैरमकारि वंशविपिनच्छेद: कुर्ह्णाणा:[17] विभो: । [४*] ततोर्ज्जुनाद-[18]

11 बिमन्युस्तत: परिक्षित्ततो जनमेजयस्तत: [19]क्षेमकस्ततो नरवाहनस्ततश्शतानी-

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[1] This is probably Nidadavôlu, nine miles south-west of Râjamahêndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

[2] From inked estampages, prepared by Mr. H. Krishna Sastri.

[3] Read °भूर्भूत° and cancel the *anusvâra* of °लोकानां.

[4] Read सोमचूडा°. [5] Read °भूत्तस्मान्नहुषोथ. [6] भौम: looks almost like जौमु:.

[7] Read इत्थ°. [8] Read °र्बभूव. [9] Read °भीमार्जुन°.

[10] Read पञ्चेन्द्रिय. [11] Read येना°.

[12] Read खाण्डवमथो (*i.e. Khâṇḍavam=athô*); this reading is preferable to खाण्डवमठी (*South-Ind. Inscr.* Vol. I. p. 53).

[13] Read युद्धे. [14] Read °बाभि. [15] Read जयिना.

[16] Read °काञ्जित्वा; the form कालकेय is more correct than कालिकेय in *South-Ind. Inscr.* Vol. I. p. 53.

[17] Read कुरूणां विभो:. [18] Read ततोर्जुनादभिमन्यु°.

[19] This form of the name is more correct than चेमुक in *South-Ind. Inscr.* Vol. I. p. 53.

12 [1]कस्तस्मादुदयनस्तत्प्रभ्रितिष्वविच्छिन्नसंतानेष्वयोध्यासिंहासनासीनेष्वेकोन[ष]ष्ठिच-[2]

13 क्र[व]र्त्तिषु गतेषु तद्वंश्यो[3] विजयादित्यो नाम राजा विजिगीषया दक्षि-
ण[ा]पथं[4] ग[त्वा]

14 त्रिलोचनपल्लव[म]धिक्षिप्य [5]देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-

15 देव्यंतर्व्वत्नी[6] पुरोहितेन सार्द्धं [7]मुडि[व]सुनामाग्रहारमुपगम्य तद्वास्तव्येन वि-

16 ष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिरक्षिता सती नंदनं विष्णुवर्द्धनम-

17 सूत [।*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपत्रक्रमाचितानि[8] कर्म्मा-
णि का-

18 [9]रइत्वात्तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्तस्मिन्निर्गत्य[10] चालुक्यगि-
रौ नंद्यां भ-

19 गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च[11] संतर्प्य श्वेतातपत्रैकशंखपं-[12]

20 चमहाशब्दपालिकेतनप्रतिडक्कवराह(ा)लांच्छनपिंच्छकुंतसिंहासनमकरतो-[13]

21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव [14]सांम्राज्यचि-

22 ह्नानि समादाय कडंबगंगादिभूमि[पा*]न्निर्जित्य सेतुनर्म्मदामध्यं सार्द्धसप्त-

23 लक्षं दक्षिणापथं[15] पालयामास [।*] तस्य [16]पल्लवान्वयज[ा*]तमहादेव्यां
वि[ज]-

24 यादित्यस्सुतो भूतो[17] [।*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा तत[:*] स-
त्याश्र[य*]-

25 विष्णुवर्द्धन[18] [।*] तयोर्ज्येष्ठः कुन्तलराज्यलक्ष्मीमग्रहीत् [।*] इतरो [वेंगी*]-

26 भुवं[19] [।*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[ा][नमा*]-

27 नव्यसगोत्राणां हारितीपुत्राणां [20]कौशिकवरप्रसादल[ब्ध][राज्या*]-

28 नां मातृगणपरिपालितानां (।) स्वामिमहासेनपादानुध्य[ाता]-

29 नां भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][ण*]-

30 वशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवित्री[कृ][त*]-[21]

31 वपुषां चालुक्यानां कुलमलंकरिष्णुस्सत्याश्रयव[ल्ल]-

32 भेंद्रस्य(ा) भ्राता [22]कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वेंगी[दे*]-

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[1] Read °प्रभृति°. [2] Read °षष्टि. [3] Read तद्वंश्यो.
[4] Read °पथं. [5] Read दैव. [6] Read °र्व्वत्नी.
[7] Read मुडिवेमु. [8] Read °क्रमोचितानि कर्माणि. [9] Read °रयित्वा तम°.
[10] Read वृत्तान्तः. [11] Read °गणांश्च.
[12] The *anusvâra* stands at the beginning of the next line. [13] Read प्रतिढक्का, पिञ्छ and सिंहासन.
[14] Read साम्राज्य. [15] Read °पथं.
[16] The प of पल्लव had been originally omitted by the engraver and was subsequently inserted between स and ल्ल.
[17] Read सुतोभूत्. [18] Read °वर्धनौ. [19] Read भुवम्.
[20] Read कौशिकी. [21] Read °भृथ. [22] Read कुब्ज.

33 समपालयेत्[1] [।*] तत्सुतो जयसिंहवल्लभस्त्रयस्त्रिंशतं[2] [।*] त[द]-
34 नुज [3]इंदराजस्सप्त दिनानि [।*] तत्सुतो विष्णुवर्द्धनो नव व[र्षा]-
35 णि [।*] तत्सूनुमम्गियुवराजः[4] पंचविंशतिं [।*] एवमविच्छि[न्न]-[5]
36 चालुक्यकुलक्षितिपालपरंपरया [।*] बभूव श्रीनिदो[6] राज[ा] [रा*]-
37 जराजमहीपतिः [।*] स्वनीत्या पालयत्युर्व्वीं स रत्नाकरमेख-
38 लां । [५*] अपि च [।*] कुले येदूनामजनिष्टि[7] राज[ा*] हरिप्रवी-[8]
रेह-
39 यनामधेयः [।*] ततः [9]क्षतार्त्तक्षतबन्धुलोकः (।) क्षती क्षतघ्नः
40 क्षतवीर्य्य आसीत् [॥ ६*] रोचिष्णुराधचक्रेण[10] क्रान्तविश्वो यथा[11]
41 रविः [।*] [12]स्फुरत्करसहस्रेण [13]कार्त्यवीर्य्यस्ततोजनि [॥ ७*] जी-
42 वत्युदार[14] आसीत् कीर्त्तिसमाप्तकलेवरे[15] भूयसि भूप-
43 वर्म्मे [।*] ततस्ततोत्तुंगजगद्विभूतिरभोरभूम्मुम्मडिभी[म]-
44 भूपः । [८*] वल्लीव तन्वी तस्यासीच्छड्डिदेवी वरांगना[16] । तयोर-
45 प्रसुतो वेतभूपालोस्यामजस्सुखो[17] [॥ ९*] श्रीमान् राजपरें[डु]-
46 [क्ष्मा]नाथः[18] (।) कोनमण्डलादीशः[19] [।*] उपयेमे यः कुलजे लक्ष्मीः-
तोंडांबि-[20]
47 [के] देव्यौ[21] । [१०*] [22]लक्ष्मीम्मुम्मडिभीमेशं राजेंद्रचोडभूभुजं [।*] अस्-
48 त तोंडमांबा [च] सुतं सत्यमहीपतिं [॥ ११*] सोयं राजेंद्र[चो]-
49 डभूपति[ः*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-
50 प्रसादाल्लब्धानि सिंहासनप्रतिष्ठकपिंच्छकुंतैकयंत्राद्यखि-[23]
51 लसाम्राज्यचिह्नानि[24] समादाय वेंगीभुवो भर्त्ताभवत् । दग्ध[ा]
52 यः प्रबल[25] प्रतापवडवासम[ा*]र्चिषा[26] विद्विषः[27] प्राप्तो विक्रम-
53 रुद्रतां निजकरस्पष्टोज्झताशेषभू- [।*] लोकस्यस्वसमस्तवृत्तिरगमद्यो

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1 Read °पालयत्.
2 Read °यस्त्रिंशतम्.
3 Read इन्द्र.
4 Read °गुर्मंडि°.
5 Read °विच्छिन्न.
6 Read निधी.
7 Read यदूनामजनिष्ट.
8 Read प्रवी°.
9 Read क्षतार्त्ती°.
10 Read रोचिष्णुरथचक्रेण.
11 Read यथा.
12 To the ska of स्फुर° both u and ú appear to be attached.
13 Read कार्त्त°.
14 Read °दारे सितकीर्त्ति°.
15 Read कलेवरे.
16 Read वराङ्गना.
17 Read °स्यानुजः.
18 Read नाथः.
19 Read °स्याधीशः.
20 Read तोण्डाम्बि°.
21 Read देव्यौ.
22 Read लक्ष्मीम्मु°.
23 Read प्रतिष्ठका.
24 The á of म्रा is written twice, once at the top and once to the right of म.
25 Read प्रबलप्रताप°.
26 The da of वडवा looks like ḷa.
27 The vi of विद्विषः appears to be corrected from va.

54 ऐश्वयादित्यतां यातौ [य]: खलु गंडवेंडडुवतां प्रोत्खाडि-[1]

55 तारिस्त्रिया [॥ १२*] [2]तस्याचवल्कुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [।*] मैलार[दे]-

56 वी महिषी योषिल्लोकविभूषणं । [१३*] यस्यासुतानां पच्चानां[3] ज्वलत्यं-[4]

57 च्छाग्नितेजसं[5] [।*] अग्रजो। बेतभूपालो मल्लिदेवन्नृ[पो]नुजः । [१४*] बेत-

58 भूपालकाज्जातौ[6] गंग्माश्रीबिंबमांबयोः । सितकीर्त्तौ सु[तौ][7] मन्म[चो]-

59 [ड]सूर्य्यक्षितीश्वरौ । [१५*] निजकार्म्मुकनिर्म्मुक्त[ब]ाणनि[र्द्द]लितद्वि-

60 [षौ*] [।] [8]सौभ्राचभु(नि)जवीर्य्याभ्यांसुबौ[9] राघवलक्ष्मणौ । [१६*] नृपकुलति-

61 लको यः कोनराजेंद्रचोडः क्षतसकलसुजत्यो [गं]ड[बें]डडुव-[10]

62 [ना]म्ना [।*] [11]द्विसुज[मि]ह सद्मप्राकारकं कारयित्वा शिवमलचत[12] श्री-

63 लं मंटपं[13] बोमनाथे । [१७*] तस्याग्रावरजन्मा[नौ] अगद्दिमतविक्र[मौ][14] [।*] श्री-

64 मन्मुम्मडिबीमेशसत्याश्रयमहीपतौ[15] [॥ १८*] विचज्येमां[16] [भुवं] चू-

65 यः पालयामासतुस्समं [।*] निजप्रतापदग्धातिमंडलाधीश-[17]

66 मंखलौ[18] [॥ १९*] [19]तयोम्मुम्मडिबीमेशाल्लोकचूपालकोजनि [।*] लो-

67 कालोकान्तरालानि शोभयन्निज[ते]जसा [॥ २०*] सत्येशाद्दलिनो

68 जातौ बलकृष्णसमौ[20] कृपो[21] । श्रीमद्राजपट्टेंडुश्रीकोनबी-[22]

69 मक्षितीश्वरौ [॥ २१*] जातौ[23] राजपट्टेंडोश पार्व्वतीवल्लबाहुवः[24] ।

70 भर्त्ता श्रीवल्लभाधीशः क्षाळयन्कलिकल्मषं [॥ २२*] यनन्तरं

71 पितु[:*] श्रीमान्निजसिंहासनस्थितः । सोयं लोकमहीपालः

72 पालयामास मेदिनीं । [२३*] तधा[25] श्रीभीमभूपालः (।) पितुस्तस्यम-

73 हीपतेः । राज्यलक्ष्मीं भुवा[26] सार्द्धं दध्रे साक्षादिवाच्युतः [॥ २४*]

74 धीर[प्रद्वे]षियोषिन्नणविरहजलापारधारास्त्रजन्तो[27] स्वज्यो-

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[1] Read प्रोत्खण्डि°. [2] Read तस्याभव°. [3] Read पच्चानां.
[4] The *anusvâra* stands at the beginning of the next line.
[5] Read °त्पच्चाग्नितेजसाम्. [6] Read °काज्जातौ. [7] Read सुतौ.
[8] Read सौभ्रात्र. [9] Read °भ्यासुभौ.
[10] The word वेंडडुव offends against the metre. [11] Read विभुज°.
[12] Read °श्चमत. [13] Read मण्डपं भीमनाथे. [14] Read °द्दिदितविक्रमौ.
[15] Read भीमेश. [16] Read विभज्येमां भुवं भूयः. [17] Read दग्धारि.
[18] Read मण्डलौ. [19] Read तयोर्मुम्मडिभीमेशाल्लोकभूपाल°.
[20] To the क of कृष्ण both *ṛi* and *i* are attached in the original. [21] Read नृपौ.
[22] Read कोनभीम. [23] Read जातौ. [24] Read °वल्लभाह्वयः.
[25] Read तथा. [26] Read भुवा. [27] Read °स्त्वजन्तो (for °स्त्याजयन्तो ?).

75 [1]तिर्ज्जलदृग्विभ्रमविहितमहामोहभन्मांस्तदीयान् [।*] आलिं-[2]
76 ग्याळिंग्य कठेप्वथ[3] तदसुसमं सर्व्ववित्तं हरंती वाति[4] प्रौ-
77 डांम्मनेव[5] स्वकांरदृडप्रहीतापि[6] यत्सखवश्री । [२५*] तयोर[न*]न्तरं श्री-
78 [श्री]मच्चतं परिरक्षत: [।*] मल्लिदेवमहीपालवल्लभेंद्रविभांपतो[7] [॥ २६*]
79 [य]: [8]प्रोडक्षितिपालमौलिमकुटालंकारसिंहासन[:*] [प्रो]-
80 [द्दृ]त्तारिपुरापरत्रिपुरहृ[ा*] भूधूर्द्धर[:*] श्रीधर: [।*] यथा[ग्रि]षकलाक-
81 ला[प]विभवा[9] क्ष्माभारतोवल्लभ: (।) [10]संप्पद्योगपुरंदर: क्षितिभृतां
82 [श्री]म[ल्लिदे]वाधिप: । [२७*] श्रीवल्लभमहीपाल डंडिकामनृपात्मजा [।*]
उ-
83 पयेमेग्र[म]हिषीमच्चमांबेति विश्रुतां[11] । [२८*] तस्यामजनयत्पुत्रौ[12]
84 [वं]शवार्ध्धिसुध[ा]क(ा)रौ[13] [।*] मन्मसत्यमहीपालछेंडुनामक्षितीश्वरौ [॥ २९*]
85 अपि च । स्वश्रीबाहुलताधृतासिलतिकामात्रै[क]मित्रे[14] कृते (।) श्रीह-
86 स्तस्थितवारिराशिरशना[ली]लाम्बराज्यश्रियां[15] [।*] सत्यो नित्यरता[16] म[ति]-
87 प्रणिहितप्रत्यग्रनी[ति][:*] श्रुतिस्मृत्युत्पाधितधर्म्मकर्म्मनिरता-[17]

B.—East Face.

88 नुष्ठाननिष्ठापर: । [३०*] चतुर्द्दश समा[:*] श्रीम(ा)त्युरुविक्र-
89 मचक्रिणि [।*] वल्लभक्षोणिपाले च राज्यं कृत्वा दि[वं] ग-
90 ते । [३१*] ततस्तदात्मज[:*] श्रीमान्मन्मसत्यमहीपति: । पितुर्सिं-[18]
91 ह्यासनारू[ड]:[19] (।) [20]प्रोडारिमंडवानल: । [३२*] अर्त्थिसंदोह-
92 मंदार: कामिनीमकरध्वज: [।*] प्रतिपक्षियवनपप्र-
93 भ[ा*]विभ्रमवानुमन्[21] । [३३*] अक्षोणगुणमाणिक्यधोगम्भो-[22]
94 रमहार्णव: । ब्रह्माण्डमण्डनाखण्डकीर्त्तिध[ा*]मसुधाकर: [॥ ३४*]
95 समस्तभुवनाधा[र]धीरत[ा*]कांचनाचल: । अनल्पकार्त्तिस-[23]
96 न्तानलक्ष्मीलक्ष्मीनिकेतन: । [३५*] सोयं मल्लिदेवक्षितिपतिर्थ्य-
97 सैष वल्लभेंद्रस्य तनय:[24] (।) मन्मसत्येश्वर(:) उभौ[25] सह

[1] Read °तिर्जाग्रदृग्विभ्रम°.
[2] The *anusvâra* stands at the beginning of the next line.
[3] Read कण्ठेष्वथ.
[4] Read भाति.
[5] Read प्रौढाङ्गनेव.
[6] Read दृढ.
[7] Read वल्लभेश.
[8] Read प्रौढ.
[9] Read विभव:.
[10] Read संपद्भोग.
[11] Read विश्रुताम्.
[12] The two *aksharas* जन are entered below the line.
[13] Read वार्धि.
[14] Read °मित्रो युधि?
[15] Read °लाब्ज.
[16] Read रतौ.
[17] Read °त्पादित.
[18] The *anusvâra* stands at the beginning of the next line.
[19] Read सिंहासनारूढ:.
[20] Read प्रौढारिवड°.
[21] Read भानुमान्.
[22] Read गभीरमहार्णव:.
[23] Read कान्ति.
[24] Read तनयौ.
[25] Read उभौ.

98 संभुय[1] गुह्वादिविषयराष्ट्रकूटप्रमुखान्कुटु-[2]

99 बिनस्सर्व्वान्समाहूयेत्थमाज्ञापयेत:[3] । विदितमस्तु वो

100 गुह्वादिविषये[4] मोदियूरुनामग्रामोस्माभि[:*][5] श्रीपिठा-

101 पुरीनिवासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारे-

102 ण दत्त इति । अपि च । गाडारूडो[6] निरूडोन्नतिघनघनित(ा)-

103 [7]प्रौडविध्वेषिसालस्कन्ध(ा)स्कन्धान्तर[ा*]षि [8]स्फुरदसुलतिकाजिंह्र-[9]

104 या विश्वस्त [।*] पायं पायं तदीयात्वलघुलसदसु-

105 स्फुरनं[10] शोचते यद्वाहुर्भोगीन्द्रलीत:[11] प्रदनभुवि कुलोत्तुंग-

106 [12]पृथ्वीश्वरस्य । [२६*] माता या जायमांबा सकलकुलसतीसत्तमेत्तु-[13]

107 ग(ा)कीर्त्तिर्मूर्त्तीभूता [14]गरुलध्वजप[द]जलजद्व[द्व]सद्राजहं-[15]

108 सी । या श्रीमन्मनगोंकक्षितिपवरविभोर्द्धर्म्मपत्नी[16] तयाश्चै[:*][17] स्वस्या-

109 [18]स्सङ्क्तिसाश्चोन्नतविमलशिवा मंदिरालंकृताया[19] । [२७*] मर्कवं-

110 र्षंबंलु[20] ११११७ गुनेंह्ि मेषसंक्रान्तिनिमित्तमुन श्रीपिठा-

111 पुरमुन श्रीकुंतीमाधवदेवरकु गुह्वादिलोनि मोदियू-

112 रनियडि[21] उब मिहावेषारामसहितमु गलानखंडमुनु

113 श्रीमन्महामण्डलेश्वरकोनममल्लिदेवराजुनु वल्लभराजु कोड्कु

114 [म]न्मसत्तिराजुनु [22]हविर्भल्यर्चनार्त्तमु[23] नित्यनैमित्तिक-

115 मासोत्सवसंवत्सरोत्सवार्थमुनु गीतनृत्यवाद्यादिवि-

116 [24]विधभोगार्थमुंगानिच्चिरि [।*] अस्य ग्रामस्य सीमान: । पूर्व्व-

117 त: वलेंग्मु[25] एꠚꠚगुंड्डय सीमा [।*] आग्नेयत:[26] वेलेंग्गुन एनि-

118 क पलमुन भोडतातकालिय सीमा [।*] दक्षिणत: (।) श्रीपादसु-

119 लु[प]ल्लि. सीरिपुरमुन मध्यनिकुड्ड वेमुगुण्डय सीमा । कोलुरकु-

120 ꠚꠚनु नर्रजेꠚꠚनु कोम्मुन गुण्डय पड्ड वच्चि नैरितित:[27] (।) एनुंगुद-

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[1] Read संभूय. [2] The *anusvâra* stands at the beginning of the next line.

[3] The *ttha* of °त्थ is expressed by attaching *tha* to the top and *a* to the right of त ; read °येत्थमाज्ञापयत:.

[4] Read विषय. [5] Read °स्माभि:. [6] Read गाढारूढो निरूढो°.

[7] Read प्रौढविद्वेषि°. [8] Read स्फुरदसि°. [9] Read जिह्वया.

[10] Read °स्पर्शनं शोभते. [11] Read °लीढ: प्रधनभुवि. [12] Read पृथ्वी°.

[13] Read सत्तमोत्तुङ्ग ; the *anusvâra* stands at the beginning of the next line.

[14] Read °म्बुज. [15] The *anusvâra* stands at the beginning of the next line.

[16] Read विभो°. [17] Read तयोर्श्च:. [18] Read सङ्क्ति.

[19] Read °ङ्कृतेयम्. [20] Read वर्षंबुलु. [21] Read °नियेडि उब मरुवेषा°.

[22] Read हविर°. [23] Read °नार्थमु. [24] Read भोगा°.

[25] Read वेलेंगु. [26] Read आग्नेयत:. [27] Read नैर्ऋतत:.

121 ल क्रोप्पञ्जि पोलसुन मध्यनिकुट्टन पुञ्जिगुंट्टय सोमा [।*] पश्चिम-[1]
122 त: (।) क्रोप्पञ्जि तूर्प्पन[2] कावलगुंट्टल सोमा । वायव्यत: चनुपक-
123 त्थ व[य]लि वेमवचंट्टचेఱ्वु तुर्प्पून[3] गट्टयवुఱ गट्टय सो-
124 मा । उत्तरत: संप्पर पोलसुन [4]वीमराजुचेఱ्वु दक्षिणमु [ग]-
125 ट्टय सोमा । उप्पुटेఱनु मक्कलकालियं गलसिन मध्यनिकु-
126 ट्टु मेरगानु वच्चि ईशान्यत:[5] (।) यप्पुटेटि दक्षिणमुन गट्टु वहि वच्चि
वेलेंग्मुन
127 प्रेमुलवंकय सोमा । ई धम्मुवुनकुनेव्वरु विलंबंमु सेसिरेनि वारु
128 पंचमहापातकमु सेसिन पा[प]मुनं भोदुरु[6] । गंग्गकఱत वे[यि] क-
129 पिललनु वेवुरु ब्राह्मणुलनु वधिंच्चिन पापमुनं भोदुरु[7] [॥*] बहुभि-
130 र्व्वसुधा दत्ता बहुभिश्चानुप[ा*]लिता [।*] यस्य यस्य यदा भूमि-
स्तस्य
131 तस्य ताद फलं । [३८*] स्वदत्तां परदत्तां वा यो. ह[रे]त वसुंध्धरां[8]
[।*] षष्टिवर्ष-
132 सहस्राणि विष्ठायां ज[ा]यते क्रिमि: । [३९*] इति व्यासवचनाच्चायं
धर्म्म:
133 परिपालनीय: । मनुष्र्यंपि[9] ज्ञाता धर्म्म: पालनीय: प्र[य]त्नत: [।*]
मनु-
134 रेव हि मनु[:*] स्वाधर्म: मनुर्व्व कस्यचित् [॥ ४०*] तस्म[ा*]-
दयं [10]दर्म्मस्सर्व्वै[:*] परिपा-
135 लनिय:[11] [॥*] श्रीपिठापुरमुन कंटाच[ा*]र्य्यलिखितं [।*] श्री श्री श्री
[॥*]

ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of **(Vishṇu)** the husband of Śrî, (*which resembled*) a deep tank, there was born the lotus-born **(Brahmâ)**, from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmâ's) son, produced from the mind, (*was*) **Atri**. Atri's (*son was*) the **Moon**, the crest-jewel of Sôma (Śiva) (*and*) founder of the lunar race (*Sôma-vaṁśa*). From him (*was born*) **Budha**."

(Line 3.) Budha's lineal descendants were the following:— the emperor **Purûravas**; **Âyu**; **Nahusha**; **Puru**; **Janamêjaya (I.)**; **Prâchiśa**; **Saṁyâti**; **Sârvabhauma**; **Mahâbhauma**, and

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[1] Read पश्चिमत:.
[2] Read तूर्पुन.
[3] Read तूर्पुन.
[4] Read भीम°.
[5] Read ऐशान्यत: उप्पु°.
[6] Read बोदुरु.
[7] Read बोदुरु.
[8] Read वसुंधराम्.
[9] Read मनुष्यापि ज्ञातौ.
[10] Read धर्म:.
[11] Read °लनीय:.

other kings; **Pâṇḍu**; his five sons: **Dharma, Bhîma, Arjuna, Nakula** and **Sahadêva**; Arjuna's son, **Abhimanyu**; **Parikshit**; **Janamêjaya (II.)**; **Kshêmaka**; **Naravâhana**; **Śatânîka**; **Udayana**, and, succeeding him, fifty-nine other emperors of **Ayôdhyâ**.

Lines 13-23 relate, in the usual manner,[1] **Vijayâditya's** expedition to the Dekhan, his death in a battle with **Trilôchana-Pallava**, and the birth of his posthumous son **Vishṇuvardhana** at the *agrahâra* of **Muḍiv[ê]mu**, the dwelling-place of **Vishṇubhaṭṭa-Sômayâjin**.— "Having conquered the **Kadamba**, the **Gaṅga**, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakshiṇâpatha*), (which is situated) between (Râma's) bridge and the Narmadâ (*river*), (and which contains) seven and a half *lakshas* (of villages)."[2]

(L. 23.) "His (*viz.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the **Pallava race**, was **Vijayâditya**."

(L. 24.) "To him (*was born*) **Pulakêśin (I.)**; to him, **Kîrtivarman (I.)**; (*and*) to him, **Satyâśraya (Pulikêśin II.)** and **Vishṇuvardhana (I.)**. The elder of these two took possession of the dignity of king of **Kuntala**; the other, of the country [of **Vêṅgî**]."

(L. 26.) "This **Kubja-Vishṇuvardhana (I.)**, who was the brother of **Satyâśraya-Vallabhêndra (Pulikêśin II.)**, (*and*) who adorned the race of the glorious **Châlukyas**, *etc.*,[3] ruled over the country of **Vêṅgî** for eighteen years; his son, **Jayasiṁha (I.)-Vallabha**, for thirty-three (*years*); his younger brother, **Ind[r]arâja**, for seven days; his son, **Vishṇuvardhana (II.)**, for nine years; (*and*) his son, **Maṅgi-Yuvarâja**, for twenty-five (*years*)."

(L. 35.) "Thus, in the unbroken lineage of the kings of the **Châlukya** race,—

(V. 5.) "Was born king **[Râ]jarâja**, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean."

(L. 38.) "And moreover,—

(V. 6.) "In the race of the **Yadus** was born, to the lord **Hari**, a king named **Haihaya**. To him was born the wise (*and*) virtuous **Kṛitavîrya**, who fulfilled the desires of the multitude of (*his*) relatives."

(V. 7.) "From him was born **Kârtavîrya**, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*)."

(V. 8.) "When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,[4] there was born from this (*race*) the fearless prince **Mummaḍi-Bhîma (I.)**, whose great power spread over the world."[5]

(V. 9 f.) "His excellent wife was **Chhadvidêvî**,[6] who was as slender as a creeper. The elder son of this couple (*was*) prince **Venna**. His younger brother (*was*) the fortunate (*and*) glorious prince **Râjapareṇḍu (I.)**, the lord of the **Kônamaṇḍala**, who married two noble queens, **Lakshmî** and **Toṇḍâmbikâ**."

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[1] A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

[2] Among the conquests of the two Chôḷa kings Râjarâja and Râjêndra-Chôḷa, we find the corresponding term 'the seven and a half *lakshas* of Iraṭṭapâḍi.' Râjêndra-Chôḷa took Iraṭṭapâḍi from the Western Châlukya king Jayasiṁha III. Consequently, Iraṭṭapâḍi appears then to have been the designation of the Western Châlukya empire. The Khârêpâṭan plates of Raṭṭarâja (above, Vol. III. p. 294) state that, after the downfall of the Râshṭrakûṭas, the Western Châlukyas ruled over Raṭṭapâṭî, and thus show that the original meaning of the term Iraṭṭapâḍi was, as its etymology already suggests, 'the empire of the Raṭṭas or Râshṭrakûṭas.'

[3] See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

[4] *i.e.* 'after many kings of Kârtavîrya's race had passed away.'

[5] *Tat-ôttuṅga-jagad-vibhûtiḥ* appears to be meant for *jagat-tat-ôttuṅga-vibhûtiḥ*.

[6] In *śrîch=Chhadvidevî*, the letter *chha* may be only due to *saṁdhi*, and the actual name of the queen may as well have been Śadvidêvî.

(V. 11.) "**Lakshmî** bore the lord **Mummaḍi-Bhîma (II.)** (*and*) prince **Râjêndra-Chôḍa (I.)**; and **Toṇḍamâmbâ's** son (*was*) prince **Satya (I.)**."

(L. 48.) "This prince **Râjêndra-Chôḍa (I.)** assumed all the insignia of sovereignty, (*viz.*) the throne, the *pratiḍhakkâ* (drum), the peacock's tail, the spear, the single conch, *etc.*, which his grandfather had received through the favour of the glorious *Râjâdhirâja* **Râjêndra-Chôḍa**, and became the lord of the country of **Vêṅgî**."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (*his*) fierce valour, he acquired the surname **Vikrama-Rudra** (*i.e.* 'resembling Rudra in prowess'); having made manifest by his own hand (*i.e.* having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname **Haihayâditya** (*i.e.* 'the sun[1] of the Haihayas'); (*and*) he acquired the surname **Gaṇḍavêṇḍaḍuva**[2] by crushing the power of enemies."

(V. 13.) "As Lakshmî (*is*) the wife of Vishṇu, his (*wife*) was **Mailâradêvî**, the queen of noble women (*and*) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (*sacred*) fires in splendour, the eldest (*was*) prince **Bêta**; (*and his*) younger brother (*was*) prince **Mallidêva**."

(V. 15.) "To prince **Bêta** were born, by **Gaṅgâ** and the illustrious **Bimbamâmbâ** (*respectively*), two famous sons, **Manma-Chôḍa (II.)** and prince **Sûrya**."

(V. 17.) "Having caused to be built of stone in (*the temple of*) **Bhîmanâtha** a *maṇḍapa*, named **Gaṇḍavêṇḍaḍuva** (*after himself*), (*and furnished*) with two wings (*dvi-bhuja*) (and) with an enclosure (*prâkâra*), this ornament of princes, the virtuous **Kôna-Râjêndra-Chôḍa (I.)**, obtained bliss (*i.e.* died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord **Mummaḍi-Bhîma (II.)** and prince **Satyâśraya**, whose prowess was famed in the world (*and*) who burnt by (*the fire of*) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (*it*) conjointly."

(V. 20.) "Of these two, to the lord **Mummaḍi-Bhîma (II.)** was born **Lôkabhûpâlaka**, who adorned the ravines of (*the mythical mountain*) Lôkâlôka by his lustre."

(V. 21.) "To the powerful lord **Satya (I.)** were born two princes who resembled Bala and Kṛishṇa, the glorious **Râjapareṇḍu (II.)** and the glorious prince **Kôna-Bhîma (III.)**."

(V. 22.) "To **Râjapareṇḍu (II.)**, the husband of **Pârvatî**, was born a ruler of the earth, the glorious lord **Vallabha**, who washed away the spots of the Kali (*age*)."

(V. 23.) "After (*the death of his*) father, that[3] glorious **Lôkamahîpâla** ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Vishṇu)[4] himself, the glorious prince **Bhîma (III.)** embraced the royal fortune of (*his*) father, prince **Satya (I.)**, together with the earth."

(V. 26.) "After these two, prince **Mallidêva** and the lord **Vallabha** ruled the earth undisturbed."

(V. 28.) "The glorious prince **Vallabha** married, as chief queen, the daughter of prince **Uṇḍikâma**, named **Achamâmbâ**."

(V. 29.) "By her he had two sons, (*who caused the rise of their*) family, as the moon of the ocean,— the two princes named **Manma-Satya (II.)** and **Mahîpâlareṇḍu**."

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1 The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

2 The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong man;' the second member is perhaps connected with the Telugu *rêṇḍramu*, 'heat.'

3 This pronoun refers to *Lôkabhûpâlaka* in verse 20.

4 Lakshmî and the Earth are considered as Vishṇu's wives.

(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince **Manma-Satya (II.)**, ascended the throne of (*his*) father."

(L. 96.) "That prince **Mallidêva** and this lord **Manma-Satya (II.)**, the son of the lord **Vallabha**, having both conjointly called together the *Râshṭrakûṭas* and all other ryots of the district (*vishaya*) of **Guddavâdi**, issue the following command :—

(L. 99.) "'Be it known to you that we have given, with exemption from all taxes, the village named **Ôdiyûru** in the district of **Guddavâdi** to the god **Kuntî-Mâdhavadêva** who resides in **Śrîpiṭhâpurî**.'"

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns[1] the temple, was made the eye-witness of her true devotion (*to* Vishṇu) by that **Jâyamâmbâ**, who was the lawful wife of the glorious lord **Manma-Goṅka**, the best of princes; who was the mother of **Kulôttuṅga-Pṛithvîśvara**;[2] who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of **(Vishṇu)** whose banner (*bears the bird*) Garuḍa."

(L. 109.) "In the **Śaka** year **1117**, at the time of the **Mêsha-saṁkrânti**,— the glorious *Mahâmaṇḍalêśvara* **Kôna-Mallidêvarâja**, and **Manma-Sattirâja**, the son of **Vallabharâja**, gave to the god **Kuntî-Mâdhavadêva** in **Śrîpiṭhâpuram** the whole village called **Ôdiyûru** in (*the district of*) **Guddavâdi**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhôga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the Eṟṟa-guṇṭa (*tank*) in **Vêleṅgu**. In the south-east, the boundary (*is*) the Bhôḍatâṭa-kâli (*channel*)[3] in the pasture land of **Ênika** in **Vêleṅgu**. In the south, the boundary (*is*) the Vêmu-guṇḍa (*tank*) at the meeting-point of the boundaries[4] of **Śrîpâdamulupalli** (*and*) **Siripuram**. (*Thence*), coming along the pond at the head of the Nallañjeṟuvu (*tank*) in **Kokluruku**ṟu,— the boundary in the south-west (*is*) the Pulli-guṇṭa (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (*is*) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever[5] (*near*) the embankment to the east of the Kêśavachaṇṭu-cheṟuvu (*tank*) in the plain of **Chanupakatya**. In the north, the boundary (*is*) the southern embankment of the Bhîmarâju-cheṟuvu (*tank*) in the fields of **Sampara**. (*Thence*), coming as far as the confluence at which the Upputêṟu (*river*) and the Nakkala-kâli (*channel*) unite,— the boundary in the north-east (*is*) the Prêmula-vaṅka (*channel*) in **Vêleṅgu** along the embankment to the south of the Upputêṟu."[6]

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand Brâhmaṇas on the bank of the **Gaṅgâ**."

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[1] *Alaṁkṛita* appears to be used in the sense of *alaṁkarishṇu*.

[2] The remainder of the translation of verse 36 is omitted here.

[3] *Kâli*, which occurs again in line 125, and three times in the Korumelli plates of Râjarâja I. (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kâlava*, 'a channel.'

[4] The term *mayyanikuṭṭu* occurs three times in the description of the boundaries of Ôdiyûru (in lines 119, 121 and 125 f.). It must be connected with *muyyanikuṭru*, which is found five times in the Chellûr plates of Kulôttuṅga II. (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *muyyalaguṭṭa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *mûḍu*, 'three,' + *ella*, 'a boundary,' + *guṭṭa*, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word *mayyanikuṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* Ôdiyûru.

[5] *Avuṟu* is probably the same as *aurु*, on which see Brown's *Telugu Dictionary*, p. 154.

[6] To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A. D. 1318. By J. F. Fleet.

CONTENTS.

NOTICE.

THE *Epigraphia Indica* is the official organ for the publication of Indian inscriptions,— both such as are collected by the officers of the Archæological Survey, and such as are contributed by others interested in the subject. Papers on inscriptions of which the Editor has no impressions at hand, should be accompanied by mechanical copies (*not* tracings) of the original stone or copper-plates. The text of the inscriptions may be transcribed either in Roman or in Nâgarî characters. It is requested that all papers for the *Epigraphia Indica* be addressed to Dr. E. Hultzsch, Government Epigraphist, Bangalore, who also invites the discoverers, owners, or trustees of copper-plate edicts (*tâmraśâsana*) to send these to him by Railway parcel, for examination and return.

PAPERS IN HAND.

Karhâḍ Plates of Kṛishṇa III. By R. G. Bhandarkar.
Banskhêra Plate of Harsha. By G. Bühler.
Semra Plates of Paramardidêva. By W. Cartellieri.
Inscriptions at the Jaṭiṅga-Râmêśvara Hill. By J. F. Fleet.
Keḷawaḍi Inscription of Sômêśvara I. By the same.
Aruḷâḷa-Perumâḷ Inscription of Ravivarman. By F. Kielhorn.
Raṅganâtha Inscription of Ravivarman. By the same.
Dates of Chôḷa Kings (*continued*). By the same.
Chikkulla Plates of Vikramêndravarman II. By the same.
Gañjâm Plates of Prithivivarmadêva. By the same.
Three Inscriptions from Travancore. By the same.
Nîlgund Inscription of Taila II. By the same.
Khâlimpur Plate of Dharmapâladêva. By the same.
Naḍagâm Plates of Vajrahasta. By G. V. Ramamurti.
Inscriptions around Crosses in South India. By E. W. West.
Piṭhâpuram Pillar Inscription of Mallapadêva. By E. Hultzsch.
Mahêndravâḍi Inscription of Guṇabhara. By the same.
Kîḻ Muṭṭugûr Inscriptions. By the same.
Âmbûr Inscriptions. By the same.
Vêmavaram Plates of Vêma. By V. Venkayya.
Kôṭṭayam Plate of Vîra-Râghava. By the same.
Pâṇḍya Grant of Neḍuñjaḍaiyaṉ. By the same.
Piṭhâpuram Plates of Vîra-Chôḍa. By H. Krishna Sastri.
Copper-plates of Tribhuvanachakravartin Kôṉêrimaikoṇḍâṉ. By T. P. Krishnasvami.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of **Vyâsa,** this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "*(This edict was)* written by **Kaṇṭâchârya** at **Śrîpiṭhâpuram.** Hail! Hail! Hail!

No. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ; [VIKRAMA-]SAMVAT 1171 TO 1233.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found,[1] together with four other copper-plate inscriptions,[2] in October 1892 in the village of **Kamauli,** near the confluence of the Barnâ and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen[3] of these plates (A. to N.) contain grants of the king **Gôvindachandra of Kanauj,** the earliest of which is of [Vikrama-]Saṁvat 1171 and the latest of [Vikrama-]Saṁvat 1211. One (O.) is a grant of Gôvindachandra's son, the king **Vijayachandra,** and his son, the *Yuvarâja* Jayachchandra, dated in [Vikrama-]Saṁvat 1224. And the remaining six (P. to U.) are grants of the king **Jayachchandra,** dated between [Vikrama-]Saṁvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gôvindachandra's of [Vikrama-]Saṁvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gôvindachandra I have only given that part of the text[4] which commences with the words *-śrîmad-Gôvindachandradêvô vijayî,* because up to these words the text of all these inscriptions essentially agrees[5] with the text of A.; and of the three remaining grants of Gôvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,[6] I have

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[1] See *Ep. Ind.* Vol. II. p. 347.

[2] Three of these (a grant of Vaidyadêva, king of Kâmarûpa; a grant of the *Mahârâjaputra* Gôvindachandra of Kanauj of [Vikrama-]Saṁvat 1162; and one of the king Gôvindachandra of [Vikrama-]Saṁvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Siṅgara Vatsarâja, of the reign of Gôvindachandra, of [Vikrama-]Saṁvat 1191, I shall edit below, p. 130 ff.

[3] Among these is one grant, F., of [Vikrama-]Saṁvat 1176, which was made, with Gôvindachandra's consent, by his chief queen Nayaṇakêlidêvî.

[4] But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

[5] Of the inscriptions of Gôvindachandra, here treated of, the grant A., of [Vikrama-]Saṁvat 1182, is the earliest grant which contains the epithets of the king *aśvapatigajapatinarapatirâjatrayâdhipati-vividhavidyâvichâra-Vâchaspati.*

[6] The Royal As. Soc.'s plate of Vijayachandra and the *Yuvarâja* Jayachchandra, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachchandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Saṁvat 1171, is the earliest known inscription in which **Gôvindachandra** is described as reigning sovereign;[1] and the last inscription of Gôvindachandra here treated of, N., of [Vikrama-]Saṁvat 1211, is about eleven years and six months later than the latest inscription of the same king[2] of which an account has yet been published. The inscription of the reign of **Vijayachandra**, O., of [Vikrama-]Saṁvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.[3] And for the king **Jayachchandra** we obtain from the inscription P., of [Vikrama-]Saṁvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.[4] Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;[5] but they give us the names of **a large number of villages and districts** which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purôhita* or *Mahâpurôhita* **Jâgûśarman**,[6] a son of the *Dîkshita*[7] Vîlhâ[8] and grandson of the *Dîkshita* Purushôttama or, as he also is called, Purâsa, of the Bandhula *gôtra*; and six grants were made to Jâgûśarman's son, the *Mahâpurôhita* **Praharâjaśarman** (Paharâjaśarman or Prahlâdaśarman), who had a share also in two other grants. One donation (H.) was made to **Vyâsa**, apparently a brother of Jâgûśarman; one (M.) to the *Paṇḍita* **Mahârâjaśarman**, apparently a brother of Praharâjaśarman; and one (J.) to the *Râuta* **Jâṭêśarman** of the Gôbhila *gôtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvâdi*[9]); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrâddha* in honour of Gôvindachandra's father); two (C. and U.) on Vaiśâkha-sudi 3, the *Akshaya-tṛitîyâ* (*Trêtâyugâdi*, *Kalpâdi*); one (Q.) was made on the *mahâ-saptamî* (*ratha-saptamî*), Mâgha-sudi 7, termed *Manvantarâdi*; one (J.) on Bhâdra-sudi 3 (also a

[1] The three inscriptions of [Vikrama-]Saṁvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gôvindachandra's father Madanapâla, and Gôvindachandra is described in them as *Mahârâjaputra*.

[2] The 'Gagahâ' plates of [Vikrama-]Saṁvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gôvindachandra and his queen Gôsaladêvî, which is dated in [Vikrama-]Saṁvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

[3] See *ibid.* Vol. XV. p. 7.

[4] The date of the latest known inscription of Jayachchandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

[5] The inscription F., of [Vikrama-]Saṁvat 1176, gives us the name of Gôvindachandra's chief queen, Nayaṇakêlidêvî; K., of [Vikrama-]Saṁvat 1198, that of his mother, Râlhadêvî, which was known before; and T., of [Vikrama-]Saṁvat 1232, that of Jayachchandra's son, Hariśchandra, which also was already known.

[6] In the inscription T. he is called Yâjñavalkya.

[7] This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, such as a *jyôtishṭôma*.

[8] This Vîlhâ (who is called Vêdaśarman in P., and Vishṇuśarman in T.) is the donee of the grant of [Vikrama-]Saṁvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vîlhâka; and his son Jâgûśarman is the donee of the grant of [Vikrama-]Saṁvat 1196, published *ibid.* p. 361.

[9] *viz.* Kârttika-sudi 15, termed *Manvâdi* in I.

Manvâdi); one (O.) on Âshâḍha-sudi 10 (also a *Manvâdi*), on the occasion of Jayachchandra's initiation as a Vaishṇava; one (G.) on Kârttika-sudi 9 (the *Kṛitayugâdi*); one (T.) on Bhâdra-vadi 8 (the *Kṛishṇajanmâshṭamî*), at the performance of the *jâta-karman* of the prince Hariśchandra; two (K. and L.) were made (on Phâlguna-vadi 1) 'on the day of the great queen,' Gôvindachandra's mother Râlhadêvî; and one (P.) was made (on Âshâḍha-sudi 6) at the *abhishêka* of Jayachchandra.— All the dates [1] contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhâgabhôgakara* in every one of the twenty-one grants, *pravaṇikara* in nineteen grants, *turushkadaṇḍa* in seven, *kumaragadiâṇaka* in six, *hiraṇya* in five, *kûṭaka* in three (A., C. and I.), *jâtakara* and *gôkara* only in O., *nidhinikshêpa* only in R., and *yamalikambali* only in U.

A.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1182.

This is **a single plate,** which measures about 1′ 4″ broad by 1′ 7/8″ high, and is engraved on one face only. In the upper part it has a ring-hole, about 5/8″ in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between 5/16 and 3/8″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is denoted by the sign for *v* everywhere except in the word *babhramur*, l. 10; the dental sibilant is employed instead of the palatal in *paramêsvara*, l. 12, and *Sanau*, l. 18; and the word *tâmra* is written *tâmvra*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrî, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tâmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.[2]

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** the successor of the *P.M.P.* **Madanapâladêva,** who was the successor of the *P.M.P.* **Chandradêva,** 'who by his arm had acquired the sovereignty over **Kanyakubja** (Kanauj).' The king records in it that, while in residence at **Madapratîhâra** (or **Apratîhâra**),[3] **on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Mâgha of the year 1182** (given in decimal figures only), after bathing in the **Ganges,** he granted the village of **Mahasôṇamaua** in the **Haladôya** *pattalâ* to the *Mahâpurôhita* Jâgûśarman, son of the *Dîkshita* Vîlhâ, and son's son of the *Dîkshita* Purushôttama, (a Brâhmaṇ) of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhâgabhôgakara*, *pravaṇikara* and *kûṭaka*. The grant was written by **Kîṭhaṇa,** a son of the *Kâyastha* Ulhaṇa, of the **Vâstavya** or **Śrîvâstavya** family.[4]

The date is irregular. The 15th *tithi* of the bright half of Mâgha of Vikrama-Samvat 1182 expired[5] ended about sunrise of the 11th January A.D. 1126, when there *was* a **lunar eclipse** which was **visible in India;** but the day was a Monday, not a Saturday.

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[1] The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

[2] Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part i. p. 110 ff.

[3] See the note on the text, line 18.

[4] See *Ind. Ant.* Vol. XVII. p. 63, note 24.

[5] There also was a lunar eclipse on Mâgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 21st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The **Haladôya** *pattalâ* is also mentioned in a grant of Gôvindachandra's of [Vikrama-]Saṁvat 1182, Mâgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.[1]

1 Ôṁ[2] svasti || [3]Akuṇṭhôtkaṇṭha-Vaikuṇṭha-kaṇṭhapîṭha-luṭhat-karaḥ | saṁrambhaḥ surat-ârambhê sa Śriyaḥ śrêyasê=stu vaḥ || [1*] [4]Âsîd=Asîtadyuti-vaṁśa-jâta-

2 kshmâpâla-mâlâsu divaṁ=gatâsu[5] | sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmnâ **Yaśôvigraha** ity=udâraḥ || [2*] [6]Tat-sutô=bhûn=**Mahîchandraś**=chandra-dhâma-nibhan=nija-

3 m | yên=âpâram=akûpâra-pârê[7] vyâpâritaṁ yaśaḥ || [3*] [8]Tasy=âbhût=tanayô nay-aika-rasikaḥ krânta-dvishan-maṇḍalô vidhvast-ôddhata-dhîta(ra)-yôdha-[9]timiraḥ

4 śrî-**Chandradêvô** nṛipaḥ | yên=ôdâratara-pratâpa-śamit-âśêsha-prajôpadravaṁ śrîmad-**Gâdhipur**-âdhirâjyam=asaman=dôr-vvikramêṇ=ârjjitam || [4*] Tîrthâni[10] **Kâ-**

5 **śi-Kuśik-Ôttarakôsal-Êndrasthânîyakâni** paripâlayat=âbhigamya[11] | hêm=âtma-tulyam=aniśan=dadatâ dvijêbhyô yên=âṅkitâ vasumatî śata-

6 śas=tulâbhiḥ || [5*] Tasy=âtmajô **Madanapâla** iti kshitîndra-chûḍâmaṇir=vvijayatê nija-gôtra-chandraḥ | yasy=âbhishêka-kalaś-ôllasitaiḥ payôbhiḥ prakshâ-

7 litaṁ kali-rajaḥ-paṭalaṁ=dharitryâḥ || [6*] [12]Yasy=âsîd=vijaya-prayâṇa-samayê tuṅg-âchal-ôchchaiś-chalan-mâdyat-kumbhi-pada-kram-âsama-bhara-bhraśyan-mahî-

8 maṇḍalê | [13]chûḍâratna-vibhinna-tâlu-galita-styân-âsṛig-udbhâsitaḥ Śêshaḥ pêsha-vaśâd=iva[14] kshaṇam=asau krôḍê nilîn-ânanaḥ || [7*] [15]Tasmâd=ajâya-

9 ta nij-âyata-vâ(bâ)huvalli-va(ba)ndh-â[va*]ruddha-nava-râjyagajô narêndraḥ | sândr-âmṛita-drava-muchâṁ prabhavô gavâṁ yô **Gôvindachandra** iti chandra iv=â-

10 mvu(mbu)râśêḥ || [8*] Na[16] katham=apy=alabhanta raṇa-kshamâṁs=tisṛishu dikshu gajân=atha Vajriṇaḥ | kakubhi babhramur=Abhramuvallabha-pratibhaṭâ iva yasya gha-

11 ṭâ-gajâḥ || [9*] Sô=yaṁ samasta-râja-chakra-saṁsêvita-charaṇaḥ[17] paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśva[ra*]-nijabhujôpârjji-

12 taśrî**Kanyakuvjâ(bjâ)**dhipatya-śrî**Chandradeva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêsva(śva)ra-paramamâhêśvara-śrî**Madanapâ-**

13 **ladêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśvar-âśvapani(ti)gajapatinarapatirâjatrayâdhipa-

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[1] From impressions supplied by Dr. Führer.

[2] Expressed by a symbol.

[3] Metre: Ślôka (Anushṭubh).

[4] Metre: Indravajrâ.

[5] The sign for the *akshara ṅga* here and below does not really differ from the sign for *dga*.

[6] Metre: Ślôka (Anushṭubh).

[7] Originally *-parê* appears to have been engraved.

[8] Metre: Śârdûlavikrîḍita.

[9] Of the inscriptions here published, D., I., K., L. and O. have *vîra-yôdha* instead of *dhîra-yôdha*.

[10] Metre of verses 5 and 6: Vasantatilakâ.

[11] Of the inscriptions here published, only U. and perhaps O. have *=âdhigamya*, instead of *=âbhigamya*.

[12] Metre: Śârdûlavikrîḍita.

[13] Originally °*ratta-* was engraved.

[14] All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śêshaḥ śaisha-vaśâd=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.

[15] Metre: Vasantatilakâ.

[16] Metre: Drutavilambita.

[17] Other inscriptions insert here the words *sa cha*.

Kamauli Plate of Govindachandra.— [Vikrama-] Samvat 1182.

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELHORN.

FROM AN IMPRESSION BY DR. A FÜHRER.

14 ti-vividhavidyâvichâraVâchaspati-śrîmad-**Gôvindachandradêvô** vijayî **Haladôya-**
pattalâyâṁ **Mahasôṇamaua**-grâvâ(ma)-nivâsinô mi(ni)-
15 khila-janapadân=upagatân=api [cha*] râja-râjñî-yuvarâja-mantri-purôhita-pratîhâra-
sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishag-nê(nai)mittik-ântaḥpu-
16 rika-dûta-karituragapattanâkarasthânagôkulâdhikâri-p u r u s h â ṁ ś = c h = â j ñ â p a y a t i[1]
vô(bô)dhayaty=âdiśati cha yathâ viditam=astu bhavatâṁ yadv(th)=ôpari-
17 likhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-parṇṇ-
âkaraḥ sa-gartt-ôsharaḥ sa-madhûka-chûta-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-
18 gôcha[ra*]-paryantaḥ s-ôrddh[v*]-âdhaś=chatur-âghâṭa-viśuddhaḥ sva-sîmâ-
paryantaḥ **saṁvat 1182 Mâgha-sudi 15 Sa(śa)nau [2]śrîmadapratîhâra-
samâvâsê sômagra-**
19 **haṇa-parvvaṇi Gaṅgâyâṁ** snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-pitṛi-
gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-padu(ṭu)-mahasam=Ushṇarôchisha-
20 m=upasthây=Aushadhipati-śakala-śêkharaṁ samabhyarchchya tribhuvana-trâtur=
Vvâsudêvasya pûjâṁ vidhâya havishâ havirbhujaṁ hutvâ mâtâpitrôr=â-
21 tmanaś=cha puṇya-yaśô-bhivṛidva(ddha)yê kuśalatâ-pûta-karatal-ôdaka-pûrvvam=
asmâbhir=Vva(bba)ndhula-gôtrâya Va(ba)ndhul-Âghamarshaṇa-Viśvâmitra-
tri[pra*]varâ-
22 ya dîkshita-śrî-Purushôttama-pautrâya dîkshita-śrî-Vîlhâ-putrâya mahâpurôhita-śrî-
Jâgûśarmmaṇê[3] â-chandr-ârkkaṁ śâsanîkṛitpa(tya) pradantô(ttô)
23 matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-kûṭaka-prabhṛiti-samast-âdâyân=
âjñâvidhi(dhê)yîbhûya dâsyatha || Bhavanti ch=âtra puṇya-ślô-
24 kâḥ || Bhûmiṁ[4] yaḥ pratigṛihṇâti yaś=cha bhûmiṁ prayachchhati | ubhau
tau puṇya-karmmâṇau niyataṁ svargga-gâminau || Śaṅkhaṁ bhadr-âsanaṁ
chchha(chha)ttraṁ var-âśvâ va-
25 ra-vâraṇâḥ | bhûmi-dânasya chihnâni phalam=êtat=Purandara || [5]Sarvvân=êtân=
bhâvinaḥ pârthiv-êndrân=bhûyô bhûyô yâchatê Râmabhadraḥ | sâm[â*]nyô=
yaṁ dharmma-
26 sêtur=nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ || [6]Va(ba)hubhir=vvasudhâ
dattâ râjabhiḥ Sagar-âdibhiḥ | yasya yasya yadâ bhûmis=tasya tasya ta-
27 dâ phalam || Sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ | sa
[v]ishṭhâyâṁ kṛimir=bhûtvâ pitṛibhiḥ saha majjati || Śrî-Vâstavya-kul-ô-
28 dbhûta-kâyasth-Ôlhaṇa-sûnunâ | likhitas=tâmvra-paṭṭô[7]=yaṁ **Kîṭhaṇêna**
nṛip-âjñay=êti || chha[8] || chha[8] ||

B.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1171.

This also is **a single plate,** which measures about 1′ 5″ broad by 1′ 1¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾″ in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜″. The **characters** are Nâgarî, and the **language** is Sanskṛit. In respect of **orthography** the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

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[1] Read *-purushân=âjñâ°*.
[2] I am unable to decide whether this should be written *śrî-Madapratîhâra-* or *śrîmad-Apratîhâra-*.
[3] Read *°śarmmaṇa*.
[4] Metre: Ślôka (Anushṭubh); and of the next verse.
[5] Metre: Śâlinî.
[6] Metre of this and the following verses: Ślôka (Anushṭubh).
[7] Read *=tâmra-*.
[8] Perhaps these signs are not really intended for *chha*, but they closely resemble that *akshara*. Compare *Ind. Ant.* Vol. XVII. p. 140, note 45.

the word *likhita* is written *lishita*, in line 15, and *tri* *tṛi*, in line 20.— As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrîmad-Gôvindachandradêvô vijayî*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Monday, the full-moon tithi of the month Kârttika of the year 1171** (given both in words and in decimal figures), after bathing in the **Ganges at Benares,** he granted the village of **Bṛihadvirâichamaua** in the **Kâṭi** *pattalâ* to the *Purôhita* Jâgûśarman, son of the *Dîkshita* Vîlhâ, and son's son of the *Dîkshita* Purâsa,[1] a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra, and student of the Vâjasanêya *śâkhâ*.— The taxes here specified (in line 22) are the *bhâgabhôgakara* and *pravaṇikara*. The writer's name is not given.

The date is irregular; for, the full-moon *tithi* of Kârttika[2] of Vikrama-Saṁvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṁvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṁvat 1172 expired the same *tithi* ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

13 . . . . [3]-śrîmad-Gôvindachaṁdradêvô vijayî ||[4] **Kâṭi**-pattalâyâṁ **Vṛi(bṛi)hadvirâichamaua**-grâma-nivâsinô nikhila-

14 janapadân=upagatân=api cha râja-râjñî-yuvarâja-râjamaṁtri[5]-purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishak-[6]nêmittik-ântaḥpuri[ka*]-

15 dûta-[7]kachivâpattanâkarasthânagôkulâdhichâ(kâ)ri-purushân samâjñâpayati vô(bô)dhayaty=âdisa(śa)ti cha ||[8] yathâ viditam=astu bhavatî(tâṁ) yath=â(ô)parilishi(khi)ta-g[r]âmaḥ

16 sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-machû(dhû)ka-chûta-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ sa-[gar]tt-ôsharaḥ s-ôrddh[v*]-âvva(dha)ḥ s[v]a-sîmâ-paryantaś=chatur-âghâ-

17 ṭa-visu(śu)ddhaḥ[9] **êkasaptaty-adhika-sa(śa)t-aikâdasa(śa)-samvatsarê**[10] **Kârttika-mâsê pûrṇṇimâsyâṁ**[11] **tithau Sôma-dinê aṅkataḥ**[12] **saṁvat 1171 Kârttika-sudi 15**

18 **Sômê** ||[13] śrîmad-**Vâ[râ*]ṇasyâṁ Gaṁgâyâ[ṁ]** vidhivat=snâtvâ maṁtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâ[ṁ]s=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasta(sa)m=Uṇṇa(shṇa)-

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[1] This name occurs again in the inscriptions E., F., H., and O.

[2] This is a *Manvâdi*.

[3] Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *aśvapati* . . . *Vâchaspati* in ll. 13-14 of A.

[4] This sign of punctuation is superfluous.

[5] This apparently is only an error for *-maṁtri*, and may have been corrected already in the original.

[6] Read *-bhishag-nai°*.

[7] Read *-karituragapa°*.

[8] This sign of punctuation is superfluous.

[9] Read *°ddha*.

[10] Read *-saṁvatsarê*.

[11] Read *paurṇṇa°*.

[12] Read *-dinê=ṅka°*.

[13] This sign of punctuation is superfluous.

19 rôchisham=upasthây=Aushadhipati-sa(śa)kala-sê(śê)kharaṁ samabhyarchya tti(tri)bhuvana-trâtur=Vâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havi[r]bhujaṁ hutvâ

20 mâtâpitrôr=âtmanaśu(ś=cha) puṇya-ya[śô*]-bhivṛiddhayê asmâbhiḥ[1] Vanvulasya[2] gôtrâya Vanvula-Aghamarshaṇa-Visvâ(śvâ)mitra-tṛi(tri)pravarâya Vâjasanêya-sâ(śâ)khinê dîkshi-

21 ta-śrî-Purâsa-pautr[â*]ya[3] dîkshita-śrî-Vilhâ-putrâya purôhita-śrî-Jâgâkâya[4] sarmmaṇê vrâ(brâ)hmaṇâya gôkarṇṇa-kû(ku)sa(śa)latâ-pûta-karatal-ôdaka-pûrvvam=â-chaṁdr-ârkkaṁ yâvach=chhâsa-

22 nîkṛitya p[r*]adatta itê(ti) matvâ yathâdîyamâna-bhô(bhâ)gabhô[ga]kara[5]-pravaṇikara-[6] samast-âdâyân dâsyatha || chha || Bhavâti[7] ch=âtra [ś]lôkâḥ ||[8] . .

. . . .

27 . . . . || Maṁgalaṁ mahâ-śrîḥ |(||)

C.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1172.

This also is a single plate, which measures about 1′ 3″ broad by $11\frac{3}{4}$″ high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$″. The characters are Nâgarî, and the language is Sanskṛit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhramur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tâmra* is written *tâmvra*, in line 27, and *śêkhara śêshara*, in line 18.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Gôvindachandradêva, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tṛitîyâ, on Monday, the 3rd of the bright half of Vaiśâkha of the year 1172 (given in decimal figures only), he granted the village of Dhûsa in the Bṛihagṛihê[yê?]varaṭha *pattalâ*, with its *pâṭakas* (l. 15) or outlying hamlets,[9] to the *Mahâpurôhita* Jâgûśarman, who is described here exactly as in the inscription A.— The taxes specified, also, are the same as in A. The grant (*tâmra-paṭṭa*) was written by the *Kâyastha*, the *Ṭhakkura* Jalhaṇa of the Vâstavya or Śrîvâstavya family.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akshaya-tṛitîyâ,[10] because the third *tithi* of the bright half of Vaiśâkha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattalâ*, Bṛihagṛihê[yê?]-varaṭha, we may compare Bṛihadgṛihôkamisâra, the name of the *pattalâ* in P.

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[1] Read °*yê=smâbhir=*.

[2] This *akshara sya* has perhaps been struck out. Read *Bandhula-gôtrâya Bandhul-Âgha*°.

[3] The name, read *Purâsa*, might possibly here be read *Purôsa*. See below, E., l. 18.

[4] This seems to have been altered to *Jâgû* in the original; read *Jâgûśarmmaṇê*.

[5] Originally *bhôgâbhâkara* was engraved, but the *akshara ga* has been inserted afterwards.

[6] Here one misses the word *prabhṛiti*.

[7] Read *bhavanti*.

[8] Here follow the six verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Sarvân=êtân=bhâvinaḥ*, *Bahubhir=vasudhâ*, *Shashṭiṁ varsha-sahasrâṇi*, and *Yân=îha dattâni*.

[9] See *Ind. Ant.* Vol. XVIII. p. 135.

[10] See *ibid.* p. 346.

EXTRACTS FROM THE TEXT.

12 . . . . [1]-śrîmad-**Gôvindachandradêvô** vijayî

13 **Vṛi(bṛi)hagṛihê[yê?]varatha-**pattalâyâṁ-**Dhûsa-**grâma-ṿi(ni)vâsinô nikhila-janapadân=upagatân=api [cha*] râja-râjñî-yuvarâja-mantri-purôhita-pratîhâra-sênâpa-

14 ti-bhâṇḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpura(ri)ka-dûta-k a r i [t] u r a g-âdhyaksha-pattanâkarasthânagâ(gô)kulâvi(dhi)kâri-purushâṁś=ch=[â*]jñâpayati[2]

15 vô(bô)dhayaty=âdiśati cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-pâṭakaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-parṇṇ-â-

16 karaḥ sa-gartt-ôsharaḥ sa-madhûka-chûta-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-â(ô)rddh[v*]-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ ||[3] saṁvat 1172

17 **Vaiśâ(śâ)kha-sudi 3 Sômê || śrîmad-Vârâṇasyâm | akshaya-tṛitîyâyâṁ parvvaṇi | Gaṁgâyâṁ** snâtvâ vidhivan=maṁtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarppa-

18 yitvâ timira-paṭala-pâṭana-paṭu-mahasa[m]=Ushṇarôchisham=upasthây=[Au]shadhipati-śakala-śêsha(kha)ra[ṁ] samabhyarvya(rchya) tribhuvana-trâtur=[Vv]âsudêvasya pûjâṁ vi-

19 dhâya havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhay[ê] kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhir=Va(ba)ṇdhula-gôtrâ-

20 ya Vaṁ(baṁ)dhul-Âpa(gha)marshaṇa-Visvâ(śvâ)mitra-tripravarâya dîkshita-śrî-Purushôttama-pautrâya dîkshita-śrî-Vîlhâ-putrâya mahâpurôhita-śrî-Jâgû-

21 sa(śa)rmmaṇê(ṇa) â-chaṁdr-ârkka[ṁ] śâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-kûṭaka-prabhṛiti-samast-âdâyân=âjñâvidhi(dhê)-

22 vî(yî)bhûtvâ(ya) dâsyath=êti | Bhavanti ch=âtra puṇya-ślôkâḥ ||[4] . . .

. . . .

26 . . . . . . Śrî-Vâstavya-ku-

27 l-ôdbhûta-kâyastha-ṭhakkura-śrî-**Jalhaṇêna** likhitas=tâmvra-paṭṭau=ya[ṁ][5] nṛip-âjñay=êti || chha ||[6]

D.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1174.

This also is a **single plate,** which measures about 1′ 6$\frac{1}{4}$″ broad by 1′ 1$\frac{1}{8}$″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{4}$″ in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalâ* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *âmra* is written *âṁvra*, in line 14.

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[1] Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *aśvapati* . . . *Vâchaspati* in ll. 13-14 of A.

[2] Read °*shân=âjñâ*°.

[3] This sign of punctuation and those in the next line are superfluous.

[4] Here follow the six verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Gâm=êkâṁ*, *Sarvân=êtân=bhâvinaḥ*, *Bahubhir=vasudhâ*, and *Sva-dattâṁ para-dattâṁ vâ*.

[5] Read *tâmra-paṭṭô=yaṁ*.

[6] After this a conch-shell is engraved.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, while at **Dêvasthâna,**[1] **on Wednesday, the 15th of the dark half of Âśvina of the year 1174** (given both in words and in decimal figures), **at the annual śrâddha or funeral ceremony performed at new-moon time in honour of his father,** he granted the village of **Suṇahi(?)** in the **Kêśâurê(?)** *pattalâ,* with its *pâṭakas* (l. 13), to the *Purôdhas* (or *Purôhita*) Jâgûśarman, son of the *Dîkshita* Vîlhâ, a Brâhmaṇ of the Bandhula *gôtra,* whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes here specified (in line 18) are the *bhâgabhôgakara, pravaṇikara, turushkadaṇḍa* and *kumaragadiâṇaka.* The grant was written by the *Karaṇika* (or writer of legal documents) **Vâsudêva.**

The date would be correct for both the *Chaitrâdi* and the *Kârttikâdi* Vikrama-Saṁvat 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pûrṇimânta* Âśvina ended 4 h. 58 m. after mean sunrise of **Wednesday,** the 29th August A.D. 1117, and in the latter the same *tithi* of the *amânta* Âśvina ended 16 h. 30 m. after mean sunrise of **Wednesday,** the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrâdi* years and the months *pûrṇimânta* months, I consider it very probable that the true equivalent of the date is **Wednesday, the 29th August A.D. 1117,** the more so because the dark half of the *pûrṇimânta* Âśvina (the *pitṛi-paksha*) is a time particularly appointed for performing *śrâddhas* in honour of deceased ancestors.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

11 . . . . [2]-śrîmad-**Gôviṁdachaṁdradêvô** vijayî ✿ ||[3]

12 **[Kêśâurê ?]**[4]-pattalâyâṁ **[Suṇahî ?]**[4]-grâma-nivâsinô nikhila-ja[na*]padân=upagatân=api cha râja-râjñî-yu[va]râja-maṁtri-purôhita-pratîhâra-sênâpati-bhâ[ṁ]ḍâgâra(ri)k-âkshapaṭalika-bhishaka(g)-naimi-

13 ttik-ântaṁ(ntaḥ)purika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati vô(bô)dhayaty=âdisa(śa)ti cha ya[th]â viditam=astu bhavatâṁ ya[th]=ôparilikhita-grâmaḥ sa-pâṭa-

14 kaḥ sa-lôha-lavaṇ-âkaraḥ sa-gattôṁkharaḥ[5] sa-madhûk-âṁvra-vana-v[â*]ṭikâ-viṭapa-tṛiṇa-yûti-gôtigôchara-payaṁntaḥ[6] s-ôddh-âṁdhaś=chatur-âghâṭa-[v]iśuddhaḥ s[v*]a-sîmâ-payaṁntaś=[7]**chatu[ḥ*]saptatyadhi-**

15 **k-aikâdasa(śa)-sa(śa)ta-saṁvatsarai**[8] **Âśvini mâsi kṛishṇa-pakshê pa[ṁ*]cha-dasyâ(śyâṁ) Vu(bu)dha-dinê**[9] **saṁvat 11[74?]**[10] **Âśvi(śvi)na-vadi 15 Vu(bu)dhê pituḥ sâṁvasta(tsa)rikê pârvaṇê śrâddhê Dêvasthânê** [11] Yasy=â[gn]i-

16 hôtra-huta-havya-samṛiddha-dhûma-dhâr=âdhvarê sa-ghanam=amva(mba)ram=âdadhânâ | mârttaṇḍa-chaṇḍakara-mandakarî-chakâsti[12] tasmai sadâ sucharitâya nimaṁtritâya | Vaṁ(baṁ)dhula-gôtrâya Va(ba)ndhul-Âghamarshaṇa-

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[1] I believe that the word *dêvasthânê* in line 15 must be taken as the name of a place, and that it was originally followed by *Gaṅgâyâṁ snâtvâ* and the other standing phrases which the other inscriptions contain.

[2] Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *aśvapati . . . Vâchaspati* in ll. 13-14 of A.

[3] This sign of punctuation is superfluous.

[4] The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

[5] Read *sa-gartt-ôsharaḥ sa-madhûk-âmra-.* [6] Read *-gôchara-paryantaḥ s-ôrddhv-âdhaś=.*

[7] Read *-paryantaś=.* [8] Read °*tsara Âśvinê.* [9] Here one misses the word *aṅkataḥ.*

[10] The two numeral figures in brackets are almost illegible, and look more like 88.

[11] Metre: Vasantatilakâ. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

[12] The sense would require °*karaṁ mandakarî-chakâra,* but °*karaṁ* would offend against the metre.

P

17 Visvâ(śvâ)mitra-tripravarâya dîkshita-Vîlhâ-putrâya [1] purôdha-śrî-Jâgûsa(śa)rmmaṇê vrâ(brâ)hmaṇâya [2] ṣsmâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvva[m=*] â-chaṁdr-ârkka[ṁ*] yâvach=chhâsanîkṛi-[3]

18 kṛitpa(tya) pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-tura(ru)shkadaṇḍa-kumaragadiâṇaka-prabhṛiti-sarvv-âdâyân=âjñâśravaṇavidhêyîb h û y a dâsyatha || Bhavanti ch=â-

19 tra slô(ślô)kâḥ || [4] . . . .

25 . . . . Likhitaṁ ka-

26 raṇika-śrî-Vâśu(su)dêvêna || ✿ ||

E.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1175.

This also is a **single plate,** which measures about 1′ 5½″ broad by 1′ 1″ high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅞″ in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Monday, the full-moon tithi of the month Mâgha of the year 1175** (given both in words and in decimal figures), after bathing in the **Ganges at Benares,** he granted the village of **Achchhavalî** in the **Ughaṇatêrahôttara** *pattalâ* to the *Purôhita* Jâgûśarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the *bhâgabhôgakara* and *pravaṇikara.* The grant was written by the *Karaṇika,* the *Ṭhakkura* **Sahadêva.**

The date is irregular; for, in Vikrama-Saṁvat 1175 current the full-moon *tithi* of Mâgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Saṁvat 1175 expired the same *tithi commenced* 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

12 . . . [5]-śrîmad-**Gôvindachandradêvô** vijayî |[6] . **Ughaṇatêrahôttara**-pattalâyâm=[7] **Achchhavalî**-grâma-nivâsinô nikhila-janapadân=upagatân=api cha[8] râja-râjñî-yuvarâja-

13 [9] mantriṁ-purôhita-pratîhâra-sênâpati-bhâṁḍâgârik-âks h a p a ṭ a l i k a - b h i s h a k a (g) - ni(nai)mittik-âṁtaḥpurika-dûta-karituragapattanâkarasthânagôkulâvi(dhi)kâri-

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[1] Read *purôdhaḥ-*.

[2] Read °*ṇây=âsmâbhir=*.

[3] Omit the *akshara kṛi* which perhaps has been struck out already in the original.

[4] Here follow the eleven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Sarvân=êtân=bhâvinaḥ, Bahubhir=vasudhâ, Suvarṇam=êkaṁ, Taḍâgânâṁ sahasrêṇa, Sva-dattâṁ para-dattâṁ vâ, Shashṭiṁ varsha-sahasrâṇi, Vâri-hînêshv=araṇyêshu, Yân=îha dattâni,* and *Vât-âbhra-vibhramam=idaṁ vasudh-âdhipat yaṁ.*

[5] Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *aśvapati . . . Vâchaspati* in ll. 13-14 of A.

[6] This sign of punctuation is superfluous; read *vijayy=*.

[7] Originally °*lâyâmmachchha*° was engraved, but the sign of *anusvâra* has been struck out.

[8] This word was originally omitted, and has been inserted afterwards.

[9] Read *mantri-pu*°.

14 purushâna(n=)samâjñâpayati vô(bô)va(dha)yaty=âdisa(śa)ti cha ||[1] yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-madhûka-chûta-vana-

15 vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryatta(nta)ḥ sa-gartt-ôsharaḥ s-ôrddh[v*]-âdhaḥ s[v*]a-sîmâ-paryantaś=chatur-âghâṭha(ṭa)-visu(śu)ddhaḥ **paṁcha[sa]ptatyadhika-sa(śa)t-aikâdasa(śa)-saṁvatsarê Mâghê mâsi pû[rṇṇi]-**[2]

16 **mâsyâṁ Sôma-dinê aṅkataḥ**[3] **saṁvat 1175 Mâgha-sudi 15 Sôma-dinê** śrîmad-**Vârâṇasyâṁ Gaṁgâyâṁ** vidhivat=snâtvâ mantra-dêva-muni-manuja-bhûta-pitṛi-ga[ṇâṁ]s=tarppayitvâ timira-

17 paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-sa(śa)kala-sê(śê)kharaṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâ[ṁ vidhâ]ya prachura-pâyasêna havishâ havirbhujaṁ hutvâ

18 mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê asmâbhiḥ[4] Vaṁ(baṁ)dhulasya[5] gôtrâya Vaṁ(baṁ)dhula-Aghamarshaṇa-Visvâ(śvâ)mitra-tripra[varâ]ya Vâjasanêya-sâ(śâ)khinê dîkshita-śrî-Purâsa-pautrâya[6]

19 dîkshita-śrî-Vîlhâ-putrâya purôhita-śrî-Jâgûkâya[7] sarmmaṇê vrâ(brâ)hmaṇâya gôkarṇṇa-kusa(śa)latâ-pûta-karatal-ôdaka-pûrvvam=â-chaṁdr-ârkkaṁ yâvach=chhâsanîkṛitya pra[datta] iti matvâ ya-

20 thâdîyamâna-bhâgabhôgakara-pravaṇikara-prabhṛiti-samast-âdâyân dâsyatha || chha || Bhavanti ch=âtra ślôkâḥ ||[8] . . . .

. . . .

24 . . . . . . Likhita[ṁ] karaṇika-ṭhakkura-śrî-**Sahadêvêna** | Si(śi)vam=astu || Ma[ṁ]galam=mahâ-śrîḥ || chha ||

F.—PLATE OF GÔVIṆDACHANDRA AND HIS QUEEN NAYAṆAKÊLIDÊVÎ, OF [VIKRAMA-]SAṀVAT 1176.

This also is a **single plate,** which measures about 1′ 3″ broad by 11¾″ high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝″ in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between ¼ and 5/16″. The **characters** are Nâgarî,[9] and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is throughout denoted by the sign for *v* ; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded ; and the word *âmra* is written *âṁvra,* in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapâla and Gôvindachandra, published in the *Indian Antiquary,* Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at **Khayarâ, on Sunday, the 15th of the dark half of Jyaishṭha of the year 1176** (given both in words and in decimal

[1] This sign of punctuation is superfluous.

[2] What is actually engraved, is *pû,* with the sign of the medial *ô* after it, and *rṇṇa* ; read *paurṇṇa-.*

[3] Read *=ṅkataḥ.*

[4] Read *=smâbhir=.*

[5] Read *°la-gôtrâya Baṁdhul-Âgha°.*

[6] Compare above, B. l. 21.

[7] Read *-Jâgûśarmmaṇê* ; in the original the two *aksharas kâya* may have been struck out. Compare above, B. l. 21.

[8] Here follow the six verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Sarvân=êtân=bhâvinaḥ, Bahubhir=vasudhâ, Shashṭiṁ varsha-sahasrâṇi,* and *Yân=iha dattâni.*

[9] It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gv.*

figures), on the **occasion of a solar eclipse**, his queen, the *Paṭṭamahâdêvî Mahârâjñî* **Nayaṇakêlidêvî**, endowed with all royal prerogatives, after bathing in the **Ganges**, with his consent gave the village of Daravalî in (*the*) **Kô[ṭhô]takôṭiâvarahôtta[ra]** (*district*) to the *Purôhita* **Jâgûśarman**, who is described here exactly as in the inscriptions B. and E.— The taxes specified (in lines 20 and 21) are the *bhâgabhôgakara*, *pravaṇikara*, *turushkadaṇḍa* and *kumaragadiâṇaka*. The grant was written by the *Ṭhakkura* **Gâgûka**.

The date corresponds, for the *Chaitrâdi* Vikrama-Saṁvat 1176 expired and the *pûrṇimânta* Jyaishṭha, to **Sunday, the 11th May A.D. 1119**, when there was **a solar eclipse** which was **visible in India**, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

10 . . . . [1]-**śrîmad-Gôvindachaṁdradê-**

11 **vô** vijayî ||[2] **Kô[ṭhô]takôṭiâvarahôtta[rê?] Daravalî-grâma-nivâsinô** nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratâ(tî)hâra-sênâpati-bhâṁḍâgâ-

12 rik-âkshapaṭalika-bhishag-naimittik-ântaḥpurika-dûta-karituragapattaṇâ[kara*]sthâna-gôkulâdhikâri-purushân=samâjñâpayaty=âdiśati vô(bô)dhayati cha |[3] yath=âstu vô vidit=aicha(va) tâvad=iyam=anitya-

13 tâ jagataḥ katipayadivas-âvalôkaramaṇîyâ Madhusâ(mâ)sa-kṛi(ku)sumasampad=iva sapatâ[4] satata-gatvaraṁ giri-kaṭaka-vâsi[5] nâm=âyur=âpâta-ma[dh]uvâ(râ)s=tilakhalâ[6] iva vishaya-bhôgâḥ | sudasadâ-[7]

14 valôkana-padâpmakhani vêsyâ(śyâ)-mukhân=îva durupavâ(châ)rîṇ=îndriyâṇi | tad=idam=asmâbhir=api sakala-śâsv(str)-âvisa[ṁ]vâdinîbhiḥ prâmâṇikaṁ(kî)bhiḥ smṛitibhir=ananta-phala-bhôga-bhâjanaṁ bhûmi-

15 dânam=iti jâta-niśva(ścha)yair=uparilikhitô=yaṁ grâmaḥ sa-jala-sthalaḥ [sa]-lôha-lavaṇ-âkaraḥ sa-[mat*]sy-âkaraḥ sa-gartt-ôkha(sha)raḥ [8]s-âṁvra-madhûka-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-ô-

16 rddh[v*]-âdhaś=chatur-âghâṭa-viśuddhaḥ s[v*]a-sîmâ-paryantaḥ **shaṭsaptatyadhika [ê]kâdaśa-śata-sa[ṁ*]vatsarê Jyê(jyai)shṭha-mâsê kṛishṇa-pakshê paṁchadaśyâṁ tithau Ravi-dinê** ṣṅkê-pi **saṁvat 1176 Jyê(jyai)shṭha-vadi 15 Ravau**[9] ṣdy=êha **Khaya-**

17 **râ-samâvâyê(sê) Râhu-grastê divâkarê Ga[ṁ*]gâyâṁ** snâtvâ vidhê(dhi)van=ma[ṁ]tra-dêva-manuja-bhûta-maṇapidas=[10]tarppayitvâ timira-pa[ṭa]la-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Ô(au)shadhîśa-sa(śa)kala-śêsha(kha)raṁ sama-

18 bhyarchya tribhucha(va)na-trâtur=Vvâsuchê(dê)vasya pûjâṁ vidhâya pâyasêna havi[rbh]uja[ṁ] hutwâ mâtâpitrôr=âtmanaś=cha puṇya-yaśô(śô)-bhiv[ṛi]d[dh]ayê samastarâjaprakshi(kri)yôpêta-sarvvâlaṅkâravibhûshita-paṭṭamahâdêvî-ma-

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[1] Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *aśvapati* . . . *Vâchaspati* in ll. 13-14 of A.

[2] This sign of punctuation is superfluous.

[3] This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16, l. 18 ff.

[4] Read *sampat* |.

[5] Read *-vâri* (?).

[6] Read *=tilakaṇâ* (?).

[7] Read *sad-asad-avalôkana-parâṅmukhâṇi*.

[8] Read *s-âmra-*.

[9] Read *Ravâv=ady=êha*.

[10] Read *-pitṛi-gaṇîms=*(?).

19 **hârâjñî-śrî-Nayaṇakêlidêvyâ** ꣵsma[ts]aṁmatyâ Vaṁ(baṁ)dhula-gôtrâya Vaṁ(baṁ)dhul-Âghamarya(rsha)ṇa-[Viśvâmitra-*]tripravarâya Vâjasanêya-sâ(śâ)khinê dîkshita-Purâsa-pautrâya dîkshita-Vîlhâ-putrâya purôhita-śrî-Jâgû[śa]rmma-

20 ṇê vrâ(brâ)hmalâ(ṇâ)ya gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvaṁ=â-chandr-ârkkaṁ yâvat[1] śâsanîkṛitya pradattaḥ[2] | matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-turushkadaṇḍa-ku-

21 maragadiâṇaka-prabhṛiti-samasta-dâga[3] dâsvâthati || chha || Bhavanti ch=âtra paurâṇikâ ślâkâḥ[4] ||[5] . . . .

. . . .

27 . . . . Maṅgalaṁ mahâ-śrî[ḥ*] || Ṭhakkura-śrî-Gâgûkêna likhitaṁ nṛip-âjñayâ || ✿

G.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1176.

This also is **a single plate,** which measures about 1′ 5$\frac{1}{2}$″ broad by 1′ 1″ high, and is engraved on one face only. In the upper part it has a ring-hole, about 1$\frac{1}{8}$″ in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit.— As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,**[6] who records that, **on Wednesday, the 9th of the bright half of Kârttika of the year 1176** (given both in words and in decimal figures[7]), after bathing in the **Ganges** at **Benares,** he granted a village (the name of which is illegible) in (*the*) **Saru[gâ ?]ra** (*district*) to the *Mahâpurôhita* Jâgûśarman,[8] son of the *Dîkshita* Vîlhâ, and son's son of the *Dîkshita* Purushôttama.— The taxes specified (in line 20) are the *bhâgabhôgakara* and *pravaṇikara.* The grant professes to have been written (like F. and H.) by the *Ṭhakkura* **Gâgûka.**

The date is irregular; for, the 9th *tithi* of the bright half of Kârttika[9] of Vikrama-Saṁvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Saṁvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Saṁvat 1177 and 1178 expired.

H.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1178.

This also is **a single plate,** which measures about 1′ 4$\frac{1}{2}$″ broad by 1′ $\frac{1}{4}$″ high, and is engraved on one face only. In the upper part it has a ring-hole, about 1$\frac{1}{8}$″ in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$″.

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[1] Read *yâvach=chhâ°*. [2] Read *°ttô matvâ.* [3] Read *°st-âdâyân=dâsyath=êti.*

[4] Read *°ka-ślôkâḥ.*

[5] Here follow the ten verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Sarvân=êtân=bhâvinaḥ, Bahubhir=vasudhâ, Gâm=êkâṁ, Taḍâgânâṁ sahasrêṇa, Sva-dattâṁ para-dattâṁ vâ, Shashṭiṁ varsha-sahasrâṇi, Na vishaṁ visham,* and *Vât-âbhra-vibhramam=idaṁ.*

[6] The introductory part of the inscription omits the words *aśvapati . . . Vâchaspati* in ll. 13-14 of A.

[7] Line 15 : *Shaṭsaptatyadhika-sa(śa)t-aikâdasa(śa)-saṁvatsarê Kârttika-sudi navamyâṁ aṅkataḥ saṁvat 1176 Kârttika-sudi 9 Vu(bu)dhê.*

[8] The original actually has *Jâgûkâya sarmmaṇê,* but the two *aksharas kâya* may have been struck out.

[9] This is the *Kṛitayugâdi.*

The characters are Nâgarî, and the language is Sanskṛit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śêkhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Friday, the full-moon tithi of Śrâvaṇa of the year 1178** (given both in words and in decimal figures), after bathing at the **Kapâlamôchana** *ghaṭṭa* at **Benares,** where the **Ganges** flows to the north, and after offering the obsequial cakes to his deceased ancestors,[1] *etc.*, he granted the village of **Sula[t]êṇî** in (*the*) **Nêulasatâvisikâ** (*district*) to Vyâsa, son of the *Dîkshita* Vîlhâ and son's son of the *Dîkshita* Purâsa, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra, and student of the Vâjasanêya *śâkhâ*.— The only tax specified (in line 17) is the *bhâgabhôgakara*. The grant was written by the *Karaṇika*, the *Ṭhakkura* **Gâgûka.**

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1178 expired, to **Friday, the 21st July A.D. 1122,** when the full-moon *tithi* of Śrâvaṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

9 . . . . [2]-śrîmad-**G[ô]vindachaṁdradêrâ(vô)** vijayî || chchha ||[3] **Nêula-**

10 **satâvisikâ[y]âṁ** [4]**Sula[t]êṇî-**grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-pu(yu)varâ[ja*]-maṁtri-purâ(rô)hi[ta*][5]-sênâpati-pratîhâra-bhâṁ ḍ â g â r i k-âvja(ksha)paṭalikâ(ka)[6]-bhisha-

11 g-naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhi k â r i - p u r u s h â n= âjñâvipayati[7] vô(bô)dhayaty=âdiśati cha [|*] Viditam=astu ta(bha)vatâṁ yath=ôparilikhita-grâna(maḥ) sa-jala-

12 sthala[ḥ*] .sa-lâ(lô)ha-lavaṇ-âkaraḥ sa-madhûka-chûta-va[na]-vâṭikâ-viṭapa-triṇa-yûti-gôchara-parpa(rya)ntaḥ s-ôddhîrdhaś=[8]chatur-âghâṭa-visu(śu)ddha[ḥ*] sva-sîmâ-pa[r*]yantaḥ[9] | **[a]shṭasaptatyadhik-aikâdasa(śa)-sa(śa)ta-saṁvatsarê**

13 **Śrâvê(va)ṇa(ṇê) mâsi su(śu)kla-pakshê paurṇṇamâsyâ[ṁ*] tithau Su(śu)kra-dinê ṣṅkatô-pi sa[ṁ*]vat 1178 Śrâvaṇa-sudi . 15 Su(śu)krê** |[10] śrîmad-**Vârâṇasyâṁ** | **Kapâlamôva(cha)na-ghaṭṭa** uttara-vâhimyâṁ(ṇyâṁ) **Gaṁgâyâṁ** snâtvâ vivi(dhi)va-

14 n=maṁtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarpayitvâ timira-paṭana(la)-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-sa(śa)kala-sa(śê)sha(kha) r a ṁ samabhyarchchya tribhuvana-trâtur=Vâsudêvasya [p]ûjâṁ

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[1] The original has (in line 15) *pitṛi-piṇḍa-yajñaṁ nirvartya.*

[2] Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *aśvapati . . . Vâchaspati* in ll. 13-14 of A.

[3] These signs of punctuation are superfluous.

[4] Perhaps this might be read *Sulabhêṇî-*.

[5] The original has a vacant space where the *akshara ta* should have stood.

[6] This correction seems to have been made already in the original.

[7] Read °*jñâpayati*. After the *akshara ya* of the following word the original has two *kâkapadas*, but nothing has been omitted here.

[8] Read *s-ôrddhv-âdhaś=*.

[9] Read °*ntô=shṭa*°.

[10] This sign of punctuation and the next are superfluous.

15 vidhâya prachura-pâtha(ya)sêna havishâ |[1] hâ(ha)va(vi)rbhujaṁ hutrâ(tvâ) pitṛi-piṁḍa-yajñaṁ nirvarttya mâtâpitrôr=âtmanaś=cha puṇya-ja(ya)sô(śô)-vi(bhi)vṛiddhayê | Va(ba)ndhulasya[2] gôtrâya | Va(ba)ndhul-Âghamarshaṇa-Visvâ(śvâ)mitra-trip[r*]ava-

16 râya | Vâjasanêya-sâ(śâ)khinê dîkshita-śrî-Purâsa-pautrâya | [3]dîkshita-śrî-Vîlhâ-putrâya | vrâ(brâ)hmaṇa-śrî-Vyâsâya[4] | asmâbhiḥ gôkarṇṇa-kuśalatâ-pûta-karatal-ôcha(da)ka-pûrvvam=â-chaṁdr-â-

17 rkkaṁ yâvach=chhâsanîkṛitya pradattô matvâ [5]yathâdîyamâna-bhâgabhôgakara-prabhṛiti-sarvv-âdâyân dâsyath=êti || chchha || Bhavanti ch=âtra ślôkâḥ ||[6]

. . . .

22 . . . . Likhitaṁ ch=êdaṁ karaṇika-ṭhakkura-śrî-Gâgûkên=êti ||

I.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1184.

This also is a **single plate**, which measures about 1′ 4″ broad by 1′ $\frac{5}{8}$″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $1\frac{1}{8}$″ in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit.— As the names of the village, granted by this inscription, and of the *pattalâ* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva**,[7] who records that, **on the Manvâdi, Friday, the full-moon tithi of Kârttika of the year 1184** (given both in words and in decimal figures[8]), after bathing in the **Ganges at Benares**, he granted the village of **Rârî** (?) in the **Maḍavala** (?) *pattalâ*, together with its *pâṭakas*, to the *Mahâpurôhita* Jâgûśarman, son of the *Dîkshita* Vîlhâ, and son's son of the *Dîkshita* Purushôttama.— The taxes specified (in line 20) are the *bhâgabhôgakara*, *pravaṇikara* and *kûṭaka*. The grant was written by the *Ṭhakkura* **Viśvarûpa.**

The date regularly corresponds, for Vikrama-Saṁvat 1184 expired, to **Friday, the 21st October A.D. 1127,** which was wholly occupied by the full-moon *tithi* of Kârttika, correctly called **Manvâdi.**

J.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1190.

This also is a **single plate,** which measures about 1′ $4\frac{1}{2}$″ broad by $11\frac{3}{4}$″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $1\frac{1}{8}$″ in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$″. The **characters** are Nâgarî,[9] and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is everywhere denoted by the sign for *v;* the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *âmra* is written *âmvra*, in line 15.

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[1] All the signs of punctuation in ll. 15 and 16 are superfluous. [2] Read °*la-gôtrâya.*

[3] Between *dîkshita* and *śrî* the *akshara da* or *dê* was engraved, but it has been struck out.

[4] Read °*sây=âsmâbhir=.*

[5] Originally *yathâdîkshita* was engraved, but the *aksharas kshita* seem to have been struck out.

[6] Here follow the seven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Bahubhir=vasudhâ*, *Gâm=êkâṁ*, *Sarvân=êtân=bhâvinaḥ*, *Mama vaṁśa-gatê kshîṇê*, and *Vâri-hînêshv=araṇyêshu.*

[7] The introductory part of this inscription does contain the words *aśvapati* . . . *Vâchaspati* in ll. 13-14 of A.

[8] Line 15: *Chaturaśîtyadhika-śat-aikâdaśa-saṁvatsarê Kârttikê mâsi śukla-pakshê paurṇi(rṇa)mâ[s*]yâṁ Manvâdau Śukra-dinê=ṅkê=pi saṁvat 1184 Kârttika-sudi 15 Śukrê.*

[9] Here, as in F., the sign for *kh* is almost exactly like the sign for *gv.*

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Saturday, the 3rd of the bright half of Bhâdrapada of the year 1190** (given both in words and in decimal figures), after bathing at the **Gôvinda-vâṭikâ** or 'Gôvinda-garden,' he granted the village of **Umbarî** in the **Rûdamauavayâlisi** *pattalâ* to the *Râuta* Jâṭêśarman, son of the *Râuta* Tâlhê, and son's son of the *Ṭhakkura* Ûhila, a Brâhmaṇ of the Gôbhila *gôtra*, whose three *pravaras* were Gôbhila, Âṅgirasa and Ambarîsha.— The taxes specified (in line 20) are the *bhâgabhôgakara, pravaṇikara* and *turushkadaṇḍa*. The writer's name is not given.

The date regularly corresponds, for the *Chaitrâdi* Vikrama-Saṁvat 1190 expired, to **Saturday, the 5th August A.D. 1133,** when the 3rd *tithi* of the bright half of Bhâdrapada[1] ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

12 . [2]-śrîmad-**Gôvindachandradêvô** vijayî ||[3] **Rûdamauavayâlisi**-pattalâyâm[4] || **Umva(mba)rî**-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-mantri-

13 purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâvi(dhi)kâri-purushân=âjñâ-

14 payati vô(bô)dhayaty=âdiśati cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-madhûk-â-

15 mvra(mra)-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-â(ô)rddhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantô **navatyadhik-aikâdaśa-śata-saṁvatsarê**[5] **Bhâdrapadê mâsi su(śu)kla-pakshê**

16 tṛitîyâyân-tithau **Sa(śa)ni-dinê** ṣṅkataḥ **saṁvat**[6] **1190 Bhâdrapada-sudi 3 Sa(śa)nau** śrîmad-**Gôvindavâṭikâyâṁ** snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-pitṛi-ga-

17 ṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-śakala-sê(śê)kharaṁ samasva(bhya)rchchya tribhuvana-trâtur=Vvâsudêvasya pûjâm=vidhâ-[7]

18 ya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaśva (ś=cha) pulya(ṇya)-yaśô-bhivṛiddhay[ê] ṣsmâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvaṁ Gôbhila-

19 gôtrâya |[8] Gôbhila- | Âṅgarisa- | Âmvarisha-triḥpravarâya | ṭhakkura-[9]śrî-Ûhila-pautrâya | râuta-śrî-Tâlhê-putrâya | râuta-śrî-Jâṭêsa(śa)rmmaṇê vrâ(brâ)hmaṇâya[10]

20 â-chandr-ârkkaṁ yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-turushkadaṇḍa-prabhṛiti-sarvv-âdâyân=âjñâvidhêyîbhûya dâ-

21 syath=êti || ✿ || Bhavanti ch=âtra ślôkâḥ ||[11] . . . .

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[1] This is a *Manvâdi*.
[2] Up to this, the text of this inscription is essentially like that of A.
[3] This sign of punctuation is superfluous.
[4] Read °*lâyâm=Umba*°.
[5] Read -*saṁvatsarê*.
[6] Read *saṁvat*.
[7] Read *pûjâṁ vidhâ*-.
[8] The signs of punctuation in this line are superfluous. Read *Gôbhil-Âṅgiras-Âmbarîsha-tripravarâya*.
[9] Read *śry*-.
[10] Read °*ṇây*=.
[11] Here follow the six verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Sarvân=êtân=bhâvinaḥ, Bahubhir=vasudhâ, Gâm=êkâṁ*, and *Taḍâgânâṁ sahasrêṇa*.

K.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1198 [CURRENT].

This also is a single plate, which measures about 1′ 3¾″ broad by 11¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about 1 1/16″ in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and 5/16″. The characters are Nâgarî, and the language is Sanskṛit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śêkhara* is written *sêshara*, in line 20.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Sunday, the first of the dark half of Phâlguna of the year 1198** (given both in words and in decimal figures), **on the day of the great queen Râlhadêvî,** after bathing in the **Ganges** at the **Avimukta** *kshêtra* of **Benares,** he granted the village of **Laṅkâchaḍa** in the **Navagâma** *pattalâ* to the *Dîkshita* Jâgûśarman, son of the *Dîkshita* Vîlhâ, and son's son of the *Dîkshita* Purushôttama, the donee of most of the preceding grants.— The taxes specified (in line 23) are the *bhâgabhôgakara, hiraṇya* and *turushkadaṇḍa.* The grant was written by the *Ṭhakkura* **Vishṇu.**

The great queen (*bṛihadrâjñî*) **Râlhadêvî** was Gôvindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called **Râlhaṇadêvî** in line 19 of the grant of Gôvindachandra of the year 1181, published in the *Journal As. Soc. of Bengal,* Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Saṁvat 1198 current and the *amânta* Phâlguna, to **Sunday, the 23rd February A.D. 1141,** when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The **Navagâma** *pattalâ* is mentioned in the grant of Gôvindachandra of the year 1187, published in the *Journal As. Soc. of Bengal,* Vol. LVI. P. i. p. 109.

EXTRACTS FROM THE TEXT.

13 . . . . [1]-śrîmad-**Gôviṁdachaṁdradêvô** vijayî ||[2] **Navagâma**-pattalâyâma(m)[3] || **Laṁkâchaḍa**-grâma-ni-

14 vâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-sênâpati-bhâṁḍâgârik-âkshapaṭalika-bhishag-nai-

15 mittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpa y a t i vô(bô)dhayaty=âdiśati cha || Viditam=astu bhavatâṁ

16 yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkara[ḥ*] sa-matsy-âkaraḥ sa-madhûka-chûta-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-â(ô)-

17 [4]ddhâṁvaś=chatur-âghâṭâ(ṭa)-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ ||[5] **saṁvatsar-aikâdaśa-śat-âshṭana[va*]tyadhikê**[6] **Phâlgunê** **mâsi**[7] **asita-pakshê** **pratipadâyâṁ tithau Ra-**

18 **vi-dinô**[8] **bhavata 1198 Phâlguna-vadi 1 Ravau || Vṛi(bṛi)hadrâjñî-Râlhadêvî-divasê**[9] || ady=êha **śrîmad-Vârâṇasyâṁ**[10] **Avimukta-kshêtrê** | **Ga[ṁ*]gâyâ[ṁ*]** snâ-

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[1] Up to this, the text of this inscription is essentially like that of A.

[2] This sign of punctuation is superfluous. [3] Read °*lâyâṁ Laṁkâ*°. [4] Read *rddhv-ddhaś=*.

[5] This sign of punctuation and all the others in ll. 18-21 are superfluous. [6] Read -*śatê=shṭa*°.

[7] Read *mâsy=*. [8] Read -*dinê*[=*ṅkataḥ**] *saṁvat 1198.*

[9] Read °*dêvî-divasê=dy=*. [10] Read °*syâm=Avi*°.

19 twâ vivi(dhi)van=mamtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâms=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhi-

20 pati-śakala-sê(śê)sha(kha)ram samabhya[r*]chya tribhuvana-trâtur=Vâsudêvasya pûjâm vidhâya prachura-pâyasêna havishâ havirbhujam hutvâ mâtâpitrôr=âtma-

21 naś=cha puṇya-yaśô-bhivṛiddhayê gôkarṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhiḥ[1] | Vavula-gôtrâya Vaṁ(baṁ)dhul-Âghamarshaṇa-Visvâ(śvâ)mitra-

22 tripra[va*]châ(râ)ya dîkshita-śrî-Purushôttama-pautrâya dîkshita-śrî-Vilhâ-putrâya dîkshita-śrî-Jâgûsasa(śa)rmmaṇê vrâ(brâ)hmaṇây=â-chaṁdr-ârkkaṁ yâva-

23 t[2] śâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-hiraṇya-turushkadaṇḍa-prabhṛiti-niyatâniyat-âdâyân=âjñâvidhêyî-

24 bhûya dâsâ(sya)th=êti ||[3] || Bhavanti ch=âtra [4]pûrvva-ślôkâḥ ||[5] . . . .

. . . .

29 . . . . Likhitaṁ ch=êdaṁ [6]ṭhakura-śrî-Viṇṇu(shṇu)n=êti ||

L.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1′ 4″ broad by 1′ ¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{11}{16}$″ in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between ¼ and $\frac{5}{16}$″. The characters are Nâgarî, and the language is Sanskṛit. As the names of the village, granted by this inscription, and of the *pattalâ* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Sunday, the first of the dark half of Phâlguna of the year 1197** (given in decimal figures only[7]), **on the day of the great queen,** whose name is not given here, after bathing in the **Ganges** at the *ghaṭṭa* of the holy god **Vêdêśvara,** at the **Avimukta** *kshêtra* of **Benares,** he granted a village[8] to the *Dîkshita* Jâgûśarman, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhâgabhôgakara*, *pravaṇikara*, *turushkadaṇḍa* and *kumaragadiyâṇaka* (!). The grant was written by the *Ṭhakkura* **Dhâdhûka.**

The date is the same as in the preceding inscription, the year quoted being Vikrama-Saṁvat 1197 expired = 1198 current.

M.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1200.

This also is a single plate, which measures about 1′ 5″ broad by 1′ ⅞″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{7}{16}$″ in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and $\frac{5}{16}$″. The characters

[1] Read °*bhir=Baṁdhula-*. [2] Read *ch=chhâsa*°.

[3] Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

[4] The expression *pûrva-ślôkâḥ* (instead of *paurâṇika-ślôkâḥ* or *puṇya-ślôkâḥ*) we have also in the inscriptions Q. and R.

[5] Here follow the seven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Sarvân=êtân=bhâvinaḥ*, *Bahubhir=vasudhâ*, *Gâm=êkâṁ*, *Taḍâgânâṁ sahasrêṇa*, and *Sva-dattâṁ para-dattâṁ vâ*.

[6] Read *ṭhakkura-*.

[7] Line 15: *Saṁvat 1197 Phâlguna-vadi 1 Ravau* || *vṛi(bṛi)hadrâjñî-divasê ady=êha śrîmad-Vârâṇasyâṁ Avimukta-kshêtrê dêva-śrî-Vêdêśvara-ghaṭṭê Gaṁgâyâṁ snâtvâ.*

[8] The names of the *pattalâ* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Śamala* (with its *pâṭakas*).

are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śêkhara* is written *śêshara*, in line 21, and *tri tri*, in line 23.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Sunday, the full-moon tithi of Śrâvaṇa of the year 1200** (given both in words and in decimal figures), after bathing in the **Ganges** at **Benares,** he granted the village of **Kâila** with its *pâṭakas* **Vivamayûtâ, Jaṁharimayûtâ, Tihuṇâmayûtâ, Dadaüâmayûtâ, Âmbâmayûtâ, Savaramayûtâ, Palasavali, Duṇêndu, Châchâpura** and **Pipalavalipi,** in the **Têmishapachôttara** *pattalâ*, to the *Paṇḍita* Mahârâjaśarman,[1] son of the *Mahâpurôhita Dîkshita* Jâgû, and son's son of the *Dîkshita* Vilhâ, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specified (in line 25) are the *bhâgabhôgakara, pravaṇikara* and *hiraṇya*. The writer's name is not given.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1200 expired, to **Sunday, the 16th July A.D. 1144,** when the full-moon *tithi* of Śrâvaṇa ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

14 [2]-śrîmad-Gôvindachandradêvô vijayî ||[3] Têmishapachôttara-pattalâyâm[4] || Vivamay[û]tâ- | Jaṁharimayûtâ- | Tihuṇâmapû(yû)tâ- | Dadaüâmayûtâ-[5]

15 Âmvâ(mbâ)mayûtâ- | Savara[ma]pû(yû)tâ- | Palasavali- | Duṇêndu- | Châchâpura- | Pipalavalipibhiḥ pâṭakaiḥ saha Kâila-grâma-nivâsinô nikhi-

16 la-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-s[ê*]nâpati-bhâṇḍâ[g]ârik-âkshapaṭalika-li(bhi)pa(sha)g-nai-

17 mittik-ântaḥpurika-dûta-karituragapattanâkarasvâ(sthâ)nagôkulâdhikâri- p u r u s h â n = âjñâpayati vô(bô)va(dha)yaty=âdiśati cha | Viditam=astu bha-

18 vatâ[ṁ*] |[6] yath=ôparilikhita-grâmaḥ sa-jala-sa-svalaḥ[7] sa-lâ(lô)ha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ | sa-madhûka-chûta-vana-vâṭikâ-tri-

19 ṇa-yûti-gô[cha]ra-pa[r*]yantaḥ s-ôrddh[v*]-âva(dha)ś=chatur-âghâṭâ(ṭa)-visu(śu)dra(ddha)ḥ sva-sîmâ-paryantaḥ[8] || dvâdaśa-sa(śa)ta-saṁvatsar[ê*] Srâ(śrâ)vaṇê mâsi su(śu)kla-pakshê pô(pau)[r*]ṇṇamâsyâ[ṁ*]

20 tithau Ravi-dinê[9] aṅk[ê*]=pi saṁvat[10] || 1200 Sâ(śrâ)vaṇa-sudi 15 Ravâ || avra(dy=ê)ha śrîmad-Vârâṇasyâm[11] || Gaṁgâyâm stâ(snâ)tvâ vivi(dhi)van=mantra-

21 dêva-muni-manuja-bhûta-[pi]tri-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭama(na)-paṭu-mahasam=Ushṇarôchipa(sha)m=upasthây=Aushadhipati-śakala-śêsha(kha)-

22 ra[ṁ*] sama[bhya]rchya tribhuvana-trâtur=Vâsudêvasya pûjâṁ vidhâya prachura-pâyas[ê*]na havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha puṇya-

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[1] This was apparently a brother of the Praharâjaśarman or Paharâjaśarman, mentioned in the following grants.

[2] Up to this, the text of this inscription is essentially like that of A.

[3] The signs of punctuation in this line and in the next are superfluous.

[4] Read °*lâyâṁ*.

[5] Read °*yût*-.

[6] This sign of punctuation and all the others in ll. 18-24 are superfluous.

[7] Read *sa-jala-sthalaḥ*.

[8] Read -*paryantô*.

[9] Read -*dinê=ṅkê=*.

[10] Read *saṁvat*.

[11] Read °*ṇasyâṁ*.

23 yaśô-bhivṛiddhayê gâ(gô)karṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhiḥ[1] | Vavula-gôtrâya Vavul-Âghamapa(rsha)ṇa-Visvâ(śvâ)mitra-tṛi(tri)prava-
24 râya | dîkshita-śrî-Vîlhâ-pautrâya mahâpurôhita-dîkshita-śrî-Jâgû-putrâya paṇḍita-śrî-Mahârâjaśarmmaṇê vrâ(brâ)hmaṇây=â-chandr-ârkka[ṁ*]
25 yâvat[2] śâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhâ(bhô)gakara-[pra]vaṇikara-hivabhapa-[3]niyatâniyat-âdâyân=sarvvân=âjñâ-
26 viva(dhê)yîbhûya dâsyath=êti ||[4] || Bhavanti ch=âtra va(dha)rmm-ânuśâsinaḥ śl[ô]kâḥ ||[5] . . . .
. . . .

N.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1211.

This also is **a single plate,** which measures about 1′ 5″ broad by 11¾″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{11}{16}$″ in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between ¼ and $\frac{5}{16}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tâmra* is written *tâṁvra*, in line 26.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, **on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211** (given in figures only), after bathing in the **Ganges** at **Benares,** he granted the village of **Gôulî** in the **Kachchhôha** *pattalâ*, with its *pâṭakas*, to the *Râuta* Paharâjaśarman,[6] son of the *Dîkshita* Jâgû, and son's son of the *Dîkshita* Vîlhâ, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specified (in line 19) are the *bhâgabhôgakara, pravaṇikara, hiraṇya, turushkadaṇḍa* and *kumaragadiâṇaka*. The grant (*tâmra-paṭṭaka*) was written by **Śrîpati.**

The date regularly corresponds, for the *Chaitrâdi* Vikrama-Saṁvat 1211 expired and the *pûrṇimânta* Bhâdrapada, to **Tuesday, the 10th August A.D. 1154,** when the 15th *tithi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The **Kachchhôha** *pattalâ* is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

11 . . . . [7]-śrîmad-Gôviṁdachaṁdradêvô
12 vijayî ||[8] Kachhôha-pattalâyâṁ[9] | sapâṭaka-Gôulî-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-sênâpati-
13 bhâṁḍâgârik-âkshapaṭalika-bhishag-naimittik-âṁtaḥpurika-dûta-karituragapattanâkara-sthânagôkulâdhikâri-purushân=âjñâpayaty=âdisa(śa)ti vô(bô)dhayati cha | Vidita-
14 m=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthala[ḥ*] sa-lôha-lavaṇ-âkara[ḥ*] sa-parṇṇa-matsy-âkara[ḥ*] sa-gartt-ôsharaḥ sa-madhûka-chûta-vana-vâṭikâ-tṛiṇa-yûti-gôchara-paryantaḥ s-ô-

[1] Read °*bhir=Baṁdhula-gôtrâya Baṁdhul-*. [2] Read *yâvach=chhâsa*°. [3] Read *-hiraṇya-*.
[4] Here and after the word *ślôkâḥ* ‖ of this line there are ornamental stops, the centre part of which looks like the *akshara chha*.
[5] Here follow the eight verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Sarvân=êtân=bhâvinaḥ, Bahubhir=vasudhâ, Gâm=êkâṁ, Taḍâgânâṁ sahasrêṇa, Sva-dattâṁ para-dattâṁ vâ, Shashṭiṁ varsha-sahasrâṇi*, and *Vât-âbhra-vibhramam=idam*.
[6] This name is written quite clearly in the original. See below, U. l. 25.
[7] Up to this, the text of this inscription is essentially like that of A.
[8] The two signs of punctuation in this line are superfluous. [9] Read *Kachchhôha-*.

15 rddh[v*]-ô(â)dhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryaṁtaḥ ||[1] **samvat**[2] **1211 Bhâdrapada-vadi 15 Bhaumê**[3] | ady=êha śrîmad-**Vârâṇasyâṁ Gaṁgâyâṁ** snâtvâ vidhivan=maṁtra-dêva-muni-manuja-bhûta-

16 pitṛi-gaṇâṁs=tarpayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-śakala-śêkharaṁ samabhyarchya tribhuvanatrâtur=Vâsudêvasya pûjâṁ vidhâya pra-

17 chura-pâsha(ya)sêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê . |[4] gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ[5] Vaṁ(baṁ)dhula-gôtrâya | Vaṁ(baṁ)-

18 dhul-Âghamarshaṇa-Viśvâmitra-triḥpravarâya[6] | dîkshita-śrî-Vîlhâ-pautrâya | dîkshita-śrî-Jâgû-putrâya | râuta-śrî-Paharâjasa(śa)rmmaṇê vrâ(brâ)hmaṇâya[7] | â-chaṁdr-ârkkaṁ yâvach=chhâśa(sa)nî-

19 kṛitpa(tya) pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-hiraṇya-turushkadaṁḍa-kumaragadiâṇaka-prabhṛiti-niyatâsniyat-âdâyân=âyâ(jñâ)vidhi(dhê)yî-bhûya dâsya-

20 tha iti[8] || chha || Bhavaṁti ch=âtra paurâṇikâḥ ślôkâḥ ||[9] . . . .

26 . . . . Likhitaṁ ch=êdaṁ tâṁvra-paṭṭakaṁ[10] śrî-**Śrîpatinâ** iti[11] ||[12] || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA OF [VIKRAMA-]SAṀVAT 1224.

This also is a **single plate**, which measures about 1′ $5\frac{1}{4}$″ broad by 1′ 1″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$″ in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.— The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;[13] and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the *Yuvarâja* Jayachchandra.

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Vijayachandradêva**, the successor of the *P.M.P.* **Gôvindachandradêva**, who was the successor

[1] The two signs of punctuation in this line are superfluous.
[2] Read *saṁvat*.
[3] Read *Bhaumê=dy=*.
[4] The signs of punctuation in ll. 17 and 18 are superfluous.
[5] Read °*bhir=*.
[6] Read -*tripra*°.
[7] Read °*ṇâ*ṣ*=â*-.
[8] Read *th=êti*.
[9] Here follow the eleven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Sarvân=êtân=bhâvinaḥ*, *Bahubhir=vasudhâ*, *Gâm=êkâm*, *Taḍâgânâṁ sahasrêṇa*, *Sva-dattâṁ para-dattâṁ vâ*, *Phâla-kṛishṭâṁ mahîṁ dadyât*, *Shashṭiṁ varsha-sahasrâṇi*, *Vâri-hînêshv=araṇyêshu*, and *Na vishaṁ visham*.
[10] Read *tâmra*-.
[11] Read °*tin=êti*.
[12] Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.
[13] See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.

of the *P.M.P.* **Madanapâladêva**, who again was the successor of the *P.M.P.* **Chandradêva**, 'who by his arm had acquired the sovereignty over **Kanyakubja** (Kanauj).' The king records in it that, with his consent, the *Mahârâjaputra* (or *Mahârâja's* son) **Jayachchandradêva**, installed in the dignity of *Yuvarâja* and endowed with all royal prerogatives, on **Sunday, the tenth tithi of the bright half of the month Âshâḍha of the year 1224** (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god **Krishṇa** (Vishṇu), after bathing in the **Ganges** at **Benares**, and in the presence of the god **Âdikêśava** (Vishṇu), granted the village of **Haripura** in the **Jiâvai** *pattalâ* to the preceptor of the performance of the Vaishṇava worship, the *Mahâpurôhita* **Praharâjaśarman**, son of the *Mahâpurôhita Dîkshita* Jâgû, son's son of the *Dîkshita* Vilhâ, and son of the son's son of the *Dîkshita* Purâsa, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specified here (in lines 22 and 23) are the *bhâgabhôgakara*, *pravaṇikara*, *jâtakara*, *gôkara*, *turushkadaṇḍa* and *kumaragadiâṇaka*. The grant was written by the *Thakkura* **Kusumapâla**.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1224 expired, to **Sunday, the 16th June A.D. 1168**, when the 10th *tithi* of the bright half of Âshâḍha[1] ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The **Jiâvai** *pattalâ* apparently is the **Jiâvati** *pattalâ* of two inscriptions of the *Mahârâjaputra* Gôvindachandra of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.[2]

EXTRACTS FROM THE TEXT.

1 [3]Akuṁṭhôtkaṁṭha-Vaikuṁṭha-kaṁka(ṇṭha)thî(pî)ṭha-luṭhat-karaḥ | saṁraṁbhaḥ surat-âraṁbhê sa Śriyaḥ śrêyasê=stu vaḥ || [1*] [4][Â]bhî(sî)d=Asî(śî)tadyuti-vaṁśa-jâta-[kshm]âpâla-mâlâsu divaṁ gatâsu | sâkshâd=Vivasvân=iva

2 [bhû]ri-dhâmnâ nâmnâ **Yaśôvigraha** ity=udâraḥ || [2*] [5]Tat-[su]tô=bhûn=**Mahîchaṁ[dra]ś**=[cha]ṁdra-dhâma-nibhaṁ nijaṁ [|*] yên=âpâra[m=a]kva(kû)pâra-pârê vyâ[pâ*]ritaṁ bha(ya)śaḥ || [3*] [6]Tasy=âbhût=tanayô nay-ai[ka]-rasikaḥ krîṇathi-[7]

3 shan-maṁḍalô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[ḥ*] śrî-**Chaṁdradêvô** nṛipaḥ | yên=ôdâratara-pratâ[pa*]-sa(śa)mit-âśêsha-prajôpadravaṁ śrîmad-**Gâdhipur-âdhigâ(râ)jyam**=asamaṁ dôr-vikramêṇ=âr]itaṁ || [4*] Tîrthâni[8] **Kâ-**

4 **śi-Kuśik-Â(ô)ttarakôśal-[Êm*]drasthâ[nî]yakâni** paripâlayat=âvi(dhi)gamya [|*] hêm=âtma-tulyam=aniśâṁ(śaṁ) dadatâ dvij[ê*]bhyô yên=âṁkitâ vabhu(su)mati(tî) sa(śa)taśalu(s=tu)lâbhiḥ || [5*][9]

5 Tasy=âtmajâ(jô) **Madanapâla** iti kshiti[ṁ]dra-chûḍâma[ṇi*]r=vvijayatê nija-gôtra-chaṁdraḥ | yasy=â[bh]ishêka-kalas-ôllasitaiḥ payôbhiḥ [pra]kshâlitaṁ [ka]li-rajaḥ-paṭalaṁ dharitryâḥ || [6*] [10]Yas[y*]=â-

6 sîd=vijaya-prayâṇa-samay[ê] tuṁg-âchal-ôchchai[ś-cha]lan-mâdyat-kuṁbhi-pada-[kra]m-â[sa]ma-bhara-bhra[śya]n-mahîmaṁḍalê | chûḍâratna-vibhinna-tâlu-ma(ga)lita-styân-âsṛig-udbhâsitaḥ Śêshaḥ [11]pêsha-vaśâd=iva [ksha]-

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[1] This is a *Manvâdi*; on the following day was the *Vishṇuśayan-ôtsava*.

[2] The village *Haripura* may possibly be identical with *Vishṇupura*, mentioned in line 6 of the second inscription, referred to above.

[3] Metre: Ślôka (Anushṭubh).

[4] Metre: Indravajrâ.

[5] Metre: Ślôka (Anushṭubh).

[6] Metre: Śârdûlavikrîḍita.

[7] Read *krâṁta-dvi-*.

[8] Metre of verses 5 and 6: Vasantatilakâ.

[9] After this, at the end of this line, the original has *Ta(na) katha* — —, the commencement of verse 9; but these *aksharas* appear to have been struck out again.

[10] Metre: Śârdûlavikrîḍita.

[11] Read *śaisha-*.

7 nam=asâ(sau) krôḍ[ê*] nilîn-ânanaḥ || [7*] [1]Ta[sm]âd=ajâyapa(ta) nij-âyata-vâ(bâ)huvalli-vaṁ(baṁ)dh-âva[ru]ddha-nava-râjyagajô narê[ṁ]draḥ | sâṁ[dr]-âmṛita-drava-murâṁ(châṁ) prabhavô gavâṁ yô **Gôviṁdachaṁdra** iti cha[ṁ*]dra iv=âṁvu(bu)râśaḥ(śêḥ) || [8*]

8 [Na][2] katham=apy=alabhaṁta [3]talakumâṁs=tiṣripu(shu) dikshu gajân=a[tha] Vaj[r*]iṇaḥ | [ka]kubhi babhramur=Abhraṁuvallabha-pratibhaṭâ iva ya[sya] ghaṭâ-gajâḥ || [9*] [A]jani[4] **Vijayachaṁdrô** nâma tasmân=nar[ê*]ṁdra[ḥ*] surapa-

9 tir=iva bhûbhṛit-paksha-vichchhêda-dakshaḥ | bhuvana-dalana-hêlâ-harmya-**Hammîra**-nârî-nayana-jalada-dhâ[r]â-śâṁta-bhûlôka-tâshaḥ(paḥ) || [10*] [5]Yasmiṁ[ś=cha]laty=udadhinêmi-mahî-jayâya mâdyat-karîṁdra-guru-bhâra-ni-

10 pîthi(ḍi)t=êva [|*] yâti Tta(pra)jâpati-padaṁ śaraṇ-ârthinî [bhû]ḥ=tva[ṁ*]gat-turaṁga-nivah-â(ô)ttha-rajaś-chhalêna || [11*] Sô=yaṁ samasta-râja-la(cha)kra-saṁs[ê*]dhi(vi)na(ta)-charaṇaḥ | Sa va(cha) paramabhaṭṭâraka-mahârâjâdhi-

11 râja-param[ê*]śvara-paramamâh[ê*]ś[v*]ara-nijabhuj[ô]pârjita-**Kanyaku[vjâ(bjâ)]**dhipa-tya-śrî**Chaṁdrad[ê*]va**-pâdânudhyâta-parama bhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê*]ś[v*]ara-śrî**[Ma]danapâladêva**-

12 pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê*]śvar-âśvadha(pa)tigajapatinarapatirâjatrayâdhipati-vividhavidyâvichâraVâchaspati-śrî**Gôviṁdachaṁdradêva**-

13 pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê*]śvar-âśvapatigajapatinarapatirâjatrayâdhipati-vividhavidyâdhi(vi)châraVâchaspati-śrîmad-**Vijayachaṁdra**-

14 dêyâ(vô) vijayî ||[6] **Jiâvai-pattalâyâṁ** | **Haripura**-grâma-ni[vâ]sinâ(nô) nishi(khi)la-janapadân=upagatân=api cha râja-râ[jñî]-mantrí-purôhita-pratîhâra-sênâpati-[bhâṇḍâ]-

15 gâri[k]-âkshapaṭalika-bhishaka(g)-naimittik-âṁtaḥpuri[ka]-[dû]ta-karituragapattanâkara-sthânagôkulâdhikâri-puru[shâ]n=â[jñâ]payati vô(bô)dhayati(ty=)âdiśati [cha] yathâ

16 [7]vidivay=astu bhavatâṁ va(ya)ś(th)=ôpari[li]khita-grâmaḥ sa-jala-[sthala]ḥ sa-[lôha]-laval(ṇ)-âkaraḥ sa-gartt-ôya(sha)raḥ | [sa]-matsy-âkaraḥ s-âmvra(mra)-[madhûka]ḥ[8] pi(vi)ṭapa-[vâ]ṭi[kâ]-sahitaḥ[9] |

17 triṇa-dâ(yû)ti-gôchara-pa[r]yantaḥ s-â(ô)rdhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ [ṣva-sî]mâ-paryantaḥ[10] | **[cha]turvvi[ṁ]śatyadhi[ka]-[dvâ]daśaśa(śa)ta sa[ṁ]va[tsa]rê s[ṁ]kê-pi saṁ 1224 [Â]shâḍha-nâ(mâ)sa(si) [śukla ?]-pa[kshê]**[11] **daśamyâṁ**

18 **[ti]thau Ravi-dinê** s[dy=ê]ha **śrîmad-[Vâ]râṇasy[âṁ*] Gaṅgâyâ[ṁ*]** snâtvâ d[ê*]va-śrî(śry)-**Âdikêśava**-sannidhau vidhivan=mantra-dê[va]-muni-manuja-bhûta-p[i*]tṛi-gaṇâṁ[s=ta]rppayitvâ timira-paṭala-pâṭana-paṭu-

19 mahasam=Ushṇarâ(rô)vi(chi)sham=upa[sth]ây=Aushadhipati-śakala-lê(śê)sha(kha)ram samabhyarchya trivu(bhu)yana-trâtur=[bha]gavataḥ **Kṛishṇasya** pûjâṁ vidhâya[12] pa(ê)tasy=aiva dîkshâ-grahaṇa-prastâkê(vê) mâtâpitrôr=âtmanaś=cha pu-

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[1] Metre: Vasantatilakâ. [2] Metre: Drutavilambita. [3] Read *raṇa-kshamâms=*.

[4] Metre: Mâlinî.— Of the following six inscriptions, P. and U. read *Hamvîra*, and Q. and R. *Bamvîra*; and instead of *śâṁta* P., S., T. and U. have *dhasta*, and Q. and R. *dhûta*.

[5] Metre: Vasantatilakâ.— Instead of *-jayâya* P., S., T. and U. have *-jayârtham*.

[6] This sign of punctuation and all the others up to line 22 are superfluous.

[7] Read *viditam=*. [8] Read °*ka-vi*°. [9] Read °*tas=tṛi*°. [10] Read °*ntaś=cha*°.

[11] I believe *śukla* to be the intended reading, but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *pla*.

[12] Read °*dhây=aita*°.

20 ṇya-yaśô-dhi(bhi)vṛiddhayê Ssma[t-sa]mmatyâ samastarâjaprakriy[ô]pêtarâ(yau)va[râ]jyâbhishi[kta]-magha(hâ)râjaputra-śrî-**Jaya[chcha]ndrad[ê*]v[ê*]na** gôkarṇṇa-[ku]śalatâ-pûta-karatal-ôdaka-pû[rvva]m=â-

21 [chaṁdr-ârkaṁ] pâ(yâ)vata(t)[1] Vaṁ(baṁ)dhula-gôtrâya | Va(baṁ)dhula-[2] | [A]ghamarshaṇa-Visâ(śvâ)mi[tra]-triḥpravarâya[3] | dîkshita-Purâsa-[pra]pautrâya | dîkshi[ta*]-Vîlhâ-pautrâya · | mala(hâ)purâ(rô)hita-dî[kshita]-śrî-Jâgû-putrâya | Vaishṇava-

22 [pû]jâvidhi-[gu]ravê | mahâpurô[hi]ta-śrî-Praharâjasa(śar)maṇ[ê] vrâ(brâ)hmaṇâshâ(ya) śâsanîkṛi[tya] shra(pra)dattâ(ttô) matvâ shu(ya)thâdî[ya]ga(mâ)dhi(na)-[bhâgabhô]gakara-[pra]vaṇikara-ja(jâ)la(ta)kara-gôkara-turushka-

23 [daṁ]ḍa-ka(ku)mâ(ma)ragadiâṇak-âdi-samas[t*]a-niyatâni[ya]t-âdâyân=â[jñâ]vidh[ê*]yî-[bhûya] dasyath=[ê*]ti || Sa(bha)va[ṁ*]ti ch=âtra dhag(rm)-ânuśaṁ(śâ)sinaḥ p[au]râṇika-śl[ô]kâḥ |[4] . . . .

31 . . . . Liśvi(khi)tam=idaṁ [5]ṭhakuva-śrî-**Kusumapâlêna** pramâṇam=ivi(ti) ||[6]

P.— PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAṀVAT 1226.

This also is **a single plate,** which measures about 1′ 6½″ broad by 1′ 2⅞″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{9}{16}$″ in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about $\frac{5}{16}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.— As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words *-śrîmaj-Jayachchandradêvô vijayî,* is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Jayachchandradêva** (the successor of the *P. M. P.* **Vijayachandradêva,** *etc.*), who records that, **on Sunday, the 6th tithi of the bright half of the month Âshâḍha of the year 1226** (given both in words and in decimal figures), while encamped at the village of **Vaḍaviha,** after performing the *mantra-snâna*[7] **at (his) inauguration,** he granted the village of **Ôsia** in the **Bṛihadgṛihôkamisâra** *pattalâ* to (his) the king's religious preceptor, the *Mahâpurôhita* Prahlâdaśarman, son of the *Dîkshita Mahâpurôhita* Jâgû, and son's son of the *Dîkshita* Vêdaśarman, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra, and student of the Yajurvêda.— The taxes specified (in line 27) are the *bhâgabhôgakara* and *pravaṇikara.* The grant (*tâmra-paṭṭaka*) was written by the *Mahâkshapaṭalika*, the *Ṭhakkura* **Śrîpati.**— The donee of this grant, Prahlâdaśarman, clearly is the Praharâjaśarman or Paharâjaśarman of other grants, and his grandfather Vêdaśarman is the Vîlhâ, so often mentioned before.

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[1] Read *yâvad=Baṁ°.* [2] Read *°dhul-Âgha°.* [3] Read *-tripra°.*

[4] Here follow the twelve verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Shashṭiṁ varsha-sahasrâṇi, Sva-dattâṁ para-dattâṁ vâ, Gâm=êkâṁ, Taḍâgânâṁ sahasrêṇa, Na vishaṁ visham, Vârihînêshv=araṇyêshu, Yân=îha dattâni, Vât-âbhra-vibhrmam=idaṁ, Sarvân=êtân=bhâvinaḥ,* and *Bahubhir=vasudhâ bhuktâ.*

[5] Read *ṭhakkura-.* [6] After this there is a small representation of a conch-shell.

[7] *i.e.* after repeating the prayers used at ablution, without the actual bath; compare the *Vishṇu-purâṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Âshâḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.[1]

EXTRACTS FROM THE TEXT.

18 . . . . [2]-śrîmaj-Jayachchaṁdradê-
19 vô vijayî || ||[3] Vṛi(bṛi)hadgṛihôkamisâra-paṭṭalâyâṁ[4] | Ôsia-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-
20 sênâpati-bhâṁḍâgârik-âkshapaṭalika-bhishag-naimittik-âṁtaḥpurika-dûta-karituraga-pattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati vô(bô)dha[ya*]ty=âdiśati cha [|*] Vidi-
21 tam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhûk-âmra-vana-vâṭikâ-viṭapa-
22 tṛiṇa-yûti-gôchara-paryantaḥ s-ôrddh[v*]-âdhaś=chatur-âghâṭa-viśuddhaḥ sva-sîmâ-paryantaḥ saṁvatsarâṇâṁ shaḍviṁ(ḍviṁ)sa(śa)ty-adhikêshu dvâdasa(śa)-śatêshu(shv=)Âshâḍhê mâsi śukla-pakshê shashṭhyâṁ tithau Ravi-dinê[5]
23 aṅkatô-pi[6] samvat 1226 Âshâḍha-sudi 6 Ravau(vâv=)ady=êha śrî-Vaḍaviha-grâma-samâvâsita-vijayakaṭakê[7] abhishêkê maṁtra-snânêna snâtvâ vidhivan=maṁtra-dêva-muni-manuja-bhûta-pitṛi-
24 gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-śakala-śêkharaṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâṁ vidhâya prachura-pâyasê-
25 na havishâ havirbhujaṁ [h]utvâ mâtâpitrôr=âtmanaś=va(cha) puṇya-yaśô-bhivṛiddhayê[8] asmâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁ Vaṁ(baṁ)dhula-gôtrâya Vaṁ(baṁ)dhula-[9]Aghamarshaṇa-Visvâ(śvâ)-
26 mitr=êti tri-pravarâya dîkshita-śrî-Chê(vê)daśarmma-pautrâya dîkshita-mahâpurôhita-śrî-Jâgû-putrâya Yajurvvêda-sâ(śâ)khinê râja-guravê mahâpurôhita-śrî-Prahtâ(hlâ)daśarmmaṇê vrâ(brâ)-
27 hmaṇâya chaṁdr-ârkkaṁ yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-prabhṛiti-niyatâniyata-samast-âdâyân=âjñâvidhêyîbhûya dasyath=êti
28 || || Bhavanti ch=âtra ślôkâḥ ||[10] . . . . .

. . . .

34 . . . . . . Likhitaṁ ch=êdaṁ tâmra-paṭṭakaṁ mahâkshapaṭalika-ṭhakkura-śrî-Śrîpatibhir=iti || ||

Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1228.

This also is a single plate, which measures about 1′ 7⅛″ broad by 1′ 2″ high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about ¾″ in diameter;

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[1] With the name of the *pattalâ* compare the name of the *pattalâ* in C. l. 13.

[2] Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *-pratyâvṛitta-* and *-pratyâvṛittaṁ.*

[3] These signs of punctuation are superfluous.

[4] Read °*yâm=Ôsia-*.

[5] Between *Ravi* and *dinê* the original has a sign of punctuation.

[6] Read *=ṅkatô=pi saṁvat.*

[7] Read °*kê-bhi*°.

[8] Read °*yê=smâ*°.

[9] Read °*l-Âgha*°.

[10] Here follow the eleven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Gâvô-êkâṁ, Vâri-hînêshv=araṇyêshu, Na vishaṁ visham, Sva-dattâṁ para-dattâṁ vâ, Shashṭiṁ varsha-sahasrâṇi, Bahubhir=vasudhâ, Taḍâgânâṁ sahasrêṇa, Yân=îha dattâni,* and *Sarvân=êtân=bhâvinaḥ.*

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshâlitaṁ* is written *prakhyâlitaṁ*, in line 5, *âmra âṁvra*, in line 20, *yûti jûti*, in line 21, and *śêkhara śêshara*, in line 23.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Jayachchandradêva**, who records that, **on Tuesday, the 7th tithi of the bright half (called mahâ-saptamî) of the month Mâgha of the year 1228** (given both in words and in decimal figures), after bathing on the **Manvantarâdi** at the confluence of the rivers at **Prayâga**, in the presence of the god **Gaṅgâditya**, he granted the village of **Kusuphaṭâ** in the **Mahasô** *pattalâ*, with its *pâṭakas*, to the *Mahâpurôhita* Prahârâjaśarman, son of the *Mahâpurôhita Dîkshita* Jâgû, and son's son of the *Dîkshita* Vîlhâ, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra, and student of the Yajurvêda.—The taxes specified (in line 27) are the *bhâgabhôgakara*, *pravaṇikara* and *hiraṇya*. The grant was written by the *Ṭhakkura* **Śrîpati**.

The date is regular; for, the 7th *tithi* of the bright half of Mâgha (usually called *ratha-saptamî*, and one of the *Manvâdis*) of Vikrama-Saṁvat 1228 expired ended 10 h. 38 m. after mean sunrise of **Tuesday, the 4th January A.D. 1172.**

As regards **the localities**, Prayâga is Allahâbâd, at the confluence of the Gaṅgâ and Yamunâ with the subterranean Sarasvatî, which appears to be denoted by the word *vêṇî* of the text; the village granted and the *pattalâ* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.

18 . . . . [1]-śrîmaj-**Jayachchaṁdradêvô** vijayî ||[2] **Mahasô-pattalâyâm**[3] || sapâṭaka-**Kusuphaṭâ**-grâma-nivâsinô nikhila-

19 janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpurika-dûta-karituraga-pattanâkarasthânagôku-

20 lâdhikâri-purushân=âjñâpayati vô(bô)dhayaty=âdiśati cha [|*] Viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ |[4] sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ [5]s-âṁvra-madhûka-vi(va)na-

21 vâṭikâ-viṭapa[6]-tṛiṇa-jû(yû)ti-gôchara-paryantaḥ s-ôrddh[v*]-âdhaḥ[7] chatur-âghâṭâ(ṭa)-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ || saṁvata[8] **ashṭâvi[ṁ*]sa(śa)tyadhika-dvâdaśa-śata-saṁvatsarê Mâgha-mâsê** su(śu)kla-**pakshê mahâ-saptamyâṁ** ti-

22 **thô(thau) Bhauma-dinê**[9] **aṅkatô-pi || saṁvat | 1228 Mâgha-sudi 7 Bhauma-dinê**[10] || [a]dy=êha śrîmat-**Prayâgê**[11] **Manvantarâdau Vêṇyâṁ** snâtvâ dêva-śrî-**Gaṅgâditya**-sannidhau | vidhivan=maṁtra-dêva-muni-manuja-bhûta-pitṛi-

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[1] Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

[2] The two signs of punctuation in this line are superfluous.

[3] Read °*lâyâṁ*.

[4] This sign of punctuation and all those in lines 21-26 are superfluous.

[5] Read *s-âmra-*.

[6] Originally *-viṭapaḥ* was engraved.

[7] Read *-âdhaś=*.

[8] *Saṁvat* is intended, but the word should have been omitted.

[9] Read *-dinê=ṅka*°.

[10] Read *Bhauma-dinê=*, or rather *Bhaumê=dy=*.

[11] Originally °*yâgô* was engraved.

23 gaṇâṁs=tarppayitvâ | timira-paṭala-pâṭana-paṭu-mahasam=Uśla(shṇa)rôchisham=upasthây=Aushadhipati-sa(śa)kala-śêsha(kha)raṁ samabhyarchya tribhuvana-trâtur=bhagavatô Vâsudêvasya pûjâṁ vidhâya prachura-pâya-
24 sêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha punya(ṇya)-yaśô-bhivṛiddhayê || gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ[1] || Vaṁ(baṁ)dhula-gôtrâya Vaṁ(baṁ)dhul-Âghamarshaṇa-Visvâ(śvâ)mitra-
25 tripravarâya Yajurvêdasya(śâ)khinê || dîkshita-śrî-Vîlhâ-pautrâya mahâpurôhita-dîkshita-śrî-Jâgû-putrâya || [2]sôvâchâra-si(śî)la-naya-vinaya-samanvitâya[3] | aśêsha-vêdavidy-âlaṁkṛi-
26 ta-śarîrâya[4] | anêka-śâstra-pavitrîkṛita-mânasâya | mahâpurôhita-śrî-Praharâjasa(śa)rmmaṇê vrâ(brâ)hmaṇâya[5] | â-chaṁdr-ârkaṁ yâvat[6] śâsanîkṛitya pradattô matvâ yathâdîyamâna-
27 bhâgabhôgakara-pravaṇî(ṇi)kara-hiraṇâ(ṇya)-prabhṛiti-niyatâniyat-âdâyân=âjñâv i d h ê y î-bhûya dâsyath=êti ||[7] || Bhavanti ch=âtra dharm-ânuśa[ṁ](śâ)sinê(na)ḥ pûrchcha-ślôkâḥ[8] || ||[9] . . . . . .
35 . . . . Likhitaṁ ch=êdaṁ ṭhakkura-śrî-Śrîpatin=êti ||

R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAṀVAT 1230.

This also is a **single plate,** which measures about 1′ 6″ broad by 1′ 2¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝″ in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and $\frac{5}{16}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *âmra* is written *âmvra,* in line 23, and *śêkhara śêshara,* in line 25.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Jayachchandradêva,** who records that, on **Wednesday, the 15th of the bright half of Mârgaśîrsha of the year 1230** (given in decimal figures only), after bathing in the **Ganges** at **Benares,** in the presence of the god **Âdikêśava** (Vishṇu), he granted the villages of **Ahênti, Sarasâ** and **Athasuâ** in the **Unâvisa** *pattalâ,* with their *pâṭakas,* to the *Mahâpurôhita* Praharâjaśarman, the donee of the preceding grant. The taxes specified (in lines 28 and 29) are the *bhâgabhôgakara, pravaṇikara, hiraṇya, kumaragadiâṇa* and *nidhinikshêpa.* The grant was written by the *Ṭhakkura* **Śrîpati.**

The date regularly corresponds, for Vikrama-Saṁvat 1230 expired, to **Wednesday, the 21st November A.D. 1173,** when the full-moon *tithi* of Mârgaśîrsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

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[1] Read °*bhir=*. [2] Read *śauch-âchâra-*. [3] Read °*tây=aśêsha-*.
[4] Read °*rây=anêka-*. [5] Read. °*ṇây=â-*. [6] Read *yâvach=chha*°.

7 Here is an ornamental stop, the centre part of which looks like the sign *chha*; the same stop we have also after *-ślôkâḥ* || in this line.

8 Read *pûrvva-*; compare K. l. 24; R. l. 29.

9 Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Vâtâbhra-vibhramam=idaṁ vasudh-âdhipatyam,* and the verse *Suvarṇâ yatra prâsâdâ vasôrdhârâś=cha kâmadâḥ | Gandharv-âpsarasô yatra tatra gachchhati bhûmidaḥ* ||.

EXTRACTS FROM THE TEXT.

20 . . . . [1]-śrîmaj-Jayachchaṁdradêvô vijayî ||[2] **Unâvisa-pattalâyâm** || sapâṭaka-**Ahêṁtî**-grâma-**Sarasâ**-grâma-**Aṭhasuâ**-grâma-nivâ-

21 sinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-sênâpati-bhâṁḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpurika-

22 dûta-karituragapô(pa)ttanâkarasthânagôkulâvi (dhi)kâri-purushân=âjñâpayati vô(bô)dhayaty=âdisa(śa)ti cha | Viditam=astu bhavatâm[3] | yath=ôparilikhita-grâmâḥ

23 sa-jala-sthalâḥ sa-lâ(lô)ha-lavaṇ-âkarâḥ sa-matsy-âkarâḥ sa-gartt-ôsharâḥ | s-â[m]vra-madhûka-vana-vâṭikâ-viṭapa-triṇa-yûti-gôchara-paryantâḥ | s-ôrddh[v*]-ô(â)dhaḥ[4] chatur-âghâ-

24 ṭâ(ṭa)-visu(śu)ddhâḥ[5] sva-sîmâ-paryantâḥ[5] || **saṁvat 1230 Mârgga-sudi 15 Vu(bu)dha-dinê** | śrîmad-**Vârâṇasyâm**[6] || **Gaṁgâyâṁ** snâtvâ dêva-śrî-[7] **Âdikêsa(śa)va**-sannidhau[8] vidhiva-[9]

25 n=maṁtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-sa(śa)kala-śêsha(kha)raṁ samabhyarchya tribhuvana-trâ-

26 tur=bhagavatô Vâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha punya(ṇya)-yaśô-bhivṛiddhayê || gôkarṇṇa-kuśalatâ-pûta-ka-

27 ratal-ôdaka-pûrvvam=asmâbhiḥ[10] || Vaṁ(baṁ)dhula-gôtrâya Vaṁ(baṁ)dhul-Âghamarshaṇa-Visvâ(śvâ)mitra-tripravarâya | Ya[ju]rvêda-sâ(śâ)khinê[11] dîkshita-śrî-Vîlhâ-pautrâya | mahâpurôhita-dî-

28 kshita-śrî-Jâgû-putrâya | mahâpurâ(rô)hita-śrî-Praharâjasa(śa)rmmaṇê vrâ(brâ)hmaṇây=â-chaṁdr-ârkkaṁ yâvat[12] śâsanîkṛitya pradattâḥ[13] | matvâ yathâdîyamâna-bhâgabhôgakara-prava-

29 ṇikara-hiraṇya-kumaragadiâṇa-nidhinikshêpa-niyatâniyat-âdâyân=âjñâvidh[ê]yîbhûya dâsyath=êti ||[14] || Bhavanti ch=[â*]tra dharm-ânuśaṁ(śâ)sinaḥ pûrvva-ślôkâḥ || chha ||[15]

37 . . . . Likhitaṁ ch=êdaṁ ṭhakkura-śrî-Śrîpatin=êti ||

S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAṀVAT 1231.

This also is a single plate, which measures about 1′ $7\frac{1}{2}$″ broad by 1′ $2\frac{3}{4}$″ high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$″ in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$″. The characters are Nâgarî, and the language is Sanskṛit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

[1] Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

[2] The two signs of punctuation in this line are superfluous; the rules of *saṁdhi* have not been observed in this line.

[3] Read *bhavatâṁ*; all the signs of punctuation in lines 23-28 are superfluous.

[4] Read °*dhaś=chatur*-.

[5] Originally °*ddhaḥ* and °*ntaḥ* were engraved.

[6] Read °*syâṁ*.

[7] Read -*śry*-.

[8] Originally a sign of punctuation was engraved here.

[9] Originally *vidhivâ*- was engraved.

[10] Read °*bhir=*.

[11] Originally °*khinô dîkshitâ*- was engraved.

[12] Read *yâvach=chhâ*°.

[13] Read °*dattâ*.

[14] Here is an ornamental stop, the centre part of which looks like *chha*.

[15] Here follow all the verses which Q. has, excepting the verse commencing *Sauvarṇâ yatra*.

babhramur, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *âmra* is written *âmvra*, in line 19, *tâmra tâṁvra*, in line 31, *tâmraka tâṁvraka*, in line 32, and *śêkhara śêshara*, in line 21.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Jayachchandradêva,** who records that, on **Thursday, the full-moon tithi of the month Kârttika of the year 1231** (given both in words and in decimal figures), after bathing in the **Ganges** at **Kâśî** (or Benares), and when he had made the great gift of *tulâpurusha*[1] in the presence of the god **Kṛittivâsas** (Śiva), he granted the village of **Khâmbhamaua** in the **Vajaiṁhâchchhâsaṭhi** *pattalâ* to nine Brâhmaṇs, in such a manner that half of it became the property of (his) spiritual instructor, the *Purôhita* Praharâja, while the other half was shared by the eight priests, the *Dvivêda*[2] Viśvâmitra, the *Dvivêda* Mâdhava, the *Dvivêda* Râmû, the *Dîkshita* Śrîharsha, the *Tripâṭhi*[3] Kuladhara, the *Tripâṭhî* Vaṁśadhara, the *Dîkshita* Sahâraṇa's son Sêvâditya, and the *Dvivêda* Mahêśvara.— The taxes specified (in line 24) are the *bhâgabhôgakara* and *pravaṇikara*. The grant (*tâmra-paṭṭaka*) was written by the *Akshapaṭalika*, the *Ṭhakkura* **Vivika.**— Line 32 contains **a postscript,**[4] which I understand to mean that the grant was written on the plate on **Friday, the 9th of the dark half of Phâlguna of the year 1235, at Bhahuṇḍâpûrva (?)**; and that it was engraved by the blacksmith (*lôhâra*) Sômêka.

The date on which the grant is stated to have been made is irregular; for, the full-moon *tithi* of Kârttika ended, in Vikrama-Saṁvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṁvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṁvat 1232 expired the same *tithi commenced* 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] **The date of the postscript** regularly corresponds, for Vikrama-Saṁvat 1235 expired and the *pûrṇimânta* Phâlguna, to **Friday, the 2nd February A.D. 1179,** when the 9th *tithi* of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

17 . . . . [5]-śrîmaj-**Jayachchaṁdradêvô** vijayî || ||[6] **Vajaiṁhâchchhâsaṭhi-pattalâyâṁ** **Khâṁbhamaua-grâma-nivâsinô** ṣkhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-śê(sê)nâpati-bhâṁḍâgâ-

18 rik-âkshapaṭalika-bhishak(g-) naimittik-ântaḥpurika-dûta-kariturагapattanâkarasthâna-gôkulâdhikâri-purushân=âjñâpayaty=âdiśati vô(bô)dhayati cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-

19 grâmaḥ sa-jala-sthala[ḥ*] sa-lôha-lavaṇ-âkara[ḥ*] sa-gartt-ôshara[ḥ*] sa-matsy-âkara[ḥ*] sa-madhûk-âmvra(mra)-vana-viṭapa-vâṭikâ-tṛiṇa-yûti-gôchara-paryyantaḥ sa-giri-gahana-nidhânaḥ s-ôrddh[v*]-âdhaś=chatur-âghâṭa-viśuddhaḥ sva-śî(sî)-

20 mâ-paryyantaḥ **saṁvatsarêshu dvâdaśa-śatêshu(shv=)êkatriṁśad-adhikêshu Kârttikê mâsi śukla-pakshê paurṇṇamâsyâṁ tithau Guru-dinê**[7] **aṅkê=pi saṁvat 1231 Kârttika-śudi 15 Gurau Kâśyâṁ Gaṁgâyâṁ** snâtvâ vidhivan=maṁ-

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[1] *i.e.* a gift of gold or valuables to an amount equivalent to the weight of the donor.

[2] *i.e.* a student of two Vêdas.

[3] *i.e.* one who is familiar with three *pâṭhas* of the Vêda.

[4] The next inscription, T., contains a similar postscript of the same date.

[5] Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 the present inscription has *Madanachaṁdra* instead of *Madanapâla*.

[6] These signs of punctuation are superfluous.

[7] Read *-dinê=ṅkê=*.

21 tra-dêva-muni-manuja-bhûta-pitri-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-śakala-śêsha(kha)raṁ samabhyarchchya tribhuvana-trâtur=bhagavatô Vâsudêvasya pûjâṁ vidhâya prachura-pâya-

22 sêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê gôkarṇṇa-kuśalatâ-pûta-karatal-ôdakam=asmâbhiḥ(bhir=) dêva-śrî-Kṛittivâsasaḥ sannidhau datta-tulâpurusha-mahâdânê kṛita âchâryya-purô-

23 hita-śrî-Praharâjasya grâm-ârddhaṁ dviveda-Visyâ(śvâ)mitra[1] | dvivêda-Mâdhava | dvivêda-Râ[mû] | dîkshita-Śriharsha | tripâṭhî-Kuladhara | tripâṭhî-Vaṁśadhara | dîkshita-Sahâraṇa-putra-Sêvâditya | dvivêda-Mahêśvara ya(ê)vaṁ[2] ṛitvig-ja-

24 na 8 grâmasy=ârddhaṁ[3] ubhayaṁ navabhyô vrâ(brâ)hmaṇêbhyaḥ[4] â-chaṁdr-ârkkaṁ yâvat[5] śâsanîkṛitya pradattô matvâ yathâdiyamâna-bhâgabhôgakara-pravaṇikara-prabhṛiti-samast-âdâyân=âjñâ-vivê(dhê)yâ dâsyath=êti ||

25 Bhavanti ch=âtra dharmm-ânuśaṁ(śâ)sinaḥ ślôkâḥ ||[6] . . . .

31 . . . . Likhitaṁ ch=êdaṁ tâṁvra-paṭṭakaṁ[7] akshapaṭali-

32 ka-ṭhakkura-śrî-Vîvikêna [|*] Likhita-tâṁvrakasya[8] likhana-karmma-tithy-âdikaṁ yathâ saṁvat 1235 Phâlguva(na)-vadi 9 Śukrê Bha[huṁ]ḍâpûrvva-samâvâsê [|*] Utkîrṇṇa[ṁ*] cha lôhâra-Sômêkên=êti || Śrîḥ ||

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAṀVAT 1232.

This also is **a single plate**, which measures about 1′ 5½″ broad by 1′ 1¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝″ in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and $\frac{5}{16}$″. The **characters** are Nâgarî, and the **language** is Sanskrit. As regards **orthography**, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhramur*, l. 8, and *brâhmaṇâya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *âmra* is written *âmvra*, in line 19, *tâmra tâṁbra*, in line 31, and *Yâjñavalkya* apparently *Yâdnâvalka*, in line 23.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Jayachchandradêva,** who records that, on **Sunday, the 8th tithi of the dark half of Bhâdrapada of the year 1232** (given both in words and in decimal figures), after bathing in the **Ganges** at **Kâśî** (or Benares), at the *jâtakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son **Hariśchandradêva,** he granted the village of **Vaḍêsara** in the **Kaṅgali** *pattalâ* to the *Purôhita* Praharâjaśarman, son of the *Mahâdîkshita Purôhita* Yâjñavalkya, and son's son of the *Mahâdîkshita* Vishṇuśarman, a Brâhmaṇ of the Bandhula *gôtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specified (in line 24) are, as in S., the *bhâgabhôgakara* and *pravaṇikara*; and, like S., this grant was written by the *Akshapaṭalika*, the *Ṭhakkura* **Vîvika.** Moreover, this inscription contains the same **postscript** which we have in S., only slightly differently worded.— As the donee clearly is the same Praharâjaśarman who is mentioned in preceding inscriptions, the person here called Yâjñavalkya must be the Jâgû of the other grants, and Vishṇuśarman the man called generally Vîlhâ, and once, in P., Vêdaśarman.

[1] Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

[2] Read °*vam=ṛitvig-*; after the following *-jana* the case-termination has been omitted.

[3] Read °*rddham=ubhayam*.

[4] Read °*bhya*.

[5] Read *yâvach=chhâsa*°.

[6] Here follow the verses contained in the preceding inscription R., excepting the verse commencing *Na visham visham*.

[7] Read *tâmra-paṭṭakam=*.

[8] Read *-tâmrakasya*.

As regards **the date,** in the *Chaitrâdi* Vikrama-Saṁvat 1232 expired the 8th *tithi* of the dark half of the *pûrṇimânta* Bhâdrapada *commenced* 11 h. 58 m. after mean sunrise of **Sunday,** the 10th August A.D. 1175, and in the *Kârttikâdi* Vikrama-Saṁvat 1232 expired the same *tithi* of the *amânta* Bhâdrapada *ended* about 10 h. 12 m. after mean sunrise of **Sunday,** the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jâtakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Saṁvat 1232 Bhâdra-sudi 13 Ravau,* undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be **Sunday, the 10th August A.D. 1175,** although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pûrṇimânta*) Bhâdrapada of the date was taken as the *Krishṇajanm-âshṭamî,* which must be joined with the day of which the *tithi* occupies the time of midnight,[1] and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

17 . . . . [2]-śrîmaj-**Jayachchaṁdradêvô** vijayî || ||[3] **Kaṁgali**-pattalâyâṁ **Vaḍêsara**-grâma-nivâsinô ṣkhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purô-

18 hita-pratîhâra-sênâpati-bhâṁḍâgârik-âkshapaṭalika-bhishak(g-)naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayaty=âdiśati vô(bô)dhayati cha yathâ

19 viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthala[ḥ*] sa-lôha-lavaṇ-âkara[ḥ*] sa-gartt-ôshara[ḥ*] sa-matsy-âkara[ḥ*] sa-madhûk-âmvra(mra)-vana-viṭapa-vâṭikâ-tṛiṇa-yûti-gôchara-paryyantaḥ sa-giri-gahana-nidhânaḥ

20 [4]s-ôddhvâṁva[ś=cha*]tur-âghâṭa-viśuddhaḥ sva-sî(sî)mâ-paryyantaḥ **saṁvatsarêshu dvâdaśa-śatêshu dvâtriṁśad-adhikêshu Bhâdrê mâsi** [5] **ashṭamyâṁ tithau [Ra]vi-dinê**[6] **aṅkê-pi saṁvat 1232 Bhâdra-vadi 8 Ravau Kâ[śy]âṁ râjaputra-śrî-Ha-**

21 [7]**richaṁdradêva-jâtakarmmaṇi Gaṁgâyâṁ** snâtvâ vivi(dhi)van=maṁtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-śakala-śêkharaṁ sama-

22 bhyarchchya tribhuvana-trâtur=bhagavatô Vâśu(su)dêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê gôkarṇṇa-kuśalatâ-pûta-karatal-ôdakam=a-

23 smâbhiḥ(bhir=) Vaṁ(baṁ)dhula-gôtrâya Vaṁ(baṁ)dhul-Âghamarshaṇa-Visvâ(śvâ)mitra-triḥpravarâya[8] mahâdîkshita-śrî-[V]ishṇusa(śa)rmma-pautrâya mahâdîkshita-purôhita-śrî-Yâ[dnâ]valka-putrâya[9] purôhita-śrî-Praharâjasa(śa)rmmaṇê brâ-

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[1] Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

[2] Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachaṁdra* instead of *Madanapâla*.

[3] These signs of punctuation are superfluous.

[4] Read *s-ôrdhv-âdhaś=*.

[5] Here *kṛishṇa-pakshê* has been omitted.

[6] Read *-dinê=ṅkê=*.

[7] Read *-Hariśchaṁdra°*; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

[8] Read *-tripra°*.

[9] Read *-Yâjñavalkya-*.

24 hmaṇâya[1] â-chaṁdr-ârkkaṁ yâvat[2] śâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-prabhṛiti-samast-âdâyân=âjñâvidhêyî[bhû]ya dâsyath=êti || Bhavanti ch=âtra dharmm-ânuśaṁ(śâ)sinaḥ

25 ślê(ślô)kâḥ ||[3] . . . .

31 . . . . Likhitaṁ ch=êdaṁ tâṁbra-paṭṭakaṁ[4] akshapaṭalika-ṭhakkura-[śr]î-Vivikêna [|*] Likhana-karmma-tithi-prabhṛitikaṁ ya-

32 thâ saṁ 1235 Phâlguna-vadi 9 Śukrê [Bhahuṁ?][5]ḍâpûrvva-samâvâsê [|*] Utkîrṇṇaṁ cha lô[hâra]-Sômêkên=êti ||

U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1233.

This also is a **single plate,** which measures about 1′ 3½″ broad by 1′ ⅛″ high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝″ in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between 3/16 and ¼″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *âmra* is written *âmvra,* in line 21, *tâmraka tâmvraka,* in line 37, and *Vaiśâkha Vaiśâsha,* twice in line 22.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Jayachchandradêva,** who records that, **on Sunday, the 3rd tithi of the bright half of Vaiśâkha of the year 1233** (given both in words and in decimal figures), after bathing in the **Ganges** at **Benares,** he granted the village of **Mâṭâpura** in the **Kachchhôha** *pattalâ* to (the temple of) the god **Lôlârka** (a form of the sun), and to the *Purôhita* Paharâja[6] of the Bandhula *gôtra,* the *Paṇḍita* Risika of the Śarkarâksha *gôtra,* the *Paṇḍita* Mîtûka of the same *gôtra,* the *Paṇḍita* Pâga of the same *gôtra,* the *Ṭhakkura* Viśvâmitra of the Bandhula *gôtra,* the *Paṇḍita* Narasiṁha of the Kṛishṇâtrêya *gôtra,* the *Paṇḍita* Sêṭa of the Bandhula *gôtra,* the *Dvivêda* Madhusûdana of the same *gôtra,* the *Paṇḍita* Lâlûka of the Sâṁkṛitya *gôtra,* the *Paṇḍita* Dêvanâga of the Vatsa *gôtra,* and the *Paṇḍita* Kânûka,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhâgabhôgakara, pravaṇikara* and *yamalikambali.* The grant (*tâmraka*) was written by the *Mahâkshapaṭalika* **Śrîpati.**— The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurî,* 'an establishment for pious and learned Brâhmaṇs,' and that such an establishment probably was founded by the king in connection with the temple of the god Lôlârka, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1233 expired, to **Sunday, the 3rd April A.D. 1177,** when the 3rd *tithi* of the bright half of Vaiśâkha[7] ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The **Kachchhôha** *pattalâ* is also mentioned in the inscription N.

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[1] Read °*ṇây=â-*. [2] Read *yâvach=chhâsa*°.

[3] Here follow the same verses as contained in the preceding inscription, only differently arranged.

[4] Read *tâmra-paṭṭakam=*.

[5] The two *aksharas* in brackets at first sight look like *śêûṁ,* but the first of the two, *śê,* appears to be altered to *bha,* and the second probably is *huṁ* which it clearly is in the preceding inscription.

[6] So this name is also spelt in the inscription N.

[7] This is the *Akshaya-tritîyâ,* also the *Trêtâyugâdi* and a *Kalpâdi.*

EXTRACTS FROM THE TEXT.

18 . . . . [1]-śrîmaj-**Jayachchandradêvô**

19 vijayî || ||[2] **Kachchhôha-pattalâyâṁ Mâṭâpura-grâma**-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-ma[ṁ*]tri-purôhita-pratîhâra-sênâpati-bhâṇḍâgâ-

20 rik-âkshapaṭalika-bhishaṅ-naimittik-ântaḥpurika-dûta-kar i t u r a g a p a t t a n â k a r a-sthânagôkulâdhikâri-purushân=âjñâpayati vô(bô)dhayaty=âdiśati cha yathâ viditam=astu bhavatâ[ṁ*] ya-

21 th=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhûk-âmvra(mra)-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ

22 s-ôrddh[v*]-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantas=**tritriṁsatyadhika**-[3] **dvâdaśasa(śa)ta-saṁvatsarê Vaiśâshê(khê) mâsi su(śu)kla-pakshê tṛitîyâyâṁ tithau Ravi-dinê**[4] **aṅkatô-pi saṁvat 1233 Vaiśâsha(kha)-**

23 **sudi 3 Ravau(vâv-)** ady=êha śrîmad-**Vârâṇasyâṁ Gaṁgâyâṁ** snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthâ-

24 y=Aushadhipati-śakala-śê(śê)kharaṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha punya(ṇya)-yaśô-bhivṛiddhaya[5]

25 asmâbhir=gokarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁ dêva-śrî-**Lôlârkkâya** pada[ṁ][6] 1 Va(ba)ndhula-gôtrâya purôhita-śrî-Paharâjâya pada[ṁ] 1 Sa(śa)rkkarâksha-gôtrâya paṇḍita-śrî-

26 Risikâya pada[ṁ] 1 Sa(śa)rkkarâksha-gôtrâya paṁ[7] | śrî-Mitûkâya pada[ṁ] 1 Sa(śa)rkkarâksha-gôtrâya paṁ | śrî-Pâgâya pada[ṁ] 1 Va(ba)ndhula-gôtrâya ṭha[8] | śrî-Visvâ(śvâ)mitrâya pada[ṁ] 1 Kṛishṇâtrêya-gôtrâya

27 paṁ[9] | śrî-Narasi[ṁ*]hâya pada[ṁ] 1 Va(ba)ndhula-gôtrâya paṁ śrî-Sêṭâya pada[ṁ] 1 Va(ba)ndhula-gôtrâya dvivêda-Madhusûdanâya pada[ṁ] 1 Sâṁkṛitya-gôtrâya paṁ śrî-Lâlûkâya pada[ṁ] 1 Vatsa-gôtrâya paṁ śrî-Dê-

28 vanâgâya pada[ṁ] 1[10] . . . . śrî-Kânûkâya pada[ṁ] 1 pa(ê)vam=êvê(tê)bhyô jaya[ṁ]ta-puraṁ kṛit[v]=â-[cha]ndr-ârkka[ṁ] yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-

29 yamalikamva(mba)li-prabhṛiti-niyatâniyata-samast-âdâyân=âjñâvidhêyîbhûya ḍâsyath=ô(ê)ti || Bhavanti ch=âtra slô(ślô)kâḥ [||*][11] . . . .

37 . . . . Likhitaṁ ch=êdaṁ tâmvra(mra)kaṁ mahâkshapaṭalika-śrî-**Śrîpatibhiḥ** || Su(śu)bhaṁ bhavatu || Maṁgalam=astu || ||

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[1] Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

[2] These signs of punctuation are superfluous.

[3] Read *trayastriṁśad-adhika-*.

[4] Read *-dinê=ṅka°*.

[5] Read *°ddhayê=smâ°*.

[6] Here and below it is difficult to decide whether the sign of *anusvâra* of *padaṁ* is actually engraved in the original.

[7] *i.e.*, here and below, *paṇḍita-*.

[8] i.e. *ṭhakkura-*.

[9] Originally *puṁ* was engraved.

[10] Here there is a vacant space in the original, and before the following *śrî* is the remainder of an *akshara* which may have been *paṁ* |.

[11] Here follow the same verses which are contained in the preceding inscription, only differently arranged.

No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA; [VIKRAMA-]SAMVAT 1191.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of **Kamauli** near Benares, and which are now deposited in the Provincial Museum at Lucknow.[1] I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on **a single plate,** which is engraved on one face only, and measures about 1′ 4″ broad by 1′ ¼″ high. In the upper part the plate has a ring-hole, about 1⅛″ in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about 5/16″. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gôvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gôvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gôvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.[2] To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gôvindachandra's inscriptions, which invokes the blessing of the goddess Śrî (or Lakshmî), in verses 2-4 gives the well-known genealogy of **Gôvindachandra of Kanauj,** and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gôvindachandra. A certain **Kamalapâla,** who had come from **Śṛiṅgarôṭa,** by his intelligence and bravery acquired for himself a *râja-paṭṭi*,[3] *i. e.* 'a royal fillet or tiara,' (probably bestowed on him by one of Gôvindachandra's predecessors). His son was **Sûlhaṇa** or **Alhaṇa (?).** He had a son named **Kumâra,** 'a jewel at the head of the illustrious **Siṅgara** family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was **Lôhaḍadêva,** also called **Vatsarâja,** a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this *Mahârâjaputra* (or *Mahârâja's* son) **Vatsarâjadêva,** of the **Siṅgara** family and the Śâṇḍilya *gôtra*, records that, at the **Kanyâ-saṁkrânti, on Tuesday, the 8th tithi of the bright half of Bhâdrapada of the year 1191** (given both in words and in decimal figures), after bathing in the **Ganges** at the **Avimukta** *kshêtra* of **Benares,** he granted the village of **Âmbavara** in the **Râpaḍî (or Râvaḍî)** district to the *Ṭhakkura* Dalhûśarman, a son of Brahman and son's son of Vâja, of the Gâḍa family, a Brâhmaṇ of the Vatsabhârgava *gôtra* with the five *pravaras* Bhârgava, Chyâvana, Âpnavâna, Aurva and Jâmadagna; and he orders the people concerned to pay to the donee the *bhâgabhôgakara*, *kûṭaka* and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

[1] See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

[2] The commencement of verse 8, also, has been taken from a verse in Gôvindachandra's grants.

[3] Compare the similar term *śrî-paṭṭa* in *Ep. Ind.* Vol. II. p. 344.

grant (*tâmraka*) has been written by the *Ṭhakkura* **Nârâyaṇa**; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrâdi* Vikrama-Saṁvat 1191 expired, to **Tuesday, the 28th August A.D. 1134,** when the 8th *tithi* of the bright half of Bhâdrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the **Kanyâ-saṁkrânti,** which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.[1]

1 Ôṁ[2] || Svasti || [3]**Akuṁṭhôtkaṁṭha-Vaikuṁṭha-kaṁṭhapîṭha-luṭhat-karaḥ** ||(I) saṁraṁbhaḥ surat-âraṁbhê sa Śriyaḥ śrêyasê=stu vaḥ || [1*] Niraṁdhrô[4] dṛiḍha-mûla-

2 bhṛid=dvijagaṇa-śrî-Kalpaśâkhâśrayaḥ pushyat-patṛi(ttra)-parigrahaḥ sthirataràśchhâ(chchhâ?)yâ-phalô=py=akshayaḥ | vaṁśaḥ sambhṛita-parvva-śaṁ(saṁ)tatir=iha kshô-

3 ṇîsuji[5] sûr[ddha?]ni prô[t*]tuṁga[ḥ*] kshata-kaṁṭakô vijayatê **śrî-Vaṁ(chaṁ)-dradêpô(vô)** nṛipaḥ || [2*] [6]Tasy=âtmajô **Madanapâla** iti kshitîṁdraḥ[7] chûḍâmaṇir=vijayatê nija-gôtra-

4 chaṁdraḥ | yasy=âbhishêka-kalaś-ôllasitaiḥ pra(pa)yôbhiḥ prakyâ(kshâ)litaṁ kali-rajaḥ-ya(pa)ṭalaṁ dharivyâ(tryâ)ḥ || [3*] Tasmâd=ajâyata nij-âyata-yâ(bâ)huvalli-va(baṁ)dh-âti(va)rupya(ddha)-

5 nava-râjyagajô narêṁdraḥ [|*] lâṁ(sâṁ)dr-âmṛita-drava-much[âṁ] prabhavô gavâṁ yô **Gô[v]iṁdachaṁdra** iti chaṁdra iy(v)=âṁ[v]u(bu)râśê(śê)ḥ || [4*] Parana(ma)bhaṭṭâraka-sa(ma)hârâjâdhirâja-paramê-

6 śvara-[8]śr[î]**Kanyakuvjâ(bjâ)dhipatya-śrîma[chChaṁ]**[9] **d r a d ê v a - p â d â n u d h y â t a -** paramabhadya(ṭṭâ)raka-mahârâjâdhidâ(râ)ja-parasê(mê)mya(śva)ra-paramamâhêś v a r a-śrî**Madanapâla-**

7 dêva-pâdânudhyâta-pa[ra]mabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâ h ê ś v a r-âśvapatigajapatinarapatirâjatrayâdhipati-vivi-

8 dhavidyâvichâra Vâchaspati-śrîma[dGô][10]**viṁdachaṁdradêva**-vijaya-râ[jy]ê || Api cha || [11]**Śṛiṁgarôṭât**=samâgatya râja-paṭṭî[12] upârjjitâ | śrîmat-**Kamalapâlê-**

9 **na** pu(bu)dyâ(ddhyâ) vâ(bâ)hu-va(ba)lêna cha || [5*] Tasya sla(sû)nu[13] bhavê[d=dh]îmân mahâ-va(ba)laparâkramaḥ | [14]**Stralhaṇ=êtai**(ti) smṛitô nâmnâ [15]varddhayêt=sva-kulôdbhavân || [6*] Jâtaḥ[16] saṁprati valla-

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[1] From impressions supplied by Dr. Führer.

[2] Expressed by a symbol.

[3] Metre: Ślôka (Anushṭubh).

[4] Metre: Śârdûlavikrîḍita.

[5] Read *ṇîbhujâṁ mûrddhani*. The verse, as it stands, contains two sentences: 'there is a family . . . (and) in this (family) there is victorious the king Chandradêva, high at the head of the rulers of the earth.'

[6] Metre of verses 3 and 4: Vasantatilakâ.

[7] Read °*ndra-chû*°. The *akshara ti* of *iti* was originally omitted, and has been inserted afterwards.

[8] Here *nijabhujôpârjita*, which is absolutely necessary, has been omitted.

[9] The *akshara* in brackets is really rather *tvaṁ* or *nvaṁ*.

[10] The *akshara* in brackets is really not *dgô*, but *pnô*.

[11] Metre of verses 5 and 6: Ślôka (Anushṭubh).

[12] Here the rules of *saṁdhi* have not been observed; *-paṭṭi* would be correct, by Pâṇini, vi. 1, 127.

[13] Read *sûnur=bhavêd=*, for *sûnur=abhavad=*; or *sûnur=abhûd=*.

[14] Read *Sûlhaṇ=* or *Alhaṇ=* (?).

[15] Read *varddhayan=*.

[16] Metre of verses 7 and 8: Śârdûlavikrîḍita.

10 bhô[1] kshiti-talê putraḥ Ku[m]ârô[2] iti yaḥ gva(sa)tyêna Yudhi[shṭh]ê(shṭhi)raṁ tulitavâṁs=tyâgê[na] Karṇṇô[3] jitaḥ | Bhîmaṁ dhairyaguṇ-ôdayêna mahatâ kâṁty=aushadhîśaḥ mva(sva)yaṁ

11 śrîmat-Siṁgaravaṁśa-mûrddhani maṇir=vvaṁdyaḥ sadâ bhûbhujâṁ || [7*] Tasy=âbhût=tanayô nay-aika-rasikaḥ[4] dharmmê rataḥ sarvvadâ |[5] śṛi(śû)ru(ra)ḥ sâhasikaḥ kalaṁka-rahitaḥ

12 khyâtaḥ satâṁ vallabhaḥ | śat[r*]ûṇâṁ [6]bhayadâmabhûshita-karô [kha?]dgêvvi[ṇ]âbhair=bhṛiśaṁ śrîmal-Lôhaḍadêva[7] châpa-kuśalô vîraśriraṁnaṁditaḥ[8] || [8*] [9]Udyatpratâpa-taraṇi-

13 r=iva malinapa(ya)ti kumudavana-śatrûn[10] unmôdatê cha sujanajana-kamalavanam=i[va] vikasitânâm | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-

14 sâ[ṁ]d[r]aṁ |[11] śrî-Vatsarâja iti kshitipati-kathita sa jayati pṛithivyâm || [9*] Sâṁ(śâṁ)ḍilya-gôtraṁ(trê) Siṁgar-ânvayê mahârâjaputra-śrîVatsarâjadêya(va)ḥ ||[12] Râpa(?)ḍi-[13]

15 vishaya [Â]ṁva(ba)vara-[gr]âma-nivâsinâ(nô)=[kh]ila-janapadân=api va(cha) |[14] [ku]-va(?) râja-râjñî-maṁtri-purâ(rô)hita-pratîhâr-âkshapaṭalika-bhishak(g-)nê(nai)mittik-âṁtaḥpurika-

16 dûta-karituragapattanâkarasthânasama[sta]gôkulâdhikâribhubhashân=[15]vâ(bô)dhayaty=âdiśati cha yathâ |[16] viditam=attu(stu) bhavatâṁ yath=ôparilikhita-grâmô=yaṁ

17 sa-jala-sthala[ḥ*] sa-lavaṇâkara[ḥ*] sa-matsyâkara[ḥ*] sa-gartt-ôpa(sha)ra[ḥ*] sa-na(ma)dhûk-âṁpra-[17]vana-vâṭikâ-viṭapa-tṛi[ṇa]-pû(yû)ti-gôchara-paryaṁtaḥ s-ô[ddh]âṁdhaś=[18]va(cha)tur-â[gh]âṭa-visu(śu)dra(ddha)ḥ â(sva)-sîmâ-

18 parya[ṁ]taḥ ||[19] saṁvatsara-sahasraikê(ka) êkata(na)vatyadhika-śat-ânvitê Bhâdrapaṭa(da)-su(śu)klapaksha[20] ashṭamyâṁ Bhô(bhau)ma-vârê[21] saṁvat 1191 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-saṁkrâṁtô(tau) śrî-Vârâ-

19 la(ṇa)syâm[22] svimukta-kshêtrê śrî-Gaṁgâyâṁ [sn]âtvâ vidhivan=maṁtra-dêva-rshi-bhûta-ma[nushya]-pitṛi-gaṇâṁś=cha ta[r*]payitvâ sûrya[ṁ] saṁpû[jya] Śivasya pûjâṁ vidhâya mâtâpitrô[23] | âtmama(na)-

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[1] This may have been altered in the original to *bhaḥ*, which it should be.

[2] This, of course, is a mistake of the author for *Kumâra* which would offend against the metre.

[3] This was meant to be engraved, but the *akshara* intended for *rṇṇô* has probably been altered to *rṇṇaṁ* in the original. The following word *jitaḥ* is quite clear, and does not seem to have been altered. If we were to read *Karṇṇaṁ cha yaḥ*, the construction would be correct.

[4] Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see *e.g.* above, p. 100.

[5] This sign of punctuation is superfluous.

[6] Read *bhayadô vibhûshita-karaḥ khaḍga-vraṇ-âṅkair=bhṛiśaṁ* (?).

[7] Here the case-termination, which would have spoiled the metre, has been omitted.

[8] Read *vîra-śriy=ânaṁditaḥ*.

[9] Metre, a kind of Âkṛiti; but the third and fourth Pâdas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called Lôhaḍadêva in the preceding verse, also bore the name Vatsarâja; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

[10] Read °*trûn=un*°.

[11] This sign of punctuation is superfluous.

[12] This sign of punctuation is superfluous; read °*dêvô*.

[13] This may be intended for *Râvaḍi-*.

[14] This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *yuvarâja-*.

[15] Read °*kâripurushân=*.

[16] This sign of punctuation is superfluous.

[17] Read *-âmra-*.

[18] Read *s-ôrddhv-âdhaś=*.

[19] This sign of punctuation is superfluous.

[20] Read °*pakshê=shṭa*°.

[21] Here one misses the words *aṅkê=pi*.

[22] Read °*syâm=Avi*°.

[23] Read °*pitrôr=âtma*°.

Kamauli Plate of Vatsaraja.— [Vikrama-] Samvat 1191.

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELHORN.

FROM AN IMPRESSION BY DR. A FÜHRER.

20 ś=va(cha) puṇya-yaśâ(śô)-bhivṛidû(ddha)y[ê] ||[1] Bhârgava-Chyavan-Âpnuvana-Aurvva-Jâmadagny=êti[2] paṁchârsha(rshê)ya-pracha(va)râya Vachchha(tsa)-bhârgava-gôtrâya Gâḍ-ânvayâya vrâ(brâ)hmaṇa-Vâja-pautrâya Pra(bra)hma-
21 putrâya va(ṭha)kkura-śrî-Dalhûsa(śa)rmmaṇa(ṇê) śâśa(sa)nâ(nî)kṛitya pradattaḥ[3] | matvâ yathâdîyamâna-[bh]âgabhôgakara-kûdha(ṭa)ka(k-â)dika[ṁ*] dâsyath=êti || Bhavaṁti v(ch)=âtra [śl]ôkâḥ || [4]Bhûmi[ṁ] yaḥ prati-
22 gṛihṇâti yaś=cha bhûm[iṁ] praya[chchha]ti | usau(bhau) tau puṇya-karmmâṇau ti(ni)yataṁ svargga-gâmitô(nau) || Śa[ṁ*]kha[ṁ*] bhadr-âśa(sa)naṁ chchhatra[5] var-âṇvaṁ(śvâ) ta(va)ra-yâ(vâ)han[â*]ḥ | bhûmi-dâna[sya] di(chi)hnâni [phala?]-
23 m=a(ê)tat=Puraṁdara || [6]Yasya yaṇya(sya) yadâ bhûmi[s=*] ta[sya] tasya tadâ da(pha)laṁ |(||) [7]Svarṇṇamaka gâsakaṁ bh[û]têr=apy=êkam=agula ||(|) hara[n=na]rakam=âpnôti yâya(va)d-âhûtasaṁplava[ṁ*] |(||)
24 Sva-dattâ[ṁ*] para-dattâ[ṁ*] vâ yâ(yô) harêta vasu[ṁ]dharâṁ | [8]sha[shṭ]ir=vvarpa(rsha)-sahaprâ(srâ)ṇi ti(vi)[shṭh]âyâ[ṁ*] jâyatê kṛimiḥ |(||) Taḍâgânâṁ sahabhraśa[9] aśva[m]êdha-śatêna va(cha) | gayâ(vâṁ) kôṭi-
25 pradâna(nê)na bh[û]mi-haryâ(rtâ) na su(śu)dhyati || Likhitaṁ tâṁdrakam=[10] idaṁ ṭajjura[11] | [śr]î-**Nârâyaṇêna** pramâṇam=êtê[12] || Svahattâya ||

No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swât has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, **A.** is "an inscription on a rock on a low hill, 300 yards to the south of a small place named **Shakôri**. Shakôri is a hamlet of **Manglaur** in **Swât**, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as '**Khasana Ghat**,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of **Udyâna**. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. **B.** is an inscription on a cliff known as '**Oba Ghat**,'—there being a spring below it;[13] and **C.** is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called **North-Western Gupta** characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Ṇa* has two verticals, to each of which clings one half of the original upper bar, and they are attached

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[1] This sign of punctuation is superfluous.
[2] The *Âśvalâyana Śrauta-sûtra* has *Bhârgava-Chyâvan-Âpnavân-Aurva-Jâmadagn=êti*.
[3] The grants of Gôvindachandra generally have °*dattô matvâ*.
[4] Metre here and below: Ślôka (Anushṭubh).
[5] Read *chhattraṁ*.
[6] The first half of this verse has been omitted.
[7] Read *Suvarṇam=êkaṁ gâm=êkâṁ bhûmêr=apy=êkam=aṅgulam*.
[8] Read *shashṭiṁ va°*.
[9] Read *sahasrêṇa*.
[10] Read *tâṁvrakam=*, for *tâmrakam=*.
[11] Read *ṭhakkura-śrî-*.
[12] Read *iti* | *Svahastô=yam* |.
[13] "*Oba* is 'water' in Pushtu, and *ghat* is 'rock.'"

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurâ inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Râjubula and Śôḍâsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, *viz.* (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is Sanskṛit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Paṇḍit who, like Aśvaghôsha, knew Sanskṛit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskṛit versions of several famous *gâthâs* which hitherto have not been traced in the *Sûtras* from Nêpâl.

TEXT[1] OF A.

1 अनीत्या[2] वत संस्कारा उत्पादव्यय-

2 धर्म्मिण: [।*]

उत्पद्य ही[3] नीरुद्ध्यन्ते तेपा[4]

3 व्युपशमस्सुखम् [॥*]

TRANSLATION OF A.

"Alas! Transient are the aggregate constituents (*of beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss."

REMARK.

This is the famous verse,[5] spoken according to the *Mahâ-Parinibbâna-Sutta*, vi. 16, by Indra at the time of Śâkyamuni's death, or proclaimed by Buddha himself according to the *Mahâ-Sudassana-Jâtaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pâli text runs as follows :—

अनिच्चा वत संखारा उप्पादवयधम्मिनो ।
उप्पज्जित्वा निरुज्झन्ति तेसं वूपसमो सुखं ॥

[1] From Major Deane's inked estampages.

[2] Read अनित्या.

[3] Read हि निरुध्यन्ते.

[4] Read तेषां. The last *akshara* is possibly mutilated.

[5] I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions the Oriental Institute at Vienna.

TEXT OF B.

1 [सर्व्वं]पापस्याकरणं कु[शल*]-

2 स्योप[प]संपदा [।*]

स्वचित्त[व्य]व[दा]नं

3 च एतद्बु[द्धानु]शासनम्[1] [॥*]

TRANSLATION OF B.

"Not to commit any sin, to acquire merit, to purify one's mind,— that is the teaching of Buddha."

REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सब्बपापस्स अकरणं कुसलस्स उपसम्पदा ।

सचित्तपरियोदपनं एतं बुद्धान सासनं ॥

The *hiatus* at the end of the third Pâda of the Sanskṛit version is permissible and common enough in epic and gnomic poetry.

TEXT OF C.

1 वाचानुरक्षी मनसा सु-

2 संवृतः कायेन[2] चैवा[कुश]लन्न कुर्व[न्] [।*]

ए-

3 तांस्त्रीयिन्कर्मपथा[न्वि]शोध्य[3] [आ]राधये-

4 न्मार्गमृषिप्रवेदितम् [॥*]

TRANSLATION OF C.

"(*Let him be one*) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages."

REMARK.

This is a rather free Sanskṛit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्खी मनसा सुसंवुतो कायेन च अकुसलं न कयिरा ।

एते तयो कम्मपथे विसोधये आराधये मग्गं इसिप्पवेदितं ॥

The translator has made it an Upajâti of Indravaṁśa and Indravajra. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Catena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kâśyapa.

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[1] The bracketed letters are all badly damaged, but just recognisable. [2] Read कायेन.

[3] This may be meant for एतांस्त्रयान्कर्म°. The medial *i* is detached from the not completely preserved *ya*.

No. 14.— JAINA ROCK-INSCRIPTIONS AT PANCHAPANDAVAMALAI.

BY V. VENKAYYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pâṇḍavas, and which is hence known as **Pañchapâṇḍavamalai**,[1] *i.e.* 'the hill of the five Pâṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pâṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, **Tiruppâmalai**, is evidently derived from the original name **Tiruppâṉmalai**, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut **Jaina image**, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chaurî* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.[2] On the front face of the rock which overhangs the cave, is engraved **the inscription A**. Farther to the left, but higher up on the same face of the rock is a seated **Jaina figure** with a *chaurî* on each side of its head.[3] This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved **the inscription B.** Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,— dog or tiger,— which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the **Jainas.** "The place has now been taken possession of by the Musalmâns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.[4]

A.— INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic **Tamiḻ** characters[5] and consists of a single sentence in the Tamiḻ language, which records that an inhabitant of the village of **Pugaḻâlaimaṅgalam** caused to be engraved an image of **Poṉṉiyakkiyâr**, attended by the preceptor **Nâganandin.**[6] Poṉṉiyakkiyâr is the honorific plural of Poṉṉiyakki, which consists

[1] Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

[2] A photograph of the group in the cave is given on the Plate facing this page.

[3] See the Plate referred to in the preceding footnote.

[4] See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

[5] A facsimile of it is given on the Plate facing p. 142.

[6] A preceptor of the same name is mentioned in a Vaṭṭeḻuttu inscription at Kaḻugumalai in the Tinnevelly district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Śrî [||*] [Â]ṉaṉu(ṉû)r Śiṅgaṉan-
2 di-kkurav-aḍigaḷ mâ-
3 ṉâkkar Nâgaṉandi-kkurav-a-
4 [ḍi]gaḷ śe[y]vitta ti[ru]mêṉi [||*]

"Prosperity! (*This*) image was caused to be made by the holy preceptor (*gurava*) Nâganandin, the pupil of the holy preceptor Siṁhanandin of Âṉaṉûr."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.





E. Hultzsch, Photo.

Photo-etching, Survey of India Offices, Calcutta, July 1895.

of the Tamil word *pon*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshî*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Ponniyakki. The male figure standing close to her is perhaps intended for Nâganandin. The village of Pugalâlaimangalam I am unable to identify.

The inscription is dated in **the 50th year of Nandippôttarasar,** which is a Tamil form of **Nandipôtarâja.** This king must have been a **Pallava,** as his name contains the characteristic epithet *pôttu* or *pôta*,[1] and as the name **Nandipôtavarman** was actually borne by one of the Pallava kings.[2] As the mention of the 50th year would imply an unusually long reign, it might be assumed *primâ facie* that Nandipôtarâja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Châlukya-Chôla Kulôttunga I. (49 years), the Western Châlukya Vikramâditya VI. (50 years), and the Râshtrakûta Amôghavarsha I. (62 years).

TEXT.[3]

1 **Nandippôttarasa[r]kku ay[m]badâvadu Nâga[na]ndi-gura[var]**
2 [iru]kka **Ponniya[k]kiy[â]r** padimam kottuvittâ[n]
3 **Pu[ga]lâlaimanga[la]ttu** Maruttuvar magan Nârana-
4 n [||*]

TRANSLATION.

In the fiftieth (*year*) of **Nandippôttarasar,**— Nâranan (Nârâyana), the son of Maruttuvar[4] of **Pugalâlaimangalam,** caused to be engraved an image of **Ponniyakkiyâr,** along with[5] the preceptor (*gurava*)[6] Nâganandi **(Nâganandin).**

B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of **Tamil** prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—**the 8th year** of the reign of **Râjarâja-Kêsarivarman.** In inscriptions later than the 10th year of the reign, the same form of the name, *viz.* with the two-fold repetition of the word *râja*, is always preceded by a reference to the conquest of Kândalûr-sâlai, or of that place and Vêngai-nâdu *etc.* In a few inscriptions with the same beginning, the king's name appears under the form Râjarâja-Râjakêsarivarman. The full name of the king, *viz.* Râjarâjakêsarivarman *alias* Râjarâjadêva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kândalûr-sâlai *etc.*, *i.e.* of the great **Chôla** king **Râjarâja,** who ascended the throne in **A.D. 984-85.**[7] As the

[1] See above, Vol. III. p. 277, note 3.
[2] See *South-Indian Inscriptions*, Vol. I. p. 146.
[3] From inked estampages, prepared in 1895.
[4] The word *maruttuvan* means 'a physician.' In the present case it seems to be the proper name of a person.
[5] Literally : 'while there is present.'
[6] On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.
[7] See above, page 68.

inscription belongs to a Chôḷa king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a **tiger,** the emblem of the Chôḷas.

The inscription contains an edict (*śâsana*, l. 8) of **Lâṭarâja Vîra-Chôḷa,** who must have been a tributary of the Chôḷa king Râjarâja, in whose reign his inscription is dated. He was the son of **Pugaḻvippavar-Gaṇḍa.** The name Vîra-Chôḷa is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of Kaṉṉaradêva.[1] Another of them was a feudatory of a Chôḷa king Parakêsarivarman,[2] and the third was the father of Vîra-Champa.[3] The name Pugaḻvippavar-Gaṇḍa, *i.e.* 'the disgracer of vainglorious (kings),'[4] was also an epithet of the **Bâṇa** king **Vijayâditya II.**[5] The expression Lâṭarâja, which is applied to Vîra-Chôḷa (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from **Lâṭa** (Gujarât).[6]

The inscription records that, at the request of his queen, Vîra-Chôḷa assigned to the god of **Tiruppâṇmalai** (l. 4),— which belonged to **Perun-Timiri-nâḍu,** a subdivision of **Paḍuvûr-kôṭṭam** (l. 2),— certain income from the village of **Kûṟagaṉpâḍi** (l. 3). This village is probably identical with the modern **Kûṟâmbâḍi,** 2 miles east from Pañchapâṇḍavamalai. Tiruppâṇmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nâḍu[7] was called after **Timiri,** a village 5½ miles south from Arcot. According to other inscriptions, Paḍuvûr-kôṭṭam also included **Vellore, Tiruvallam** and **Udayêndiram,** and must have thus comprised portions of the modern tâlukâs of Arcot, Vellore and Guḍiyâtam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of Tiruppâṇmalai' (l. 4), the expression *paḷḷichchandam*[8] (ll. 3, 9 and 10) proves that this shrine must have been a **Jaina** one. This might already be concluded from the inscription A., which refers to the image of a Yakshî and to the preceptor Nâganandin. The Yakshîs appear to have been worshipped only by the Buddhists and Jainas,[9] and Nâganandin is a Jaina name.[10]

The income of the *paḷḷichchandam* at Kûṟagaṉpâḍi, which belonged to the shrine at Tiruppâṇmalai, consisted of two items, *viz. karpûravilai* and *aṉṉiyâyavâvadaṇḍaviṟai.* *Karpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kûṟagaṉpâḍi. *Aṉṉiyâyavâvadaṇḍaviṟai* apparently consists of *anyâya*, 'unlawful,' + *vâpadaṇḍa*, 'the weavers' loom,' + *iṟai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the Kûram plates of Paramêśvaravarman I. the looms (*taṟi*) are included among the property owned by the village in common.[11] It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

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[1] See above, page 82. [2] See above, Vol. III. p. 80. [3] See *ibid.* page 71.

[4] Literally: 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

[5] See above, Vol. III. p. 75.

[6] The word Lâṭa forms part of the names of two villages in the North Arcot district, *viz.* Lâḍavaram, 4 miles south-south-east of Arcot, and Lâḍambâḍi, 4 miles east of Arni (Âraṇi). An inscription of Śaka-Saṁvat 1347 proves that Lâṭa Brâhmaṇas were settled in the district (*râjya*) of Paḍaiviḍu; see *South-Indian Inscriptions,* Vol. I. p. 82.

[7] According to three inscriptions at Kaṇiyaṉûr (7 miles south of Arcot), this village also belonged to Perun-Timiri-nâḍu, a subdivision of Paḍuvûr-kôṭṭam; see Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

[8] See below, page 139, note 6.

[9] See the inscriptions of the Bharaut Stûpa, *Ind. Ant.* Vol. XXI. p. 242, and two Jaina inscriptions at Tirumalai, *South-Indian Inscriptions,* Vol. I. Nos. 73 and 75.

[10] See above, page 136, note 6. [11] *South-Indian Inscriptions,* Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.[1] The village of **Viḷâppâkkam**, which is 1 mile south-east of the hill of Pañchapâṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chôḷa king Râjarâja-Kêsarivarman.

TEXT.[2]

1 Svasti śrî[3] [||*]

2 [Kô]v=**Irâjarâja-[K]ê[sar]iva[n]maṟku** **yâṇḍu** **8 â[va]du** **Paḍuvûrkk[ô]ṭṭattu=[P]perun-Timirinâṭṭu=Ttirupp[â]ṇmalai=**p[pô]-

3 gam=[â]giya **Kûṟaga[ṇp]âḍi** [i]ṟaiy-ili pa[ḷ]ḷichchanda[t]tai ki[ḷ]-p[pa]ga[l=âṇ]ḍa **[I]lâḍar[â]jargaḷ** kaṟpûra-vilai ko[ṇḍu i]-ddha[rm]maṅ=[k]e-

4 ṭṭu=p[p]ôgi[ṉ]ṟad=eṉ[ṟu u]ḍaiyâr=**Ilâ[ḍa]râjar Pu[ga]ḻvippavar-[Ga]ṇḍar** maga[ṉâ]r **[Vî]ra-Śôḻar Tiru[ppâṇ]malai**-[d]ê[va]rai=t[tiruv-a]-

5 [ḍi=tto]ḻu[d=eḻun]d=a[ru]ḷi i[r]ukka i[va]r dêv[iy]âr **Ilâḍamah[â*]dêvi[y]âr** kaṟpûra-vilaiyum=aṉṉiyâ[ya]-vâvada[ṇḍa]v-i[ṟ]ai[yu]=m[o]-

6 ḻind=a[ruḷa v]êṇḍum=eṉṟu viṇṇappañ=jey[ya u]ḍai[yâ]r **[Vî]ra-Śôḻar** ka[ṟ]pûra-vilaiyum=aṉṉiyâ[ya]-vâvadaṇ[ḍa]v-iṟai-

7 [y]u=mo[ḻ]iñ[j]ôm=eṉṟ=aru[ch]cheyya[4] **Aṟi[y]ûr** kiḻa[vaṉ]=âgi[ya **Vî]ra-Śôḻav-Ilâḍa-ppêra[r]aiya[ṉ=u]**ḍai[y]âr [ka]ṇ[m]i[y]ê[y=â]-

8 ṇatt[i]y=âgav=i[du][5] ka[ṟ]pûra-vilaiyum=aṉṉiyâya-[vâ]vadaṇḍa[v]-iṟaiyu=m[o]ḻiñju śâsanañ=cheyda-paḍi [|*] Idu[v=a]-

9 lla[d]u kaṟpûra-vi[l]aiyum=aṉṉiyâya-vâvadaṇḍav-iṟaiyum=i-ppa[ḷ]ḷichchandattai=kkoḷ[v]âṉ **Ga[ṅ]gai[y]=**i-

10 ḍai=**[Kkumariy]=**i[ḍ]ai=chch[e]ydâr śe[y]da pâ[va]ṅ=koḷvâr=I[d]uv=al[la]d=i-ppaḷḷichcha[n]dattai kêḍuppâr val[la]va[rai]

11 . . [ṉ]ṟu[va] [|*] [I]-ddha[rmmat]tai [ra]kshippâṉ p[â]da-[dh]û[ḷ]iy=eṉ-[ṟalai] mê[la]ṉa [|*] Aṟa=[ma]ṟava[ṟ]ka aṟam=alla tu[ṇ]aiy=il[l]ai ||

TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (*of the reign*) of king **Râjarâja-Kêsarivarman**.

The **Lâṭarâjas** who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷḷichchandam*[6] (in) **Kûṟagaṉpâḍi**, which was enjoyed by (*the shrine of*) **Tiruppâṇmalai** in **Perun-Timiri-nâḍu**, (*a subdivision*) of **Paḍuvûr-kôṭṭam**.

(L. 3.) While the lord, the **Lâṭarâja Vîra-Chôḷa**, the son of **Pugaḻvippavar-Gaṇḍa**, was pleased to worship the holy feet of the god of **Tiruppâṇmalai**, his queen **Lâṭamahâdêvi**, thinking: 'this charity (*dharma*)[7] gets ruined,' made (*the following*) request:— "(*You*) must assign the cost of camphor and the tax on unauthorised looms (*to the shrine*)."

(L. 6.) Thereon the lord **Vîra-Chôḷa** was pleased to order:—"We assign the cost of camphor and the tax on unauthorised looms (*to the shrine*)."

[1] Another explanation of the term *aṉṉiyâyavâvadaṇḍaviṟai* is also possible. It may be analysed into *anyâya* + *âva* + *daṇḍa* + *iṟai*. *Âvam* means 'a quiver for arrows.' A fine (*daṇḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

[2] From an inked estampage, prepared in 1890.

[3] These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

[4] Read *aruḷ-cheyya*.

[5] Read *inda*?

[6] This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52, note 2.

[7] This expression appears to refer to the word *paḷḷichchandam* in line 3 of the text; compare the words *-ppaḷḷichchandattai keḍuppâr* in line 10.

(L. 7.) Thereon **Vîra-Chôḷa-Lâṭa-pêraraiyan**,[1] who was the headman of **Ariyûr**,— with the priest of the lord as executor (*âjñapti*),[2]— assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*śâsana*).

(L. 8.) "Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *paḷḷichchandam*, shall incur the sins of those who commit (*sins*) between the **Gaṅgâ** and **Kumari**."[3]

(L. 10.) "Those who, in spite of this, injure this *paḷḷichchandam*, ..."

(L. 11.) "The dust of the feet of one who protects this charity, shall be on my head."[4]

"Do not forget charity; there is no (*other*) help but charity."[5]

No. 15.— JAINA ROCK-INSCRIPTIONS AT VALLIMALAI.

BY E. HULTZSCH, PH.D.

Vaḷḷimalai is a village near **Mêlpâḍi** in the Chittûr tâlukâ of the North Arcot district.[6] Mêlpâḍi itself is situated on the western bank of the Poṉṉi river, 6 miles north from Tiruvallam in the Guḍiyâtam tâlukâ of the same district. Close to Vaḷḷimalai rises a rocky hill. A natural cave on its eastern slope contains **two groups of Jaina images**, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved **four Kanarese inscriptions**, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was **(the Gaṅga king) Râjamalla**. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.[7] These three inscriptions are labels which give the names of **two Jaina preceptors** whom the two images are meant to represent, and of the founder of the two images, **the Jaina preceptor Âryanandin**.

A.— INSCRIPTION OF RAJAMALLA.[8]

This inscription is written in the **Grantha** alphabet, but in the **Kanarese** language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king **Râjamalla**, the son of **Raṇavikrama**, grandson of **Śrîpurusha**, and great-grandson of **Śivamâra**. The record is not dated, nor does it state the dynasty to which Râjamalla belonged. As, however, the copper-plate inscriptions of the

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[1] *i.e.* 'the great king of the Lâṭa (servants) of Vîra-Chôḷa.' Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

[2] See, *e.g.*, *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

[3] The expression *Gaṅgaiy=iḍai=Kkumariy=iḍai*, 'between the Gaṅgâ (and) between Kumari,' evidently stands for *Gaṅgai=Kkumariy=iḍai*, 'between the Gaṅgâ and Kumari;' compare above, p. 82 f.

[4] See above, Vol. III. p. 280, and Vol. IV. p. 83.

[5] An inscription of Râjêndra-Chôḷa at Kaṇḍiyûr near Tanjore (No. 22 of the Government Epigraphist's collection for the year 1895) has the different reading: *aṟa=maṟavaṟka aṟam=alladu kai-târâdê*: "Do not forget charity; what is not charity, will not protect (you)."

[6] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 156.

[7] I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words *svasti śrî*, and records that an image was caused to be made (*mâḍisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

[8] A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM.





E. Hultzsch, Photo.

Photo-etching, Survey of India Offices, Calcutta, July 1895.

Western Gaṅgas mention a Gaṅga king Śivamâra, his son Śrîpurusha, and his great-grandson Râjamalla,[1] it may be assumed that the Râjamalla of the subjoined inscription was a member of the **Gaṅga** family. Mr. Kittel has published a stone inscription of a Gaṅga king named Râchamalla,[2] which is dated in Śaka-Saṁvat 899.[3] According to the Âtakûr inscription of Śaka-Saṁvat 872, an earlier Râchamalla, the son of Eṟeyapa, was killed by Bûtuga.[4] Mr. Rice gives Śaka-Saṁvat 792 as the date of a still earlier Râjamalla.[5]

TEXT.[6]

1 Svasti śrî[ḥ] [||*] **Śivamâr**-âtmajâ(ja)-varan=â pravara-**Śrîpurusha**-nâma-
2 n=âtana tanayam | bhuvanîśaṁ **Raṇavikraman**-avana maka(ga)n=**Râ-**
3 **jamallan**-amalinacharitan [|| 1*] Kaṇḍu gir[i]varaman=â bhûma-
4 ṇḍalapati **Râjamallan**-abhayan=udâram [|*] paṇḍitajana-
5 priyaṁ kaiy-koṇḍân koṇḍ=ante vasatiyam=mâḍi-
6 sidân || [2*]

TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of **Śivamâra** (*was*) that distinguished (*prince*) named **Śrîpurusha**. His son (*was*) the lord of the world **Raṇavikrama**. His son (*was*) **Râjamalla**, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,— that lord of the circle of the earth, the fearless (*and*) noble **Râjamalla**, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.[7]

B.— INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.[8]

This short inscription in the **Kanarese** alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Âryanandin.

TEXT.

Śrî [||*] **Ajjaṇandi-bhaṭârar** pra[ti]m[e] m[â]ḍ[i]dâ[r] [||*]

TRANSLATION.

Prosperity! The lord Ajjaṇandi (**Âryanandin**) made (*this*) image.

C.— INSCRIPTION MENTIONING BANARAYA.[9]

Like the inscription A., this one is written in the **Grantha** alphabet, but in the **Kanarese** language.[10] It informs us that the image, below which B. and C. are engraved, represents a

[1] Above, Vol. III. p. 177.
[2] *Ind. Ant.* Vol. VI. p. 102.
[3] *ibid.* Vol. XIV. p. 76.
[4] *Ep. Ind.* Vol. II. p. 168.
[5] *Inscriptions in the Mysore District*, Part I. Introduction, p. 3 f.
[6] From inked estampages, prepared in 1895.
[7] In the Kanarese language, the Sanskṛit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple;' see Mr. Kittel's *Dictionary*, p. 1383.
[8] A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.
[9] A facsimile of this inscription is given on the Plate opposite p. 142.
[10] The last word of the inscription, however, is the Sanskṛit word *pratimâ*, which in Kanarese ought to be *pratime*.

pupil of the spiritual preceptor of **Bâṇarâya**. The actual name of the Bâṇarâya or 'king of the Bâṇa family' is not given. Regarding the Bâṇa dynasty, see above, Vol. III. p. 74 ff.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 381.

TEXT.*

1 Svasti śrî [||*] **Bâṇarâyara**
2 gurugaḷ=appa **Bhavaṇandi-bha-**
3 ṭârara śishyar=appa **Dêvasêna-**
4 bhaṭârâra pratimâ [||*]

TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord **Dêvasêna**, who is the pupil of the lord Bhavaṇandi **(Bhavanandin)**, who is the preceptor (*guru*) of **Bâṇarâya.**

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.[1]

This inscription is written in the **Kanarese** alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gôvardhana and was founded by the preceptor Âryanandin, evidently the same person who is mentioned in the inscription B.

TEXT.

1 Svasti śrî [||*] **Bâḷachandra-bhaṭârara**
2 śishyar **Ajjanandi-bhaṭârar**
3 mâḍisida pratime **Gôvarddha-**
4 na-bhaṭârar=end-oḍam=avare [||*]

TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanandi **(Âryanandin)**, the pupil of the lord **Bâlachandra**; and if you say: "the lord **Gôvardhana**," (*it is*) verily he.[2]

No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

BY E. HULTZSCH, PH.D.

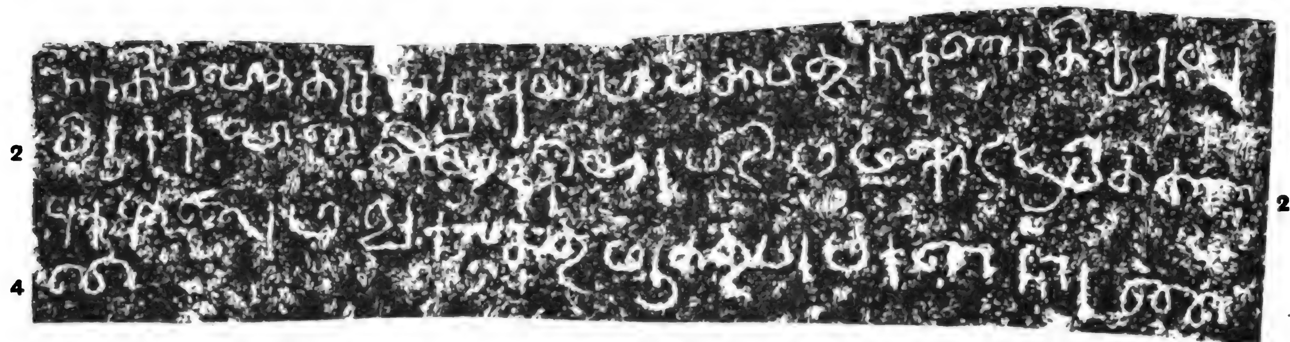
These three copper-plates were lately found in the village of **Kômarti**, 2 miles south-west of Narasannapêṭa, the head-quarters of a tâlukâ of the Gañjâm district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures $7\frac{1}{2}$ to $7\frac{5}{8}$ inches by $2\frac{1}{4}$ to $2\frac{3}{8}$ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

[1] This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittûr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

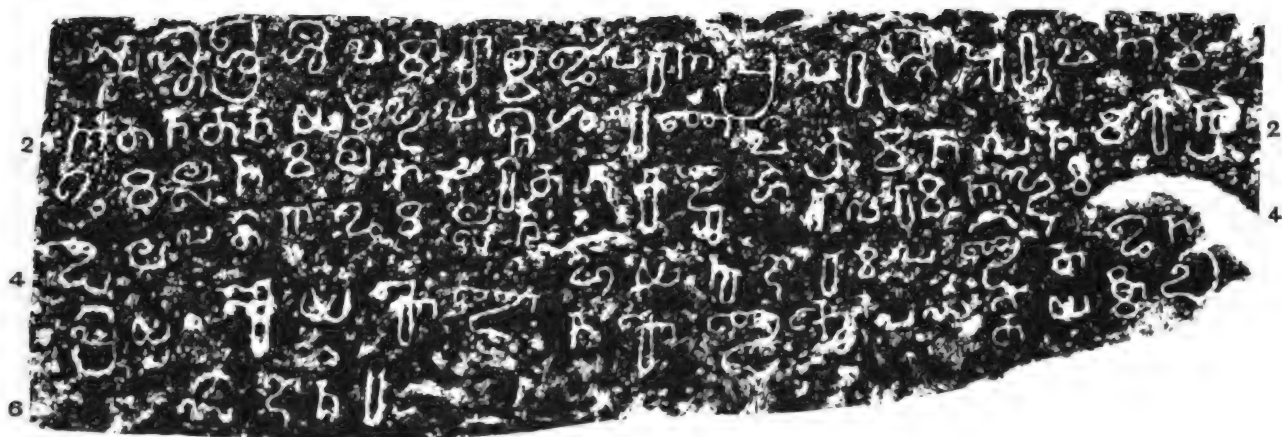
[2] *i.e.* 'this image represents the preceptor Gôvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

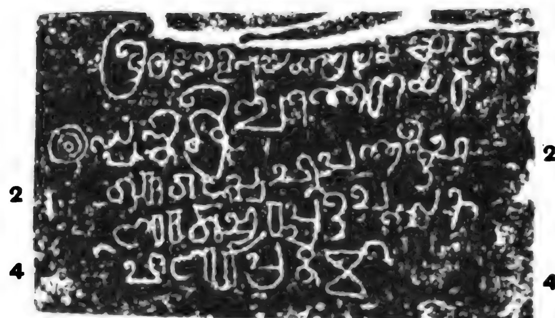
Panchapandavamalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.



E. HULTZSCH.

SCALE ONE-TENTH.

Photo. S. I. O. Calcutta.

Reg. No. 219, Ep. Ind.—June 95.—686.

not yet been cut when I received them, is about $\frac{3}{8}$ inch thick and about $3\frac{3}{8}$ inches in diameter. The two ends of the ring are secured in an elliptical **seal**, which measures about $1\frac{1}{8}$ by $1\frac{1}{4}$ inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitṛi-bhaktaḥ*, *i.e.* 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz.; total, 2 lb.

The **alphabet** of the inscription resembles the alphabets of the plates of Vijayanandivarman[1] and of the Chicacole plates of Nandaprabhañjanavarman,[2] the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.[3]— the oldest dated inscription of the Eastern Gâṅgas— are decidedly more modern than those of the Kômarti plates. In line 20, the inscription furnishes an instance of the **numerical symbol** for 'six.' The language is nearly correct **Sanskṛit**. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of **Kôhêtûra** (l. 2) to a Brâhmaṇa of the Vâjasanêya school (l. 6 f.). The grant was made at **Siṁhapura** (l. 1) by the *Mahârâja* **Chaṇḍavarman**, the ruler of **Kaliṅga** (l. 2), **in the sixth year** (of his reign), on the fifth *tithi* of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gâṅgas of Kaliṅga, but still much more closely that of the Chicacole plates of **Nandaprabhañjanavarman**.[4] Another point in which the last mentioned plates agree with the Kômarti plates, is that, in both of them, the title *Kaliṅg-âdhipati*, *i.e.* 'lord (of the country) of Kaliṅga,' is applied to the reigning prince. There remains a third point which proves that both Chaṇḍavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi*[*tṛi-bhaktaḥ*], just as on the seal of the Kômarti plates.

In two other respects a connection may be established with the plates of the **Sâlaṅkâyana** *Mahârâja* **Vijayanandivarman**,[5] who (1), like Chaṇḍavarman,[6] professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭâraka-pâda-bhakta*),[7] and who (2) was the eldest son of the *Mahârâja* **Chaṇḍavarman**. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kômarti plates suggests that Chaṇḍavarman, the father of Vijayanandivarman, may have been identical with the *Mahârâja* Chaṇḍavarman who issued the Kômarti plates. At any rate, the two Chaṇḍavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,[8] would probably show if it reads *Pitṛi-bhaktaḥ* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kômarti and Chicacole plates.

The village granted, Kôhêtûra, I am unable to identify. The city of Siṁhapura, whence Chaṇḍavarman issued the grant, is perhaps identical with the modern **Siṅgupuram**[9] between Chicacole and Narasannapêṭa.

---

[1] *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell's *South-Indian Palæography*, p. 135, note 1. They will now probably be in the British Museum.

[2] *Ind. Ant.* Vol. XIII. p. 48.

[3] Above, Vol. III. p. 128.

[4] See note 2.

[5] See note 1.

[6] See line 1 of the text of the Kômarti plates.

[7] Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvâmin, whose devotee Vijayanandivarman professes to have been, still exist at Vêṅgî; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

[8] *Madras Journal of Literature and Science*, Vol. XI. p. 302.

[9] Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 9, it is spelt *Siṅgâpuram*.

TEXT.[1]

First Plate.

1 ओं[2] स्वस्ति [॥*] विजयसिंहपुरात्परमदैवत:[3] बप्पभट्टारकपादभक्त:
2 कलिङ्गाधिपति: श्रीमहाराजा[4] चण्डवर्म्मा कोहेतूरे सर्व्वस-
3 मवेतात्कुटुम्बिन:[5] समाज्ञापयत्यस्त्येष ग्रामोस्माभि:[6]
4 आत्मन: पुण्यायुर्य्यशसामभिवृद्धये[7] आसह-
5 स्रांशुशशितारकाप्रतिष्ठमग्र(।)हारं कृत्वा सर्व्वकर-

Second Plate; First Side.

6 परिहारैश्च परिहृत्य भारद्वाजसगोत्राय वाजिस-[8]
7 तेयसब्रह्मचारिणे ब्राह्मणदेवशर्म्मणे प्रत्त: [।*]
8 तदेवं विदित्वा पूर्व्वोचितमर्य्य[।*]दयोपस्थानं कर्त्त-
9 व्यं मेयहिरण्यादि चोपतेयं[9] [।*] भविष्यतश्च राज्ञ:[10]
10 विज्ञापयति [।*] धर्म्मक्रमविक्रमाभ्याम्[11]

Second Plate; Second Side.

11 अन्यतमयोगादवाप्य च महीमनुशासता[12] प्रवृत्तक-
12 मिदं दानं [13]स्वधर्म्ममनुपश्यद्भिरेषोग्रहारोनुपाल्य: [।*]
13 अपि चात्र[14] व्यास(।)गीतात्श्लोकानुदाहरन्ति[15] [।*] बहुभिर्व्वसु-
14 धा दत्ता वसुधा[16] वसुधाधिपै: [।*] यस्य यस्य यदा भूमि-[17]
15 तस्य तस्य तदा फलम् [॥*]

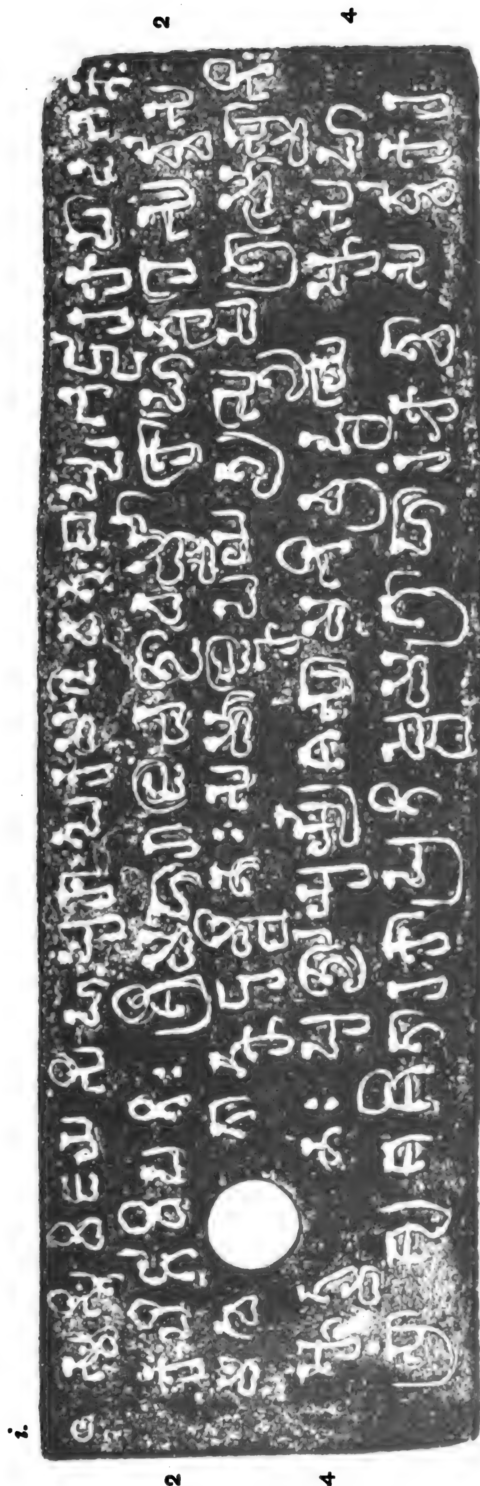
Third Plate.

16 स्वदत्तां पर[18] दत्तां वा यत्न[।*]द्रक्ष युधिष्ठिर [।*] महीम्महि-
17 मतां श्रेष्ठो[19] दाताच्छ्रेयोनुपालनं [॥*] षष्टिं वर्ष-
18 सहस्राणि स्वर्ग्गे मोदति भूमिद: [।*] आक्षेप्ता
19 चानुमत्ता[20] च तान्येव नरके वसेमिति[21] ॥ स्वमुखाज्ञा[22] [।*]
20 संवत्सर: षष्ठ: ६ चैत्रमासशुक्लपंचमिदिवस:[23] ॥

---

[1] From the original plates.
[2] Expressed by a symbol.
[3] Read दैवतो.
[4] Read °राजश्चण्ड°.
[5] Read °तान्कुटुम्बिन:.
[6] Read °स्माभिरात्मन:.
[7] Read °वृद्धय.
[8] Read वाजसनेय°.
[9] Read चोपनेयम्.
[10] Read राज्ञो.
[11] Read °विक्रमाणामन्य°.
[12] Read °शासद्भि:, as above, Vol. III. p. 133, text line 20.
[13] Read स्वधर्म°, as *Ind. Ant.* Vol. XIII. p. 49, text line 11.
[14] Read चात्र.
[15] Read °गीताञ्श्लोका°.
[16] The plates of Nandaprabhañjanavarman read राजान: (vocative) instead of वसुधा.
[17] Read भूमिस्तस्य.
[18] Read परदत्तां.
[19] Read श्रेष्ठ दाता°.
[20] Read °मन्ता.
[21] Read वसेदिति.
[22] Read स्वमुखाज्ञा.
[23] Read पञ्चमी.

Komarti Plates of Chandavarman of Kalinga.





E. HULTZSCH.

FULL-SIZE.

W. GRIGGS, PHOTO-LITH.

iib.

iii.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A. D. 1318. By J. F. Fleet.

CONTENTS.

Part IV. (Vol. IV.) June, 1896.

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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

CONTENTS.

PLATES.

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TRANSLATION.

(Line 1.) Ôm. Hail! From the victorious (*city of*) **Siṁhapura,**— the lord of **Kaliṅga,** the glorious *Mahârâja* **Chaṇḍavarman,** who is a devout worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of **Kôhêtûra** :—

(L. 3.) "This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahâra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the Brâhmaṇa **Dêvaśarman,** who is a member of the Bhâradvâja *gôtra* (and) a student of the Vâjasanêya (*śâkhâ*). Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old."

(L. 9.) And (*the king*) addresses (*the following*) request to future kings:— "Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahâra*, considering this present grant (*equal to your*) own charities."

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by **Vyâsa** :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.[1] **The sixth— 6— year** ; the day of the fifth *tithi* of the bright (*fortnight*) of the month of Chaitra.

No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

This inscription,[2] which I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the east wall of the so-called 'mountain' (*malai*) in the **Aruḷâḷa-Perumâḷ** (Vishṇu) temple at **Kâñchipuram.** Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultzsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27′ long by 1′ 9″ high. The average size of the letters is about 2″. Up to the word *-śrîKulaśêkharadêva* in line 6 the **language** is Sanskṛit and the **characters** are Grantha, closely resembling those of the Raṅganâtha inscription of Sundara-Pâṇḍya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamiḻ language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the **orthography** of the Sanskṛit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvâra* ; the letter *t* is used instead of *d* in the words *Patmanâbha*, l. 5, and *satguṇa*, l. 6 ; and the *dh* of the conjunct *dhv* is doubled in *Garuḍaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of **Aruḷâḷa-Perumâḷ** at **Tiruvattiyûr,**[3] a

[1] Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

[2] No. 34 of the Government Epigraphist's collection for the year 1890.

[3] [This name of 'Little Conjeeveram' is derived in inscriptions from *atti*, a Tamiḻ *tadbhava* of the Sanskṛit *hastin*, 'an elephant;' see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.— E. H.]

quarter of **Kâñchîpuram,** by the *Mahârâja* **Ravivarman,** *alias* **Saṁgrâmadhîra** or **Kulaśêkharadêva Tribhuvanachakravartin Kôṇêriṇmaikoṇḍâṉ,** of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king[1] **Jayasiṁha,**[2] who belonged to the family of Yadu and the lunar race and ruled in the **Kêraḷa** country, and his wife **Umâdêvî,** and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a **Pâṇḍya** princess and, when 33 years of age (*i.e.* about A.D. 1299-1300), took possession of **Kêraḷa** (which he ruled as he did his town of **Kôḷamba).** He defeated a certain **Vîra-Pâṇḍya,** made the **Pâṇḍyas** and **Chôḷas** subject to the **Kêraḷas,** and, at the age of 46 (*i.e.* about A.D. 1312-13), was crowned on the banks of the **Vêgavatî.** He then apparently again made war against **Vîra-Pâṇḍya,** defeated him and drove him into the **Koṅkaṇa** and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i.e.* about A.D. 1315-16) that he was at **Kâñchî.**

The verses which contain this information, are followed by a long string of *birudas* of Ravivarman, three of which describe him as 'the regent of the excellent city of **Kôḷamba,**' 'the **Kûpaka** universal monarch,' and 'the result of the religious merit of the **Kêraḷa** country.' As *Kûpa-dêśa* or *Kûpa-râjya*, the country of the Kûpakas, so far as I can make out, was one of the divisions of Kêraḷa,[3] these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kêraḷa, with Kôḷamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kêraḷa and over the adjoining countries.[4]

The **Vêgavatî** on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pâlâṟu near Kâñchîpuram.[5]

TEXT.[6]

1 Svasti[7] śrî-**Jayasiṁha** ity=abhihitas=**Sômânvay**-ôttaṁsakô râj=âsîd=iha **Kêraḷêshu** vishayê nâthô **Yadu**-kshmâbhṛitâm ൦_ jâtô=smâd=**Ravivarmma**-bhûpatir= **Umâdêvyâṁ** kumâraś=śivâd=**dêhavyâpya-Śakâbda-bhâji samayê** dêh=îva vîrô rasaḥ ൦_ [1*]

2 [8]Kshayan=nîtvâ sô=yaṁ kali-balam=iv=ârâti-nivahañ=jayaśrîvat kṛitvâ nija-sahacharîm **Pâṇḍya**-tanayâm ൦_ trayastriṁśad-varshô yaśa iva yayau **Kêraḷa**-

---

[1] In line 6 he is called *Mahârâjâdhirâja Paramêśvara.*

[2] [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kôḷamba (Kollam) year 644, of Âdityavarman, who calls himself an 'ornament of the race (*anvaya*) of Jayasiṁha.' An inscription at Kollam (Quilon), dated in the Kôḷamba (Kollam) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskṛit verse :— *Svasty=astu Jayasiṁhasya Vîra-Kêraḷavarmaṇaḥ* [|*] *ta[th]4 tadvaṁśajânâñ=cha râjyasya nagarasya cha* [||*].— E. H.]

[3] Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 84-35, would regard *Kûpa-dêśa* or *Kûpa-râjya* as the country around Âṟṟiṅgal which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Râjarâja Chôḷa, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kûpakas,' and that the *Kaliṅgattu-Paraṇi* enumerates the Kûpakas amongst the subject races that paid tribute to Kulôttuṅga Chôḷa. (On *Kûpa-râjya* see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kôḷamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.

[4] The prince Vîra-Pâṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince Mârtâṇḍavarman *alias* Vîra-Pâṇḍyadêva of Vêṇâḍ, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A.D. 1315-16.

[5] [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

[6] From an inked estampage, supplied by Dr. Hultzsch.

[7] Metre: Śârdûlavikrîḍita.

[8] Metre: Śikhariṇî.

padaṁ raraksha svaṁ râshṭran=nagaram=iva **Kôḷambam**=adhipaḥ ൧ [2*] Jitvâ[1] **Saṁgrâmadhîrô** nṛipatir=adhiraṇam[2] vidvisham **Vîra-Pâṇḍyam**
3 kṛitv=âsau **Pâṇḍya-Chôḷân**=naya iva tanumân **Kêraḷêbhyô**=py=adhînân ൧ shaṭchatvârimśad-abdas=taṭa-bhuvi makuṭan=dhârayan=**Vêgavatyâḥ** krîḍâṁ siṁhâsana-sthaś=chiram=akṛita mahî-kîrtti-vâṇî-ramâbhiḥ ൧ [3*] Kṛitvâ[3] **Kêraḷa-Pâṇḍya-Chôḷa**-vijayaṁ k[ḷi]pt-âbhishêkôtsavas=saṁgrâm-âpajayêna **Ko[ṁ]-**
4 **kaṇa**-gatan=taṁ **Vîra-Pâṇḍyaṁ** ripum ൧ nîtvâ sphîta-balan=tatô=pi vipinañ=jitvâ diśâm=uttarâṁ **Kâñchyâm**=atra chaturttham=abdam=alikhat **Saṁgrâmadhîrô** nṛipaḥ ൧ [4*] Â[4] Mêrôr=â Malayâd=â pûrvvâd=â cha paśchimâd=achalât ൧ **Yadukula**-śêkhara êsha kshôṇiṁ **Kulaśêkhara[ḥ]** svayam bubhujê ൧ [5*]
5 Svasti [।*] Śrîḥ [।*] **Chandrakula**-maṁgalapradîpa ൧ **Yâdava**-Nârâyaṇa ൧ **Kêraḷadêśa**-puṇyapariṇâma ൧ nâmântara-**Karṇṇa** ൧ **Kûpaka**-sârvvabhauma ൧ kulaśikhari-pratishṭhâpita-**Garuḍaddhvaja** ൧ **Kôḷamba**puravar-âdhîśvara ൧ śrî**Patma(dma)nâbha**-padakamala-paramârâdhaka ൧ praṇatarâja-pratishṭhâchâryya ൧ vimatarâja-bandîkâra ൧
6 dharmmataru-mûlakanda ൧ satgu(dgu)ṇ-âlaṁkâra ൧ chatushshashṭikalâ-vallabha ൧ **Dakshiṇa-Bhôjarâja** ൧ **Saṁgrâmadhîra** ൧ mahârâjâdhirâjaparamêśvara**Jayasiṁhadêva**-nandana-**Ravivarmma**mahârâja-śrî**Kulaśêkharadêva** ൧ [5]Tribhuvanachchakra-vatti Kôṉêriṉmai-koṇḍâṉ **Kâñchîpurattil Tiruvattiyûril** niṉṟ=aruḷiya **Aruḷâḷa-Pperumâḷ**
7 kôyil=ttiruppadi Śrîvaishṇavargaḷukku [।।*] Perumâḷ **Aruḷâḷa-Pperumâḷukku** nam pêrâl=kkaṭṭiṉa **Kulaśêgaraṉ**-śandikku amudupaḍi śâttuppaḍi uḷḷiṭṭa pala veñjaṉattukkum Âvaṇi-mâdattu eḻund=aruḷa nam pêrâl kaṇḍa tirunâḷukkum tiṅgaṭ-ttirunâḷukkum amudupaḍi śâttuppaḍi uḷḷiṭṭa veñjaṉattukkum tirukkoḍi . . . .

TRANSLATION.

(Verse 1.) Hail! There was here, in the **Kêraḷa** country, a king, an ornament of the **Moon's family,** named **Jayasiṁha,** a lord of the **Yadu** rulers. As Kumâra was born to Śiva from the goddess Umâ, so was born to that prosperous one from **Umâdêvî, at the time when[6] the Śaka year was** (*denoted by the chronogram*) **dêhavyâpya (i.e. 1188),** the king **Ravivarman,** like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the **Pâṇḍya,** when thirty-three years of age took possession[7] of **Kêraḷa** as he had done of fame, and ruled his territory like the town of **Kôḷamba.**

(V. 3.) This king **Saṁgrâmadhîra,** having vanquished in battle the enemy **Vîra-Pâṇḍya,** and having, like polity embodied, made the **Pâṇḍyas** and **Chôḷas** subject to the **Kêraḷas,** when forty-six years of age, assumed the crown on the banks of the **Vêgavatî,** and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.[8]

(V. 4.) Having celebrated his coronation festival when he had vanquished the **Kêraḷas, Pâṇḍyas** and **Chôḷas,** having driven that enemy **Vîra-Pâṇḍya,** who after his defeat in battle

[1] Metre: Sragdharâ.
[2] Read °*raṇaṁ vidvishaṁ Vîra-Pâṇḍyaṁ.*
[3] Metre: Śârdûlavikrîḍita.
[4] Metre: Gîti.
[5] From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.
[6] The original has, literally, 'at the time sharing in the Śaka year *dêhavyâpya.*'
[7] The phrase *padaṁ yâ* appears to be used in the sense of *padaṁ kṛi; pada* by itself is synonymous with *sthâna* or *pradêśa.*
[8] The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *vâṇî-ramâ* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Koṅkaṇa,** from there even, together with his large army, into the forests, and having conquered the northern region, king **Saṁgrâmadhîra** here at **Kâñchî** wrote his fourth year.

(V. 5.) As far as the Mêru, as far as the Malaya, as far as the eastern and the western mountains, this head-ornament of **Yadu's race, Kulaśêkhara,** alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of **the Moon's race,** the **Nârâyaṇa** among the **Yâdavas,** the result of the religious merit of **the Kêraḷa country,** the Karṇa under another name,[1] the **Kûpaka**[2] universal monarch, the establisher of his **Garuḍa-banner** on the (*seven*) principal mountains, the regent of the excellent city of **Kôḷamba,** the devout worshipper of the lotus-feet of the holy **Padmanâbha,**[3] the preceptor of preeminence to kings who bow down before him, the imprisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the **king Bhôja of the South, Saṁgrâmadhîra** (*i.e.* the one firm in battle), the son of the *Mahârâjâdhirâja Paramêśvara* **Jayasiṁhadêva, Ravivarman** the *Mahârâja,* the glorious **Kulaśêkharadêva,** the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'[4] (*addresses the following order*) to the Śrîvaishṇavas of the sacred shrine in the temple of **Aruḷâḷa-Perumâḷ,** established at **Tiruvattiyûr,** (*a quarter*) of **Kâñchîpuram :—**

(L. 7.) [*We have given*] to the lord **Aruḷâḷa-Perumâḷ** for the various requirements, including offerings and ornaments, at the daily worship (*saṁdhi*)[5] of **Kulaśêkhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of Âvaṇi, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner[6] . . . .

No. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,[7] which also I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the north wall of the second *prâkâra* of the temple of **Raṅganâtha** (Vishṇu) on the island of **Śrîraṅgam.** It contains 14 lines of writing which covers a space of about 26′ 6″ long and, excluding line 14 which consists only of the word *Kavibhûshaṇasya,* 2′ $9\frac{1}{2}$″ high, and is nearly throughout in a perfect state of preservation. The size of the letters is between $1\frac{1}{4}$″ and 2″. The **characters** are Grantha. The **language** is Sanskṛit; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards **orthography,** final *m* has been retained, where it should have been changed to *anusvâra,* in *vidvisham,* l. 2, and *pratishṭhâm,* l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyaś,* l. 11, and *Garuḍaddhvaja,* l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmanâbha,* l. 3, *satguṇa,* l. 4, *atbhutam,* l. 6, *utbhava,* l. 8, *satbhyaś,* l. 11, and *khaṭgô,* l. 11.

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[1] *Nâmântara-Karṇa* apparently is equivalent to *nâmântara-yuktô Karṇaḥ.*

[2] See above, p. 146, note 3.

[3] [The temple at Trivandrum, the capital of Travancore, is dedicated to Padmanâbha (Vishṇu), and the Travancore sovereigns bear the title *Śrî-Padmanâbha-dâsa.* The gold coins which the rulers of Travancore distribute to Brâhmaṇas at the *tulâbhâra* ceremony, have on the obverse a conch, and on the reverse the Malayâḷam legend *Śrî-Patma(dma)nâbha;* see the *Madras Journal of Literature and Science* for 1889-94, p. 54 f.— E. H.]

[4] See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

[5] Compare above, Vol. III. p. 98.

[6] Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 133.

[7] No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king **Ravivarman,** *alias* **Saṁgrâmadhîra** or **Kulaśêkharadêva,** and up to the word *-śrîKulaśêkharadêva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kâñchî, has here been omitted. Verses 5—8, which were composed by **Kavibhûshaṇa,** then record that the king, after subduing his opponents, worshipped his tutelary deity Vishṇu at **Raṅga,** where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *paṇas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of **Ravivarman,** also composed by **Kavibhûshaṇa,** which does not contain anything to which special attention need be drawn here.

TEXT.[1]

1 Svasti[2] śrî-**Jayasiṁha** ity=abhihitas=**Sômânvay**-ôttaṁsakô râj=âsîd=iha **Kêraḷêshu** vishayê nâthô **Yadu**-kshmâbhṛitâm ൬ jâtô=smâd=**Ravivarmma**-bhûpatir=**Umâdêvyâṁ** kumâraś=śivâd=**dêhavyâpya-Śakâbda-bhâji samayê** dêh=îva vîrô rasaḥ ൬ [1*] [3]Kshayan=nîtvâ sô=yaṁ kali-balam=iv=ârâti-nivahañ=jayaśrîvat kṛitvâ nija-sahacharîm **Pâṇḍya-tanayâm** ൬ trayastriṁśad-varshô

2 yaśa iva yayau **Kêraḷa**-padaṁ raraksha svaṁ râshṭran=nagaram=iva **Kôḷambam**-adhipaḥ ൬ [2*] Jitvâ[4] **Saṁgrâmadhîrô** nṛipatir=adhiraṇaṁ vidvisham[5] **Vîra-Pâṇḍyaṁ** kṛitv=âsau **Pâṇḍya-Chôḷân**-naya iva tanumân **Kêraḷêbhyô**-py=adhînân ൬ shaṭchatvâriṁśad-abdas=taṭa-bhuvi mukuṭan=dhârayan=**Vêgavatyâḥ** krîḍâṁ siṁhâsana-sthaś=chiram=akṛita mahî-kîrtti-vâṇî-ramâbhiḥ ൬ [3*] Â[6] Mêrôr=â Ma-

3 layâd=â pûrvvâd=â cha paśchimâd=achalât ൬ **Yadukula**-śêkhara êsha kshôṇîṁ **Kulaśêkhara[ḥ]** svayam bubh[u]jê ൬ [4*] Svasti [|*] Śrî[ḥ |*] **Chandrakula**-maṁgalapradîpa[7] | **Yâdava-Nârâyaṇa** | **Kêraḷadêśa**-puṇyapariṇâma | nâmântara-**Karṇa** | **Kûpaka**-sârvvabhauma | kulaśikhari-pratishṭhâpita-**Garuḍaddhvaja** | **Kôḷambapuravar**-âdhîśvara | śrî**Patma(dma)nâbha**-padakamala-paramârâdhaka | pra-

4 ṇatarâja-pratishṭhâchâryya | vimatarâja-bandikâra | dharmmataru-mûlakanda | satgu(dgu)ṇ-âlaṁkâra | chatushshashṭikalâ-vallabha | **Dakshiṇa-Bhôjarâja** | **Saṁgrâmadhîra** | mahârâjâdhirâjaparamêśvara**Jayasiṁhadêvanandana-Ravivarmmamahârâja**-śrî**Kulaśêkharadêva** ൬ Kṛitvâ[8] durnnaya-vairi-nairṛita-śamaṁ saṁskâra-saṁśôdhitê ni[drâ]ṇâm=adhidêvatân=nirupa-

5 mair=abhyarchchya mauly-âdibhiḥ ൬ dharmmair=antar=adhishṭhitê sahṛidayais=**Saṁgrâmadhîraḥ** kṛitî **Raṁgê**-smin sumanô-dhivâsam=akarôl=lâsyê niyujya trayîm ൬ [5*] Labdhâ sâgaranêmi-bhûmi-vishayâ rantum pratishṭhâ yatas=tasmai śrî-**Kulaśêkharô Yadu-patis**-trikshatra-chûḍâmaṇiḥ ൬ **Raṁgê**-smin Kamalâ-sakhâya Harayê ramyâṁ pratishṭhân=dadau

6 santaḥ pratyupakurvvatê hy=upakṛitâḥ sarvvê kim=atr=âtbhu(dbhu)tam ൬ [6*] Bhûpâḷair=Iḷa-Kârttavîryya-Sagarair=yyaḥ pûrvvam=âsît kṛitaḥ paśchât prauḍhatamô-haraṁ **Yadu-patis**-tam bhadra-dîpôtsavam ൬ chakrê Śakra iv=

[1] From an inked estampage, supplied by Dr. Hultzsch.

[2] Metre: Śârdûlavikrîḍita.

[3] Metre: Śikhariṇî.

[4] Metre: Sragdharâ.

[5] Read *vidvisham*.

[6] Metre: Gîti.

[7] The words from *Chandrakula-maṁgalapradîpa* up to *śrîKulaśêkharadêva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

[8] Metre of verses 5—8: Śârdûlavikrîḍita.

âśrayas=sumanasâṁ samrâṭ trayîdharmma-vid=**Raṁgê**=smin=ruchirâṁka-saṁśrita-Ramâ-rôchishṇavê Vishṇavê | [7*]

7 Samrâjâm=iva yas=satâṁ samudabhût=tais=tair=gguṇair=mmâtṛi[kâ] saisha[1] **śrî-Kulaśêkharaś**=śatabhishak-târê sa-kanyâ-ravau ൭ bhaṭṭêbhyaḥ puratô=tra **Raṁga-nṛipatêḥ** pañchâśatê sâkshiṇaḥ pratyêkam pratihâyanam paṇa-śatan=dâ[t]um pratishṭhâm[2] vyadhât ൭ [8*] **Kavibhûshaṇasya** ൭

8 Svasti[3] [ku]rmmas=trayîdharmma-[va]rmmaṇê **Ravivarmmaṇê** | raṇakarmma-[sthi]t-âdharmma- . rmma . [râti]-śarmmaṇê ൭ [9*] [Du]rbalasya balaṁ râj=êty=êshâ satyâ sarasvatî | **Saṁgrâmadhîrô** dharmmasya durbalasya balaṁ kal[au] ൭ [10*] Raviś=cha **Ravivarmmâ** cha d[v]âv=imau têjasân=nidhî | êkasy=ânhi(hni) p[r]atâpa-[śrî]r=aparasya tv=aharnniśam ൭ [11*] Kṛishṇaś=cha **Ravivarmmâ** cha **Yaduvaṁś**-ôtbha(dbha)vâv=ubhau |

9 êkô gôpavadhû-jâras=svadâr-aikaparô=paraḥ | [12*] Râjyâ[bhi]shê[ka]-kâmânâṁ **Râvivarmma**-mahîpatê ൭ pushp-âbhishêkô bhûpânân=tvat-[pa]dâmbhôja-dhâraṇam | [13*] Guru-kalpadrum-Êndr-âḍhyân=dyâṁ karôshi **Ravê** mahîm ൭ jñâtâ dâtâ satâm pâtâ mahatâṁ kin=nu dushkaram | [14*] **Saṁgrâmadhîra** tvad-râjyê chôrô n=âst=îti

10 vâṅ=mṛishâ ൭ champaka-dyutisarvvasva-chôras=tê vigrahas=svayam | [15*] Dṛishṭvâ **Dakshiṇa-Bhôja** tvâm parê bibhyati tad=varam ൭ para-dârân=api drashṭum bibhêshi tvaṁ hi sarvvadâ | [16*] Êkas=svâdu na bhuñjît=êty=êtat kin=na śśrutaṁ vachaḥ ൭ êkas=svâdu ja[ga]t sarvvam bhuṅkshê **Yâdava-bhûpatê** | [17*] Kathan=**Dakshiṇa-Bhôja** tvâm bruvatê

11 buddhimad-varam ൭ dattaṁ satbhya(dbhya)s=sadâ paśchâd=vittaṁ yat=ta[n=na] buddhyasê | [18*] Ripû[n]=êkô jayâm=îti raṇê mâ dṛipya **Yâdava** ൭ bâhuḥ khaṭgô(ḍgô) manô vâjî sahâyâḥ kin=na santi tê | [19*] Prâyô na dôsha strî-hatyâ râjñâṁ Râma-sadharmmaṇâm ൭ sa[tâ]ṁ sahachariṁ haṁsi **Ravivarmman**-daridratâm | [20*] Dhanaṁ sarvvan=dadâm=îti kathan=tê **Yâdava**

12 vratam ൭ brahmâṇḍa-bhâṇḍâgârê=smin sañch[i]nôsh[i] yaśô-dha[na]m | [21*] [4][S]êvyas=tais=tair=gguṇair=êva sêvituṁ yad=dadâs[i] naḥ | êshâ **Yadu-patê** satyam=ikshubhakshaṇa-dakshiṇâ | [22*] **Kulaśêkhara-bhûpâḷa[ḥ]** siṁhâsa[na]ñ=jushatv=aya[m] | siṁhâsana-jushô lôkê sthâvarâ êva bhûbhṛitaḥ | [23*] **Saṁgrâmadhîra** ity=êtam=ma-

13 ntram pañch-âksharam budhâḥ | [ja]pantô durggatiñ=jitvâ prâpnuvanti paraṁ [ś]ivam | [24*] Iti **Yâdavakîrtt-îndôḥ** kalâsh=shôḍaśa sûktayaḥ | ullâsayantu ku-mudam **Bhûshaṇê** parvvaṇi sphuṭâḥ [25*] [5]Atasî-champaka-varṇau tulasî-kîrtti-surabhîkṛita-svâṁgau | **Yadu-nâthau** nâthau naḥ kṛitam=aparaiś=chittadêva-naradêvaiḥ ൭ [26*]

14 **Kavibhûshaṇasya** ൭

TRANSLATION.

[Up to the word *-śrîKulaśêkharadêva* in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

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[1] See *Kâśikâ* on Pâṇini, vi. 1, 134.
[2] Read *pratishṭhâṁ*.
[3] Metre of verses 9—25: Ślôka (Anushṭubh). In the fourth Pâda of verse 9 two *aksharas* are quite effaced.
[4] Originally *dêvyas=* was engraved, but the *d* of the first *akshara* is effaced, and in the place of it *s* seems to have been engraved.
[5] Metre: Gîti.

Raṅga, which is purified with holy rites and is full of pleasing works of piety, the wise **Saṁgrâmadhîra** made here an abode of the god, having appointed the three Vêdas for the dance (?).[1]

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (*god*) Hari, accompanied by Kamalâ (Lakshmî), the glorious **Yadu lord Kulaśêkhara,** the crest-jewel of three lines of kings,[2] gave a delightful residence here at **Raṅga.** As the good ever requite favours shown to them, what is there to wonder at in this?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Iḷa, Kârtavîrya and Sagara, that the **Yadu lord,** who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vêdas, afterwards celebrated here at **Raṅga** for Vishṇu, resplendent with Lakshmî resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulaśêkhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyâ, one hundred *paṇas* each to fifty learned men.— By **Kavibhûshaṇa.**

(V. 9.) We invoke blessings on **Ravivarman,** the bulwark of the duties enjoined by the three Vêdas, ... the refuge of enemies . . . . (?)

(V. 10.) That a king is the strength of the weak, is a true saying; **Saṁgrâmadhîra** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both Kṛishṇa and **Ravivarman** were born in **Yadu's** family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman!** For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi!** Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,[3] the tree of paradise, and Indra. What is there difficult for the great?

(V. 15.) O **Saṁgrâmadhîra!** It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you **Bhôja of the South!** It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?[4] Alone you enjoy the whole earth, O **Yâdava** king!

(V. 18.) How is it, O you **Bhôja of the South,** that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O **Yâdava,** that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V. 20.) Surely, kings who behave like Râma, incur no guilt by killing women;[5] (*aware of this*), O **Ravivarman,** you put an end to the poverty associated with the good.

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[1] I do not see the exact meaning of the three last words of the verse, *lâsyê niyujya trayîm.* The word *adhivâsa* (in *sumanôdhivâsa*) is said to be synonymous also with *adhivâsana,* 'the act of causing a divinity to take up its abode in an image.'

[2] Compare above, Vol. III. p. 17, verse 30, and note 5.

[3] Jupiter was the teacher of the gods.

[4] See Böhtlingk's *Ind. Sprüche,* 2nd ed., No. 1891: *Êkaḥ svâdu na bhuñjîta êkaś=ch=ârthân=na chintayêt êkô na gachchhêd=adhvânaṁ n=aikaḥ suptêshu jâgṛiyât* ||

[5] See *Raghuvaṁśa,* xi. 17 ff.

(V. 21.) How is it, O **Yâdava**, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O **Yadu lord**, who can be served with many excellent qualities only, permit us to serve (*you*), that verily is (*to us*) a donation of a meal of sugar.

(V. 23.) May this king **Kulaśêkhara** delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Saṁgrâmadhîra*,[1] overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the **Yâdava's** fame, composed by **Bhûshaṇa**, call forth the joy of the earth!

(V. 26.) The two **Yadu lords**[2] who have the hue of the *atasî* and *champaka* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By **Kavibhûshaṇa**.

No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. Hultzsch, Ph.D.

Mahêndravâḍi is a village 3 miles east-south-east of the Sholinghur Railway Station[3] on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kîḻvîdi, so called because it originally formed the eastern street of Mahêndravâḍi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kâvêripâk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahêndravâḍi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasiṁha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇêśa is cut on one side of a separate boulder.

The inscription is written in the same archaic **Pallava alphabet** as the two cave inscriptions of Guṇabhara on the Trichinopoly rock,[4] and consists of a single **Sanskṛit** verse in the Kôkilaka metre, each *pâda* of which occupies a separate line. The verse records that **Guṇabhara** caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name **Mahêndra-Vishṇugṛiha**, *i.e.* 'the Vishṇu temple of Mahêndra;'

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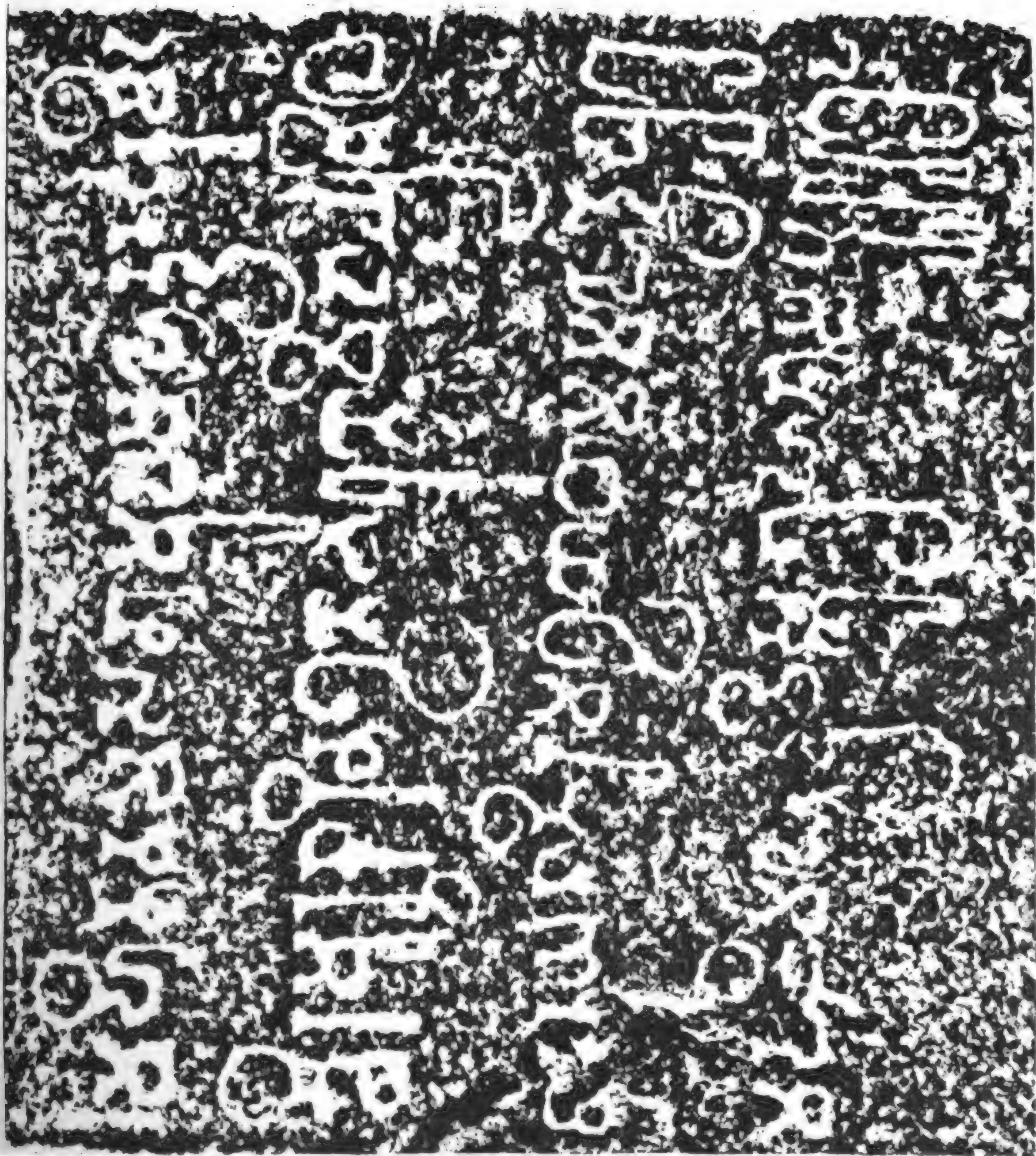
[1] [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.— E.H.]

[2] *i.e.* the god Vishṇu-Kṛishṇa and the king Ravivarman. The words *chittadêva-naradêva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

[3] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

[4] *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

Mahendravadi Inscription of Gunabhara.



E. HULTZSCH. SCALE ONE-THIRD. Photo., S. I. O., Calcutta.

Reg. No 201, Ep Ind.—May 96.—695

that it stood on the bank of the **Mahêndra-taṭâka,** *i.e.* 'the tank of Mahêndra;' and that it was situated in **Mahêndrapura,** *i.e.* 'the city of Mahêndra.' Mahêndrapura is evidently a Sanskṛit translation of Mahêndravâḍi. The Mahêndra-taṭâka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahêndra. From the cave inscription at Vallam we know that **Mahêndrapôtarâja** was the full name of the king whom the Mahêndravâḍi and the Trichinopoly inscriptions designate by his surname Guṇabhara, *i.e.* 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahêndrapôtarâja *alias* Guṇabhara with one of the two **Pallava** kings called **Mahêndravarman,** who belonged to the first half of the seventh century of our era.[1] Mr. Venkayya has adduced certain facts reported in the *Periyapurâṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahêndravarman I.[2] Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the **Toṇḍai-maṇḍalam,** within which Vallam and Mahêndravâḍi are situated, but also the **Chôḷa** country, to which Trichinopoly belongs.

TEXT.[3]

1 मह्तितमं सतासु[प]मह्रेन्द्र[त]टाकमि[दम्][4]
2 स्थिरमुरु कारितं गुणभरेण विदार्य्य शिल[ाम्] [।*]
3 ज[न]नयनाभिर[ा]मगुणधाम महेन्द्रपुरे
4 मह[ति] मह्रेन्द्रविष्णुगृहनाम मुरा[रि]गृ[हं] [॥*]

TRANSLATION.

Splitting the rock, **Guṇabhara** caused to be made on (*the bank of*) the **Mahêndra-taṭâka** (*tank*) in the great (*city of*) **Mahêndrapura** this solid, spacious temple of Murâri (Vishṇu), named **Mahêndra-Vishṇugṛiha,** which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

No. 20.— SEMRA PLATES OF PARAMARDIDEVA; [VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at **Semra,** a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shâhgaṛh, a police station in the Sâgar district of the Central Provinces, and were presented to the **Lucknow Museum** by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2′ 1½″ in breadth and about 1′ 7½″ in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess **Lakshmi,** which divides the first five lines

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[1] *South-Indian Inscriptions*, Vol. II. p. 341. [2] Above, Vol. III. p. 277 f.
[3] From inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.
[4] Read °मिदं. The final म at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshara* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is ⅓ inch. The characters are the **Nâgarî** of the 12th century A.D. They closely resemble those of the two Mahôba inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archæological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha, dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pá* and occurs not rarely, *e.g.* in *kuladhara*, l. 93, which might be read as *pulêdhara*. Several of the **numeral figures** which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect **Sanskṛit**, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many **Prâkṛit** or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhuja*; *Vachchha* for *Vatsa*; *Râuta* for *Râjaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasê* for *Vasishṭha*; *Mahindasvâmin* for *Mahêndrasvâmin*; *Risikêsa* for *Hrishîkêśa*; *Salakhanê* for *Sallakshaṇa*; *Sômê* (*Sômêkasya*), probably for *Sômadatta*; *Gâgû* (*Gâgûkasya*) and *Gâgê* (*Gâgêkasya*);[1] *Dêû* (*Dêûkasya*) for *Dêvaka*; *Âlhaṇa*, *Âlhî* and *Âlhû* (*Âlhûkasya*), probably for *Âhlâdana*; *Pâlhaṇa*, *Pâlhê*, and *Pâlhû* (*Pâlhûkasya*) for *Prahlâdana*;[2] and so forth. The spelling of pure Sanskrit words is frequently faulty, *e.g.* in *Parâsara* for *Parâśara*; *Kausika* for *Kauśika*; *Sâṁkṛitya* for *Sâṁkṛitya*; *vaśundharâ* for *vasuṁdharâ*; *sâkhâ* for *śâkhâ*; *ansa*[3] for *aṁśa*; *Yayurvêda* for *Yajurvêda*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *âchchhêttâ* in line 120. There are also some clerical mistakes, *e.g.* *śrîmanmat* for *śrîmat*; *pitâgahêga* for *pitâmahêna*; *yôtra* for *gôtra*; *abhani* for *avani*.

The inscription begins with an Anushṭubh *ślôka* in honour of the Chandrâtrêya race of princes:—"Victorious is the race of the **Chandrâtrêya** princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because*) it gladdens the universe, is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant." Next comes a prose passage which refers to Paramardidêva:—"In this prosperous (*race*), radiant through the appearance of such heroes as **Jayaśakti** and **Vijayaśakti**, who were glorified through their victories over their adversaries, there is victorious the illustrious *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Paramardidêva**, an ardent devotee of Mahêśvara and lord of the famous **Kâlañjara**, who meditated on the feet of (*i.e.* was the successor of) the illustrious *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Madanavarmadêva**, who meditated on the feet of (*i.e.* was the successor of) the illustrious *P. M. P.* **Pṛithvîvarmadêva.**" The king is further described in a Śârdûlavikrîḍita verse:—"First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Bṛihaspati, and truthful speech in (Yama) the son of (*his*) austerities.[4] Then, when

[1] [In Gujarât, Gagâ is a familiar abbreviation for *Gauriśaṁkara*, and it is possible that Gâgû and Gâgê may stand for the same word.— G. Bühler.]

[2] [Compare Palanpur for Prahlâdanapura.— G. Bühler.]

[3] The spelling *nsa* for *ṁśa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

[4] [The *Śiśupâlavadha*, ii. 9, shows that we must rather translate :— "and truthful speech in (Yudhishṭhira) the son of Tapas (Dharma)."— E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:— "He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,— Brâhmaṇas and other worthy persons,— (*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,— down to the Mêdas and Chaṇḍâlas, of the following villages:—

(1) in the district (*vishaya*) of **Vikaura,**— (*a*) **Khaṭaudâ-dvâdaśaka,** and (*b*) **Ṭâṇṭa(?)-dvâdaśaka,** belonging to **Râlha,** and (*c*) **Hâṭ-âshṭâdaśaka,** and (*d*) **Sêsayi-grâma;**

(2) in the district (*vishaya*) of **Dudhai,**— (*a*) **Pilikhiṇî-pañchêla,** and (*b*) **Iṭâva-pañchêla;**

(3) in the district (*vishaya*) of **Vaḍavâri,**— (*a*) **Isarahara-pañchêla,** and (*b*) **Uladaṇa,** and (*c*) **Kakaradaha;**

(4) in **Gôkula,**— (*a*) **Nasahahathidahâ (?),** and (*b*) **Patha**:—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*âdâya*),— entrance into them being forbidden to the irregular soldiers (*châṭa*) and the rest, excepting all the following,— the town of **Madanapura** and the ground belonging thereto, (*viz.*) **Gaḍḍarakula,** and the glorious deity **Sômanâtha,** further the villages of **Vaḍavâri** and **Dudhai,** the property of **Liṅgiâ** and **Jalhuâ,** which are connected with that (Madanapura), as well as a piece of land in **Madanapura,** measuring four ploughs, (*the property*) of the **Laṭias,** which is connected with the **Ajâyasâgara** (*i.e.* the tank of Ajaya),— have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us **in the camp of Sônasara, on a Thursday, the 7th day of the bright fortnight of Vaiśâkha, Saṁvat 1223,** with (*a libation of*) water from (*Our*) hand purified by stems of *kuśa* grass, the wish for prosperity having been duly recited,— [these same villages having] formerly [been granted] by Our grandfather, the illustrious *Mahârâjâdhirâja* **Madanavarmadêva in the camp of Vâridurga, on a Thursday, the 15th day of the dark fortnight of Mâgha, Saṁvat 1219, on the occasion of an eclipse of the sun,** after he had bathed according to the rule in the water of a sacred *tîrtha,* after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavânî, and had offered an oblation in fire,— to Brâhmaṇas emigrated from various *agrahâras* of the Bhaṭṭas (*Bhaṭṭâgrahâra*), belonging to various *gôtras,* having various *pravaras* and names, and being students of various *śâkhâs,*— the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,[1] which are arranged according to their Vêdas, and to which are prefixed the abbreviations *dvi,* i.e. *dvivêdin*; *tri* (or *ti*), i.e. *trivêdin*; *chau,* i.e. *chaturvêdin*; *a* or *agni,* i.e. *agnihôtrin*; *śrô,* i.e. *śrôtriya*; *paṁ,* i.e. *paṇḍita*; *dî,* i.e. *dîkshita*; *ṭha,* i.e. *ṭhakkura*; *râ* or *râuta,* i.e. *râjaputra.*[2] The share[3] which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahâbhârata*:— "Knowing this, you must bring to these

[1] See the *Alphabetical List* at the end of this paper.

[2] Here probably only a title given to a Brâhmaṇa.

[3] The shares are expressed in *padas,* just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society,* Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.

(*above named persons*) the shares (*of the crop*), enjoyments (*bhôga*), and everything else. Therefore nobody shall cause any hindrance to these (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhûkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (*all*) other objects found within their boundaries, and together with the external and internal imposts.[1] And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," *etc.*

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mâlinî verse:—"The recorder of charitable gifts (*dharmalêkhin*) called **Pṛithvîdhara,** a member of the **Vâstavya** race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitalahâra*) **Pâlhaṇa.**"

Our document is thus a confirmation of a former grant by **Paramardidêva's** grandfather and immediate predecessor,[2] **Madanavarmadêva.** Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidêva, **[Vikrama-]Saṁvat 1223, Vaiśâkha śudi 7, Thursday,** corresponds, according to Professor Jacobi's *Tables*, to **Thursday, the 27th April, A.D. 1167,** the year given being the southern expired year. Our date of Madanavarmadêva, **Saṁvat 1219, Mâgha badi 15, Thursday,** corresponds to **the 15th February, A.D. 1162,** which was a **Thursday,** the year being the current year, and the scheme used the *amânta* scheme; the **solar eclipse,** however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, **Vâridurga** is probably **Barigar** in N. L. 25° 14′ and E. L. 80° 6′ (*Indian Atlas*, sheet No. 69 S. E.). **Madanapura** is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S. W.). Among the other names I find:—

1. **Vikaura— Beekore** *khurd* and *kullan*, 4-5 miles S. W. of Madanapura.
2. **Khaṭauḍâ— Khutourea,** S. E. of Beekore.
3. **Sêsayî— Sajee (?),** S. E. of Khutourea.
4. **Dudhai**[3]**— Doodhai,** N. L. 24° 26′ and E. L. 78° 27′ (*Indian Atlas*, sheet No. 70 N. W.).
5. **Iṭâva—** perhaps **Etawah,** N. L. 24° 12′ and E. L. 78° 16′ (*Indian Atlas*, sheet No. 70 S. W.).
6. **Vaḍavârî— Berwara,** N. L. 24° 30′ and E. L. 78° 41′ (*Indian Atlas*, sheet No. 70 N. W.).
7. **Uladaṇa— Ooldana** *khurd*, 7 miles N. E. of Madanapura, and Ooldana *kullan*, N. L. 24° 28′ and E. L. 78° 53′ (T. A. sheet No. 70 N. W.).
8. **Patha— Putha,** 4 miles E. of Berwara.

[1] [*i.e.* probably imposts paid by the villagers and strangers or Uparis.— G. Bühler.]

[2] According to the pedigree in the Baṭêśvar stone inscription of Paramardidêva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was Yaśôvarman. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

[3] See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.[1]

First Plate.

1 ओं[2] ॥ स्वस्ति । जयत्याह्लादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां वंशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने विरोधिवि-

2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-राजपरमेश्वरश्रीपृथ्वी[व]-

3 र्म्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्म्मदेवपादानुध्यात-परमभट्टारकमहाराजाधि-

4 राजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमन्मत्परमर्द्दिदेवो[3] विजयी [।*] सौन्दर्य्यम्मकरध्वजे जलनिधौ गा-

5 म्भीर्यमर्य्यं दिवोप्यैश्वर्यं[4] धिषणे धियश्च तपसः सत्याश्च वाचं सुते । स्रष्टा-भ्यासवसाद्गते[5] परिणति[6] निर्म्माणशिल्पे ध्रुवं य-

6 स्यासौ निरमाय्यनन्यसदृशो धाम्ना गुणानां गणः ॥ स एष दुर्व्विषहतर-प्रतापतापितसकलरिपुकुलः कुलवधूमिव [7]वसुन्धरान्निराकुलां

7 परिपालयन्नविकलविवेकनिर्म्मलीकृतमतिः । विकोरविषये खटौडाहादशक । तथा राल्हसलकटांटहादशक । तथा हाटाष्टादशक । तथा से-

8 सयीग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा हटावपञ्चेल । वडवारि-विषये हसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले नसहरथिदहा । प-

9 थ । ग्रामाणामुपगतान्ब्राह्मणानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्थदूतवैद्यमह-त्तरान्मेदचण्डालपर्यन्तान्सर्व्वान्संवोधयति[8] समाज्ञापयति चा-

10 स्तु वः संविदितं यथोपरिलिखिताः[9] (।) ग्रामाः सजलस्थलाः सस्थावरजङ्गमाः स्वसीमावच्छिन्नाः [10]सावजर्त्ता [11]भूतभविष्यंव्वर्त्तमाननिःशेषादायसहिताः

11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संबद्धतलसीमा । गङ्गर-कुल । देवश्रीसोमनाथ । तथैतत्संबद्धलिक्षिभाजल्हुभाकयोर्व्वडवारि-दुधैषा-[12]

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[1] From ink-impressions supplied by Dr. A. Führer.
[2] Expressed by a symbol.
[3] Read श्रीमत्पर°.
[4] Read °श्वर्यं.
[5] Read °वशाद्गते.
[6] Read परिणतिं निर्माण°.
[7] Read वसुंधरां.
[8] Read संबोधयति.
[9] Read लिखिता.
[10] Read साधकर्म्मा.
[11] Read भविष्यद्व°.
[12] Read दुधै.

12 म । अजयसागरसंबद्धलटिभानां हलचतुष्टयावच्छिन्ना मदनपुरे भूमिः ।
एतत्सर्व्वं [1]वहिष्कृत्यास्माभिः सोनसर[स]मावासे[2] । सम्वत[3] १२२२
[4]वैसाखसुदि ७
13 गुरुवारे । पूर्व्वं महाराजाधिराजश्रीमन्मदनवर्म्मदेवेनास्मत्पितामहेन[5] वारीदुर्ग्ग-
समावासे सम्वत्[6] १२१८ माघवदि १५ गुरुवारे पुण्यतीर्थोद-
14 केन विधिवत्स्नात्वा देवमनुष्यपितॄन्संतर्प्य भास्करपूजापुरःसरं चराचरगुरुं
भगवन्तं भवानीपतिमभ्यर्च्य हुतभुजि हुत्वा राहुग्रस्ते दिवाकरे मा-
15 तापित्रोरात्मनश्च[7] पुण्ययशोविवृद्धये । नानाभट्टाग्रहारविनिर्ग्गतेभ्यो नानागोत्रे-
भ्यो नानाप्रवरेभ्यो [8]नानासाखाध्यायिभ्यो नानानामभ्यो
16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्व्वं चन्द्रार्कसमकालं पुत्र-
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमेः सम्वन्धे शासनीकृत्य प्र-
17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ काश्यपगोत्रचौ [।*] वोधानेपुत्रचौ ।
विष्णोः पदमेकमं[9] ॥ उपमन्युगोत्रहि । देव[श]र्म्मपुत्रहि । केशवस्य
पदमेकम । गौतमगोत्रहि ।
18 लोहडपुत्रहि । [10]नीम्बदेवस्य पदमेकम । भरद्वाजगोत्रहि । तीकवपुत्रहि ।
धांधेकस्य पदमेकम । [गौ]तम[गो]त्रहि [।*] गोविंदपुत्रहि ।
वामनस्य पदमर्द्धम[11] । [12]शांडि-
19 ल्यगोत्रहि । सीरीपुत्रहि । कुलधरस्य पदमेकम । [13]वैकायनगोत्रसेनापतिकोल्ह-
णपुत्रसेनापतिअजयपालस्य पदमेकम । [13]वैकायनगोत्रसेनापति-
20 अजयपालपुत्रराउतसोमराजस्य पदमेकम । कृष्णात्रेयगोत्रचौ । [14]नरसिहपुत्रपं ।
आनंदस्य पदमेकम । भरद्वाजगोत्रहि । तीकवपुत्रहि । लाखूकस्य
21 पदार्द्धम । काश्यपगोत्रस्य । देल्हणपुत्रहि । पाल्हेकस्य पदार्द्धम । भार्ग्गवगो-
त्रहि । तीकमपुत्रहि । देल्हूकस्य पदार्द्धम । कृष्णात्रेयगोत्रहि ।
[15]लच्मीवरपुत्र-
22 हि । सहजेकस्य पदार्द्धम । गौतमगोत्रहि । पापापुत्रहि । रोसू-
कस्य पदाद्धम[16] । शाण्डिल्यगोत्रहि । [17]लक्ष्मीवरपुत्रहि । वाल्हस्य
पदार्द्धम । [18]शांकल्यगोत्रहि ।

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[1] Read बहिष्कृत्या°.
[2] Read समावासे.
[3] Read संवत्.
[4] Read वैशाख.
[5] Read पितामहेन.
[6] Read संवत्.
[7] श्च looks like ष.
[8] Read शाखा°.
[9] Read एकम् throughout the inscription.
[10] Read निम्ब°.
[11] Read अर्धम् throughout the inscription.
[12] Read शाण्डिल्य.
[13] Read वैकायण.
[14] Read °सिंह.
[15] Read लक्ष्मीधर.
[16] Read पदार्धम्.
[17] Read लक्ष्मीधर.
[18] Read सांकृत्य.

23 [1]पवथाइपुत्रद्दि । गङ्गाधरस्य पदार्द्धम । काश्यपगोत्रः । माल्हणपुत्रश्री । कान्हूकस्य पदार्द्धम । वाभ्रव्यगोत्र(।)पं । माल्हणपुत्रद्दि । घेल्हणस्य पदार्द्धम । भ-

24 रद्वाजगोत्रद्दि । पुरुषोत्तमपुत्रद्दि । हरेः पदार्द्धम् । भरद्वाजगोत्रद्दि । पवसरपुत्रचौ [।*] गौतमस्य पदार्द्धम ।. काश्यपगोत्रद्दि । नारायण-पुत्रचौ । वा-

25 डुलस्य पदार्द्धम । काश्यपगोत्रद्दि [।*] विमलादित्यपुत्रद्दि ।. पाल्हूकस्य पदा-र्द्धम । कृष्णात्रेयगोत्रद्दि । तीकवपुत्रचौ[2] । ईल्हाकस्य पदार्द्धम । गौतमगो-

26 त्रद्दि । जयाधरपुत्रचौ । धरणीधरस्य पटार्द्धम[3] । वसिष्ठगोत्रद्दि । [4]अग-धरपुत्रचौ । वाल्हूकस्य पटार्द्धम[5] । वसिष्ठगोत्रद्दि । नारायणपुत्र-द्दि । रिसिकस्य प-

27 दार्द्धम । [6]कौत्सगोत्रद्दि । जगेपुत्रम । वाछूकस्य पदार्द्धम । [7]सौश्रवसगो-त्रद्दि [।*] गोविंदपुत्रद्दि । जाल्हेकस्य पदार्द्धम । गौतमगोत्रद्दि । नागश-

28 र्म्मपुत्रचौ । धरणीवरस्य[8] पदार्द्धम । [9]परासरगोत्रद्दि । लाह[ड]पुत्रद्दि । पीयूकस्य पदार्द्धम । कृष्णात्रेयगोत्रद्दि । वाल्हेपुत्रद्दि । ल-

29 क्ष्मीधरस्य पदार्द्धम । गौतमगोत्रद्दि । गङ्गाधरपुत्रद्दि । [10]दा[यो]कस्य पदार्द्धम । भार्गवगोत्रद्दि । दामोदरपुत्रदी । मही-

Second Plate; First Side.

30 धरस्य पदार्द्धम । [11]परासरगोत्रद्दि । नारायणपुत्रद्दि । विश्वरूपस्य पदार्द्धम ॥ [12]कौसिकगोत्रद्दि । नामशर्म्मपुत्रद्दि । दामोदरस्य पदार्द्धम । [13]वसिष्ठगोत्र-

31 द्दि । दामोदरपुत्रद्दि । पद्मनाभस्य पदार्द्धम । [14]परासरगोत्रद्दि । विद्या-धरपुत्रचौ । पाल्हूकस्य पदार्द्धम । काश्यपगोत्रद्दि । पाल्हूपुत्रद्दि । वाल्हणस्य पदार्द्धम ।

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[1] Read perhaps better परिषाइ.
[2] Read चौ.
[3] Read पदार्धम्.
[4] Read जगद्धर.
[5] Read पदार्धम्.
[6] The *kau* of कौत्स looks like *chaud*.
[7] Read सौश्रवस.
[8] Read धरणीधरस्य.
[9] Read पराशर.
[10] The य in दायीक is badly formed.
[11] Read पराशर.
[12] Read कौशिक.
[13] Read वसिष्ठ.
[14] Read पराशर.

32 कृष्णात्रेयगोत्रहि । चतुर्भुजपुत्रहि । दामोदरस्य पदमेकम । मांडव्यगोत्रहि । भास्करपुत्रहि । गाल्हेकस्य पदार्द्धम । कश्यपगोत्रहि । नारायण-

33 पुत्रचौ । वामनस्य पदार्द्धम । [1]शांकृत्यगोत्रहि । [2]रिषिपुत्रहि । जाल्हेकस्य पदार्द्धम । कश्यपगोत्रचौ । आल्हणपुत्रचौ । देदुलस्य पदार्द्धम । कश्यपगोत्रहिं । देव-

34 व्रतपुत्रहि । वासुदेवस्य पदमेकम । कश्यपगोत्रहि । माल्हेपुत्रचौ । देवदत्तस्य पदमेकम । [3]परासरगोत्रहि । श्रीधरपुत्रहि । रामस्य पदमेकम । कौण्डि-

35 न्यगोत्रहि[4] । देल्हूपुत्र(।)चौ । [5]आल्हूकस्य पदमेकम । (एक ।) वसिष्ठगोत्रहि । श्रीधरपुत्रहि । रौल्हूकस्य पदमेकम । कश्यपगोत्रहि । नाटपुत्रहि । गङ्गाधरस्य पदमेकम । प-

36 रासरगोत्रहि[6] । नाहिलपुत्रहि । देजकस्य पदार्द्धम । वत्सगोत्रहि । गोल्हेपुत्रहि । हरिशर्म्मण: पदार्द्धम । गौतमगोत्रहि । कनसामि-पुत्रहि । जैतेकस्य पदचतुर्थान्स:[7] । गौ-

37 तमगोत्रहि । कटूपुत्रचौ । महिंदस्वामिन: पदार्द्धम । कृष्णात्रेयगोत्रहि । माल्हापुत्रहि । लक्ष्मीधरस्य पदार्द्धम । कृष्णात्रेयगोत्रहि । माल्हा-पुत्रहि । पीयूकस्य पदार्द्धम । चन्द्रा-

38 त्रेयगोत्रहि । आदुलपुत्रहि । मनोरथस्य पदार्द्धम । कश्यपगोत्रहि । वामनपुत्रहि । नारायणस्य पदार्द्धम । [8]वधुलगोत्रहि । वराह-पुत्रचौ । रोल्हेकस्य पदार्द्धम । गौ-

39 तमगोत्रहि । कनसामिपुत्रहि । लाखूकस्य पदचतुर्थान्स:[9] । गौतमगोत्रहि । महिंदस्वामिपुत्रहि । पजूनस्य[10] पदचतुर्थान्स:[11] । गौतमगोत्रहि । महिंदस्वामिपुत्रहि [।*] गोविंद-

40 स्य पदचतुर्थान्स:[11] । वत्सगोत्रहि । कोकापुत्रहि । वासुदेवस्य पदार्द्धम । कृष्णात्रेयगोत्रहि । [12]विस्वरूपपुत्रहि । रीसडस्य पदार्द्धम । कौत्स-गोत्रहि । सोलपुत्रहि । वाछस्य पदार्द्ध-

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1 Read सांकृत्य.
2 Read ऋषि.
3 Read पराशर.
4 Read कौण्डिन्य.
5 *Âlhû* looks like *Âlhva*.
6 Read पराशर.
7 Read चतुर्थांश:.
8 Read बन्धुल.
9 Read चतुर्थांश:.
10 Read पज्जूनस्य.
11 Read चतुर्थांश:.
12 Read विश्वरूप.

41 म । काश्यपगोत्रहि । देवशर्म्मपुत्रचौ । [1]आल्हूकस्य पदार्द्धम् । [2]वसिष्ठ-
गोत्रहि । हरिपुत्रहि । सुभंकरस्य[3] पदार्द्धम् । पाणिनिगोत्रपं ।
महाणंदपुत्रपं । सर्व्वधरस्य पदमेक-

42 म । पाणिनिगोत्रपं । महाणंदपुत्रपं । नारायणस्य पदमेकम ।
काश्यपगोत्रपं । जाडूपुत्रठ । [देवदत्त]स्य पदमेकम । वसिष्ठगोत्रहि ।
कामिपुत्रहि । [धे?]डू-

43 कस्य पदमेकम । [4]वैकायनगोत्रहि । मधुसूदनपुत्रहि । वच्छराजस्य पद-
मेकम । भार्ग्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य[5] पदमेकम ।
भार्ग्गवगोत्रचौ । व्र[ह्म]-

44 पुत्रचौ । यशधरस्य पदमेकम । भार्ग्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-
धरस्य पदमेकम । गौतमगोत्रहि । [6]भवणसामिपुत्रहि । देल्हणस्य
पदमर्द्धम [।] कु[त्स]गो-

45 त्रहि । सीलणपुत्रहि । वाछूकस्य पदार्द्धम । भरद्वाजगोत्रहि । हरि-
पुत्रहि । माधवस्य पदार्द्धम । शांडिल्यगोत्रहि । तीकवपुत्रहि ।
वामदेवस्य पदचतुर्थांम्स:[7] [।*] तथा

46 भ्रातृवासुदेवस्य पदचतुर्थांम्स:[7] । तथा भ्रातृहि । गोविंदस्य पदचतुर्थांम्स:[7] ।
तथा भ्रातृहि [।*] केशवस्य पदचतुर्थांम्स:[7] । भार्ग्गवगोत्रहि [।*]
विष्णुपुत्रहि । वासुदेवस्य प-

47 दार्द्धम ॥:[8] । गार्ग्यगोत्रहि । [9]परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्द्धम ।
भार्ग्गवगोत्रव्वि[10] । महासाणपुत्रचौ । वाल्हेकस्य पदार्द्धम । उप-
मन्युगोत्रहि । व्रह्म-

48 पुत्रहि । वावणस्य[11] पदार्द्धम् । भार्ग्गवगोत्रहि । [12]महाशम्महि [।*] देवर्षे:
पदार्द्धम । काश्यपगोत्रहि । भोमादित्यपुत्रहि । [13]रिषे: पदार्द्धम ।
उपमन्युगोत्रहि । [14]रिषि-

49 पुत्रहि । विश्वरूपस्य पदार्द्धम । गौतमगोत्रत्रिलोचनपुत्रहि । मामदेवस्य
पदार्द्धम । काश्यपगोत्रहि । [15]गोविदपुत्रहि । मवुसूदनस्य[16] पदार्द्धम ।
शांडि-

[1] *Âlhû* looks like *Âlhla*.
[2] ष looks like पु.
[3] Read शुभंकरस्य.
[4] Read वैजायन.
[5] Read शुभंकरस्य.
[6] Perhaps भुवणसामि.
[7] Read चतुर्थांश:.
[8] Dele ॥:.
[9] Read परशु°.
[10] Read हि.
[11] Probably रावणस्य.
[12] Probably महाशर्मपुत्र.
[13] Read ऋषे:.
[14] Read ऋषि.
[15] Read गोविन्द.
[16] Read मधुसूदनस्य.

50 स्यगोत्रद्वि । विश्वरूपपुत्रद्वि । पीथूकस्य पदार्द्धम । भार्गवगोत्रद्वि । महीधरपुत्रद्वि । तीकवस्य पदार्द्धम । शाण्डिल्यगोत्रद्वि । विश्व-रूपपुत्रद्वि । लाखूक-

51 स्य पदार्द्धम । भरद्वाजगोत्रद्वि । कपिलेश्वरपुत्रद्वि । प्रभाकरस्य पदा-र्द्धम । भार्गवगोत्रद्वि । सीरीपुत्रद्वि । लाहडस्य पदार्द्धम । दार्व्व्यच्युतगोत्रवहुलदेवपुत्र-

52 पीथनस्य पदमेकम । धौम्यगोत्रद्वि । वायीपुत्रचौ । केशवस्य पदमेकम । [1]गौतममोत्रद्वि । [2]सुभंकरपुत्रचौ । भास्करस्य पदमेकम । दार्व्व-च्युतगोत्रचौ । आल्हूपुत्रचौ । रि-

53 सिकेशस्य[3] पदमेकम । चन्द्रात्रेयगोत्रद्वि । सोमदेवपुत्रपं । माल्हूकस्य पदर्मेकम । धौम्यमोत्रद्वि । षसधरपुत्रद्वि । वीठुकस्य पदमेकम । भार्गवगोत्राद्व[4] । भांयिलपु-

54 त्रद्वि । लाखूकस्य पदकेकम[5] । कश्यपगोत्रद्वि । [6]सुभाकरपुत्रदी । राल्हू-कस्य पदमेकम । वसिष्ठमोत्रद्वि । पाणिनिपुत्रद्वि । गङ्गाधरस्य पदमेकम । [7]वैकायनगोत्रवसु-

55 पालपुत्रद्वि । षणतपालस्य पदमेकम् । वसिष्ठगोत्रद्वि । गोविंदपुत्रद्वि [।*] त्रिलोचनस्य पदमेकम । कश्यपगोत्रव्वि[8] । षाल्हणपुत्रद्वि । विजय-सीहस्य पदमेकम । [9]परास-

56 रगोत्रद्वि । [10]विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रद्वि । देवेश्वरपुत्रद्वि । वावणस्य[11] पदार्द्धम् । कश्यपगोत्रद्वि । नारायणपुत्रद्वि । जगधरस्य[12] पदार्द्धम । भा-

57 र्गवगोत्रचौ । गांगूपुत्रचौ [।*] गोविंदस्य पदार्द्धम् । [13]गौतमगोत्रद्वि । [14]मवुसूदनपुत्रद्वि । देउकस्य पदार्द्धम । [15]वौम्यगोत्रद्वि [।*] [16]रिषिपुत्रद्वि । पुरुषोत्तमस्य पदार्द्धम । [17]वसिष्ठगो-

58 त्रद्वि । नारायणपुत्रद्वि । दिवाकरस्य पदार्द्धम् । [18]वतिष्ठगोत्रद्वि । राम-चन्द्रपुत्रद्वि । वासुदेवस्य पदार्द्धम । कुत्सगोत्रद्वि । वासधरपुत्रद्वि । पाल्हूकस्य पदार्द्धन[19] । कृष्णात्रे-

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1 Read गौतमगोत्र.
2 Read शुभंकर.
3 This is a corruption of हृषीकेश.
4 Read भार्गवगोत्रद्वि.
5 Read पदमेकम्.
6 Read शुभाकर.
7 Read वैकायन.
8 Read द्वि.
9 Read पराशर.
10 Read विद्याधर.
11 Probably रावणस्य.
12 Read जगद्धरस्य.
13 गौ looks like *gpô*.
14 Read मधुसूदन.
15 Read धौम्य.
16 Read ऋषि.
17 The *shṭha* of वसिष्ठ looks like *pṭha*.
18 Read वसिष्ठ ; *shṭha* looks like *pṭha*.
19 Read पदार्धम्.

59 यगोत्रद्वि । जाह्डपुत्रद्वि । मवुसूदनस्य[1] पदार्द्धम् । [2]गार्ग्ययोत्रद्वि । [3]परासरपुत्रद्वि । वेदस्य पदार्द्धम । [4]बसिष्ठगोत्रद्वि । गङ्गाधरपुत्रद्वि । मवुसूदनस्य[5] पदार्द्धम [।*] अत्रि-

60 गोत्रद्वि । केशवपुत्रद्वि । रिसिकेसस्य[6] पदार्द्धम । शाण्डिल्यगोत्रद्वि । चंद्रादित्यपुत्रद्वि । विद्याधरस्य पदार्द्धम । काश्यपगोत्रठ । शर्म्मादित्यपुत्ररा । ह्यालस्य पदमे-

Second Plate; Second Side.

61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम । प्रतीहारान्वये रा । जाह्डपुत्ररा । महिलूकस्य पदद्वयम् । [7]कौसिक-गोत्रमहीपालपुत्रद्वि । वामदेवस्य प-

62 दार्द्धम । काश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदार्द्धम । [8]ययुर्व्वेद-धरणे ॥ भरद्वाजगोत्रपं । [9]आनंदपुत्रप ॥ पं । देवशर्म्मणः पदद्वयम[10] । भरद्वाजगोत्रम । गासलपुत्रद्वि । ज-

63 यशर्म्मणः पदमेकम् । भरद्वाजगोत्रम । गासलपुत्रद्वि । माल्हूकस्य पदमेकम । काश्यपगोत्रद्वि । आल्हणपुत्रअग्नि । कुलादित्यस्य पदमेकम । भरद्वाजगोत्रद्वि । अस-

64 धरपुत्र(।)पं । सीलूकस्य पदमेकम । भरद्वाजगोत्रपं । पाल्हणपुत्रद्वि [।*] सोमेकस्य पदमेकम । कौत्सगोत्रपं । पीथमपुत्रद्वि । असधरस्य पदमेकम । [11]परासरगोत्रद्वि । सोमद-

65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम । गौतमगोत्रद्वि । सूपटपुत्रपं । चौभु-जस्य पदमेकम् । गौतमगोत्रचौ [।*] मुञ्जपुत्रपं । पृथ्वीधरस्य पदमेकम । भरद्वाजगोत्रपं । पुरुषो-

66 त्तमपुत्रपं । गागेकस्य पदमेकम । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी । विद्यानंदस्य पदमेकम । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी । धर्म्मानदस्य[12] पदमेकम् । [13]बैकायनगोत्र-

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[1] Read मधुसूदनस्य.
[2] Read गोत्र.
[3] Read पराशर.
[4] Read वसिष्ठ.
[5] Read मधुसूदनस्य.
[6] See page 162, note 3.
[7] Read कौशिक.
[8] Read यजुर्वेद.
[9] There seems to be a mistake in आनंदपुत्रप ॥ पं ।
[10] Read द्वयम्.
[11] Read पराशर.
[12] Read धर्मानन्दस्य.
[13] Read बैकायन.

67 सेनापतिश्रजयपालपुत्रद्वि । मह्रराजस्य[1] पदमेकम । [2]नैकायनगोत्रसेनापति- श्रजयपालपुत्रद्वि । वछराजस्य पदमेकम् । [3]कौसिकगोत्रदी । महाशर्म्मपुत्रदी । वासु-

68 के: पदमेकम । अत्रिगोत्रद्वि । रत्नेश्वरपुत्रद्वि । मालावरस्य[4] पदमेकम् । काश्यपगोत्रद्वि । जाल्हणपुत्रद्वि । मद्दि[ध]रस्य[5] पदमेकम् । वत्स- गोत्रद्वि । तील्हूपुत्रपिं[6] । सल-

69 खणेकस्य पदद्वयम[7] । [8]परासरगोत्रपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् । [8]परासरगोत्रपं । मड्डुलपुत्रपं । कीठणस्य पदमेकम । [9]वसिष्ठगोत्रद्वि । गयाधरपु-

70 त्रद्वि । लालेसूपटयो[:*] प[द]मेकम । वत्सगोत्रद्वि । सूपटपुत्रद्वि । वरणीधरस्य[10] पदमेकम् । वत्सगोत्रदी । कमलासनपुत्रदी । गोठस्य पदमेकम । माडुलगोत्रद्वि । वा-

71 छिलपुत्रदी । मनादित्यस्य पदमेकम । [11]परासरगोत्रकृष्णशर्म्मपुत्रअग्नि । जयशर्म्मण: पदमेकम । [12]वसिष्ठगोत्रद्वि । गासलपुत्रभानिकस्य पदमेकम । भरद्वा-

72 जगोत्रद्वि । कील्हणपुत्रद्वि । दामोदरस्य पदमेकम् । वसिष्ठगोत्रदी । धानूपुत्रदी । नीलकंठस्य पदमेकम । [13]शांडल्यगोत्रद्वि । [14]लखणादि- त्यपुत्रदेजकस्य पद्मे-

73 कम । भरद्वाजगोत्रद्वि । गयाधरपुत्रद्वि । देवर्षि(।)द्वि । वावण[15] । द्वि । वेटू [।*] एषां पदमेकम् । [16]मौद्गल्यगोत्रद्विवेदश्रीमहसूपुत्र- श्रोत्रियमीलूकस्य पदार्द्धम् ।

74 काश्यपगोत्रपं । सुरोत्तमपुत्रद्वि । लक्ष्मीधर । द्वि । धरणीधर । तथा द्वि । देवशर्म्मपुत्रद्वि । गागू । एषां पदमेकम् । वत्सगोत्रद्विवेदश्रीअजैपुत्रद्वि[16] । जह्लडस्य पदार्द्धम् ।

75 भरद्वाजगोत्रद्वि । देवशर्म्मपुत्रद्वि । नरोत्तमस्य पदार्द्धम । काश्यपगोत्रद्वि । पाल्हण- पुत्रद्वि । गाल्हणस्य पदार्द्धम । [17]परासरगोत्रद्वि । असधरपुत्रद्वि । पीथनस्य पदार्द्धम् ॥

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1 Read महाराजस्य.
2 Read नैकायन.
3 Read कौशिक.
4 Read मांखाधरस्य.
5 Read महीधरस्य.
6 Read पं.
7 Read द्वयम्.
8 Read पराशर.
9 The *shtha* of वसिष्ठ looks like *ptha*.
10 Read धरणीधरस्य.
11 Read पराशर.
12 The *shtha* of वसिष्ठ looks like *vu*.
13 Read शांडल्य.
14 Read लक्ष्मणादित्य.
15 Probably रावण.
16 Probably °द्विवेदिश्री.
17 Read पराशर.

76 गौतमगोत्रद्दि । व[त्स]पुत्रद्दि । पीठुकस्य पदार्द्धम । भरद्वाजगोत्रद्दि । पवणाइपुत्रद्दि । सूढस्य पदार्द्धम । [1]उपमन्यगोत्रद्दि । नाटेपुत्रपं । श्रीधरस्य पदार्द्धम । भरद्वाजगो-

77 त्रद्दि । आल्हणपुत्रद्दि । नारायणस्य पदार्द्धम । [2]परासरगोत्रद्दि । ब्रह्म-पुत्रद्दि । भाभूकस्य पदार्द्धम । वत्सगोत्रद्दि । लक्ष्मीधरपुत्रपं । जाल्हूकस्य पदार्द्धम् । भरद्वाजगोत्रद्दि । म-

78 हीधरपुत्रद्दी । महाधरस्य[3] पदार्द्धम । शाण्डिल्यगोत्रपं । गागेपुत्रद्दी । जागूकस्य पदार्द्धम । भार्ग्गवगोत्रद्दि । हरिदत्तपुत्रद्दि । सीरीकस्य पदार्द्धम॰ । [4]कौसिकगोत्रद्दि । सोमदे-

79 वपुत्रद्दि । श्रीधरस्य पदार्द्धम । अत्रिगोत्रद्दि । नारायणपुत्रद्दि । जाह्डस्य पदार्द्धम् । अत्रिगोत्रद्दि । नारायणपुत्रद्दि । धरणी-धरस्य पदार्द्धम् । भरद्वाजगोत्रद्दि । लखनण-[5]

80 पुत्रद्दि । गाल्हूकस्य पदार्द्धम । [6]कौण्डिण्यगोत्रद्दि । श्रीधरपुत्रद्दि । मधु-कस्य पदार्द्धम् । [7]वौद्दायनगोत्रद्दि । पाल्हूपुत्रद्दि । दामरस्य पदार्द्धम् । [8]परासरगोत्रद्दि । पद्माक-

81 रपुत्रद्दि । मालाधरस्य पदार्द्धम । [8]परासरगोत्रद्दि । पद्माकरपुत्रद्दि । विद्याधरस्य पदार्द्धम । [9]कौण्डिण्यगोत्रद्दि । दिवाकरपुत्रद्दि । भास्क-रस्य पदार्द्धम् । शांडिल्यगो-

82 त्रसोमेश्वरपुत्रद्दि [।*] शिवादित्यस्य पदार्द्धम ॥ [10]कस्यपगोत्रद्दि॰। केशवपुत्रद्दि । चक्रस्वामिन: पदार्द्धम । कौशिकगोद्दि[11] । गोह्डपुत्रद्दि [।*] वीकयस्य पदार्द्धम् ॥ वत्सगोत्रश्री [।*] वामदेवपुत्रद्दि । पीथूक-

83 स्य पदार्द्धम । [12]कौसिकगोत्रगोह्डपुत्रद्दि । माल्हूकस्य पदार्द्धम् ॥ [13]कस्यपगोत्रविस्वरूपपुत्रद्दि । दिवाकरस्य पदार्द्धम ॥ व[त्स]गोत्रकी-र्त्तिधरपुत्रद्दि । सांगमस्य पदार्द्धम ॥ [14]परासरगोत्रसोमे-

84 श्वरपुत्रस्य । भाभूकस्य पदार्द्धम ॥ [15]कस्यपगोत्रसूल्हणपुत्रद्दि [।*] लालिकस्य पदार्द्धम ॥ गौतमगोत्रजयसर्म्मपुत्रद्दि[16] [।*] भावसर्म्मण:[17] पदार्द्धम ॥ [18]परासरगोत्रद्दि । भास्करपुत्रद्दि । वाल्हूकस्य पदार्द्ध ॥

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[1] Read उपमन्यु.
[2] Read पराशर.
[3] Read महीधरस्य.
[4] Read कौशिक.
[5] Read लक्ष्मण.
[6] Read कौण्डिन्य.
[7] Read बौधायन.
[8] Read पराशर.
[9] Read कौण्डिन्य.
[10] Read काश्यप.
[11] Read कौशिकगोत्रद्दि.
[12] Read कौशिक.
[13] Read काश्यपगोत्रविश्वरूप.
[14] Read पराशर.
[15] Read काश्यप.
[16] Read °शर्म.
[17] Read °शर्मण:.
[18] Read पराशर.

85 [1]मौद्गिल्यगोत्रद्वि । तीकमपुत्रत्रि । धरणीधरस्य पदार्द्धम ॥ [2]कौसिकगोत्र-
द्वि । वील्हूपुत्रपं । केशवस्य पदार्द्धम ॥ [2]कौशिकगोत्रद्वि [।*] पाल्हू-
पुत्र[द्वि] । ऊल्हेकस्य पदार्द्ध । भारद्वाजगोत्रद्वि । [3]सुभंकर-
86 पुत्रद्वि [।*] देवेश्वरस्य पदार्द्धम ॥ [4]कस्यपगोत्रद्वि [।*] धरणीधरपुत्रद्वि ।
नारायणस्य पदार्द्धम[5] ॥ मौनसगोत्रद्वि । नारायणपुत्रद्वि । विद्याधरस्य
पदार्द्धम ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्द्धम ॥
87 गौतमगोत्रदेवशर्म्मपुत्रद्वि । जाल्हूकस्य पदार्द्धम ॥ [6]साक्षत्यगोत्रति ।
महेश्वरपुत्र(।)द्वि [।*] गा[गू]कस्य पदार्द्धम ॥ भरद्वाजगोत्रठ ।
माधवपुत्रठ । लाहडस्य पदमेकम । [7]परासरगोत्रदी । देव-
88 नाभपुत्रदी । जैतनाभस्य पदमेकम । कश्यपगोत्रद्वि । वत्सपुत्रद्वि ।
महीधरस्य पदार्द्धम । कश्यपगोत्रद्वि । नागशर्म्मपुत्रद्वि । विद्या-
धरस्य पदार्द्धम । मौद्गल्यगो-
89 त्रद्वि । [8]रिषिपुत्रद्वि । दामरस्य पदार्द्धम[9] । कृष्णात्रेयगोत्रद्वि । सोनड-
पुत्रद्वि । रासलस्य पदार्द्धम । शाण्डिल्यगोत्रति ।
[10]मालावरपुत्रति । वाल्हेकस्य पदार्द्धम् । जीव-
90 न्तायनगोत्रद्वि । [11]सुभादित्यपुत्रपं । देल्हस्य पदार्द्धम । शाण्डिल्यगोत्रति ।
आल्हीपुत्रति । माल्हणस्य पदार्द्धम । शाण्डिल्यगोत्रति । आल्ही-
पुत्रति । साल्हणस्य पदार्द्ध-
91 म । कश्यपगोत्रश्च । श्रीधरपुत्रश्च । यशोधरस्य पदार्द्धम । भरद्वाजगो-
त्रद्वि । माढूपुत्रद्वि । रील्हूकस्य पदार्द्धम । [12]लौगाच्चगोत्रद्वि ।
गोपतिपुत्रद्वि । पीथूकस्य प-
92 दार्द्धम । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्द्धम । भर-
द्वाजगोत्रद्वि । माढूपुत्रद्वि । देऊकस्य पदार्द्धम् । भार्ग्गवगोत्र-
द्वि । [ग • पुत्र]-[13]

[1] Read मौद्गल्य. [2] Read कौशिक. [3] Read शुभंकर.
[4] Read कश्यप. [5] Read पदार्धम्. [6] Read सांकृत्य.
[7] Read पराशर. [8] Read ऋषि. [9] Read पदार्धम्.
[10] Read मालाधर. [11] Read शुभादित्य. [12] Read लौगाक्षि.

[13] The lower portion of the last four *aksharas* is gone. The two first may be *Gâgê*, *Gâṁgê*, or *Gâgâ*; the *anusvâra* may be an accidental dot.

Semra Plates of Paramardideva.—Samvat 1223.

SCALE ·3.

From Impressions by Dr. A. Führer.

E. HULTZSCH.

Photo., S. I. O., Calcutta.

Reg. No. 386, Ep. Ind.—June 21.—606

iii.

Third Plate.

93 [श्रो?] कुलधर[1] । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-
आनद[2] । तथा पुत्रमाधव । [3]विष्णुवृद्धिगोत्रचौ । लाहडपुत्रद्वि ।
सोमेश्वर । [4]परासरगोत्रचौ । गोविंद-
94 पुत्रचौ । पजून । दर्भिगोत्रद्वि । गोसेपुत्रद्वि । वासुदेव । तथा भ्रातृ-
वाल्हण[5] । दर्भिगोत्रद्वि । गोधणपुत्रमारायण[6] । दर्भिगोत्रद्वि ।
गल्हेपुत्रद्वि । आनंद ।
95 गोतमगोत्रति । सीलेपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-
पुत्रति । देवधर । गर्ग्गगोत्रद्वि । पीथनपुत्रद्वि । कूके ।
[7]वंपुलगोत्रद्वि । सीलेपु-
96 त्रसाल्हे । उपमन्युगोत्रद्वि । श्रीपालपुत्रद्वि । साल्हे । काश्यपगोत्रति ।
वीठुपुत्रति । मालाधर । गौतमगोत्रति । देवधरपुत्रति ।
सतानंद[8] । शांडिल्यगोत्रति । कुमार-
97 शर्म्मपुत्रति । देज । गौतमगोत्रति । साल्हणपुत्रति । वाज । मौनस-
गोत्रद्वि । [9]खल्हणपुत्रद्वि । सांतट[10] । भरद्वाजगोत्रद्वि । [11]छिरा-
दित्यपुत्रद्वि । कुंडण । कौत्सगोत्र(।)-
98 द्वि । उत्तरादित्यपुत्रद्वि । साभू । भरद्वाजगोत्रद्वि । देल्हणपुत्रद्वि ।
रैधे[12] । काश्यपगोत्रदी । लाहडपुत्रद्वि । मालाधर । [13]शांकृत्य-
गोत्रद्वि । लक्ष्मीधरपुत्रवेदशर्म्म [।*]
99 वत्सगोत्रदी । सोटेपुत्रद्वि । गङ्गाधर । काश्यपगोत्रपं । गङ्गाधरपुत्रपं ।
हरिधर । सावर्ण्णगोत्रति । हिरण्यपुत्रति [।*] सोमे । वत्सगोत्र-
द्वि । राघवपुत्रद्वि । रिसि-[14]
100 केश । तथा भ्रातृद्वि । गयाधर । गर्ग्गगोत्रद्वि । रामपुत्रपं । गदा-
धर । भरद्वाजगोत्रपं । [15]कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।
सोमेपुत्रपं । केशव । काश्यपगोत्रपं । यशदे-[16]

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[1] The first *akshara* looks like *trô*; possibly to be read *śrô*. The *akshara ku* is badly formed and looks like *puḍ*. With this name begins a separate list, comprising the names of 82 persons.

[2] Read आनन्द.

[3] Read विष्णुवृद्ध. The *akshara shṇu* looks like *shṛi*.

[4] Read पराशर.

[5] Perhaps राल्हण.

[6] Read नारायण.

[7] Read वन्धुल.

[8] Read शतानन्द.

[9] Read सूल्हण.

[10] Perhaps सांमट.

[11] Read छीरादित्य.

[12] [Compare the modern रयधी.— G. Bühler.]

[13] Read सांकृत्य.

[14] See page 162, note 3.

[15] The *akshara shṇa* looks like *pṇa*.

[16] Read यशोदेव.

101\. वपुत्रपं । भजौ । [1]शांडल्यगोत्रचौ । माल्हूपुत्रचौ [।*] गोविंद ।
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । [2]परासरगोत्रति ।
रुद्रपुत्रति । छीतू । काश्यपगोत्रद्वि । चक्रस्वामि-
102 पुत्रद्वि । वामदेव । [2]परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म्म । [3]शांडल्यगोत्रचौ ।
धरणीधरपुत्रचौ । तोकव । भरद्वाजगोत्रचौ [।*]
103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रद्वि । सोधनपुत्रश्री ।
लाहड । मौनसगोत्रश्री । रासलपुत्रद्वि । नारायण । कृष्णात्रेय-
गोत्रद्वि । निम्बरथपुत्रद्वि । वेटू ।
104 काश्यपगोत्रद्वि । गयाधरपुत्रद्वि । सहारण । काश्यपगोत्रपं । हरिपुत्रपं ।
देदे । जातूकर्णगोत्रद्वि । सूपटपुत्रद्वि । राजे । [4]कौसिकगोत्रति ।
देवनाभपुत्रति । कीर्त्तिनाभ ।
105 [5]कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । [5]कौसिकगोत्रश्र । देव-
धनपुत्रद्वि । श्रीकर । [6]कौसिकगोत्रद्वि । दिनकरपुत्रद्वि ।
विष्णुशर्म्म । भरद्वाजगोत्र(।)पं । म-
106 नुपुत्रपं । कनादित्य । [7]शांडल्यगोत्रद्वि । वाछपुत्रद्वि । केशव । वत्स-
गोत्रति । महादेवपुत्रति । पदुमे । गर्म्मगोत्रठ । वाभट-
पुत्रगे[8] । सोलिक । भरद्वाजगोत्र-
107 द्वि । वाल्हणपुत्रद्वि । राल्हू[9] । काश्यपगोत्रति । वत्सराजपुत्रति ।
स्वांभू । मौद्गल्यगोत्रद्वि । रुद्रपुत्रति । सीऊ । गर्म्मगोत्रदी ।
माघपुत्रश्र । शकुनादित्य । भरद्वाजगोत्र-
108 पं । लक्ष्मीधरपुत्र(।)पं । देदे । भरद्वाजगोत्रमाल्हूपुत्रसाल्हण । भर-
द्वाजगोत्रपं । विद्याधरपुत्रपं । वाछू । वसिष्ठगोत्रद्वि । जागर्षि-
पुत्रकोल्हण । (एक ।) वसिष्ठगोत्रमहे-
109 श्वरपुत्रद्वि । राम । गौतमगोत्रद्वि । दामोदरपुत्रद्वि । माल्हू । जीव-
न्तायनगोत्रद्वि । जयद्रथपुत्रपं । दाऊ । गौतमगोत्रद्वि । लक्ष्मी-
धरपुत्रपं । पुरुषोत्तम । काश्यप-
110 गोत्रचौ । सहिलपुत्रचौ । लाले । काश्यपगोत्रचौ । गोल्हेपुत्रचौ ।
भद्रेश्वर । वसिष्ठगोत्रद्वि । [10]दागोदरपुत्रचौ । ब्रह्म । [11]कृ-
ष्णात्रेयगोत्रद्वि । जयसीहपुत्रचौ । आग-

[1] Read सांडल्य.
[2] Read पराशर.
[3] Read सांडल्य.
[4] Read कौशिक.
[5] Read कौशिक.
[6] Read कौशिक; *kau* looks like *paud*.
[7] Read सांडल्य.
[8] Read चौ.
[9] *Râlhû* looks like *Râlhṇa*.
[10] Read दामोदर.
[11] The ष in कृष्ण looks like प.

111 र्षि । गौतमगोत्रद्वि । माधवपुत्रकुले । उपमन्युगोत्र(।)नागशर्म्मपुत्ररतन ।
भरद्वाजगोत्रद्वि । आल्हणपुत्रद्वि । ताल्हू । भरद्वाजगोत्रद्वि ।
गङ्गाधरपुत्रद्वि । श्रस-

112 धर । भार्गवगोत्रश्र । जयद्र[थ]पुत्रति । धर्म्मधर । काश्यपगोत्रदेद-
पुत्रद्वि । आमदेव । भरद्वाजगोत्रहरिपुत्रद्वि । महेश्वर । वंधुलगो-
त्रसीलिपुत्रद्वि । कूल्हण । भ-

113 रद्वाजनारायणपुत्रति[1] धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रद्वि । देवधर ।
एवं ब्राह्मण ८२ एषां [2]समांसत्वे पदत्रिचत्वारिंशदाङ्कतोपि[3]
पद ४३ काश्यप-

114 गोत्रपं [।*] गोविंदपुत्रद्वि । देकु[4] । [5][श]ांडल्यगोत्रद्वि । वसुधरपुत्रदी ।
आमदेव । गौतमगोत्रश्र । रा[म]पुत्रचौ । कूके ।
भरद्वाजगोत्रपं । केशवपुत्रपं [।*] विद्याधर [।*]

115 (व) [।*] देवीसदी । जाहडपुत्रदी । नागशर्म्म । गौतमगोत्रठ ।
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां [6]समासत्वे
[7]पदषडङ्कतोपि पद ६ [8]परासरगोत्रद्वि । श्रद्धा-

116 शर्म्मपुत्रपं । नामशर्म्म । [8]परासरगोत्रद्वि । वील्हणपुत्रद्वि । जयशम्म[9] ।
कृष्णात्रेयगोत्रदेदिपुत्रधर्म्मार्णद । [10]परासरगोत्रजयशर्म्मपुत्र(।)हरिशर्म्म ।
एषां पदमेक-

117 म ।। इति मत्वा भवद्भिर्भागभोगादिकं सर्व्वमेभ्यः समुपनेतव्यम[11] । तदेता-
न्ग्रामानमीषां समन्दिरप्राकारान्सनिर्ग्गमप्रवेशान्ससर्व्वाम्रनेत्तुकपीससणा-[12]

118 [13]न्नमधूकादिभूरुहान्सवनखभिनिधानान्सलोहाद्याकरान्सगोकुलानपरैरपि सीमा-
न्तमतैर्व्वस्तुभिः[14] सहितान्सवाह्याभ्यन्तरादायान[15] भुञ्जानानां क-

119 पंतां[16] कषयतां दानाधानविक्रयं वा कुर्व्वतां न केनचि[त्का]चिद्बाधा कत्त-
व्या[17] । भत्र च राजराजपुरुषादिभिः स्वं स्वमाभाव्यं [18]परिहरणी-
यमिदश्चास्मद्दानमना-

---

[1] Read भरद्वाजगोत्रनारायण.
[2] Read समांश°.
[3] Read °शदङ्कतो.
[4] Read देकु.
[5] Read शांडल्य.
[6] Read समांश°.
[7] Read षडङ्क°.
[8] Read पराशर.
[9] Read °शर्म
[10] Read पराशर.
[11] Read °तव्यम्.
[12] Read °सनेत्तुकपीतशणा°.
[13] Read °न्न.
[14] Read सीमान्तर्गतैर्वस्तुभिः.
[15] Read °दायान्.
[16] Read कर्षतां कर्षयतां.
[17] Read कर्तव्या.
[18] Read परिहरणीय°.

120 क्षेयमनाहार्य्यश्चेति भाविभिरपि भूमिपालै: पालनीयमिति ॥ वुक्तञ्च[1] । षष्टिं वर्षसहस्राणि[2] स्वर्ग्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसत[3] ॥

121 [4]सूमिदानस्य यः कर्त्ता यश्च कारयिता शुविः[5] । पालकश्चानुमन्ता च स्वर्ग्गं[6] गच्छति मानवः ॥ स्वदत्तां परदत्ता[7] वा यो हरेत वसुन्ध-राम[8] । स विष्ठाया[9] क्रिमिर्भूत्वा पि-

122 तृभिः सह मज्जति ॥ सर्व्वानेतान्भाविनः पार्थिवेन्द्राम्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्म्मसेतुर्न्नृपाणां काले का[ले] पालमीयो[10] भवद्भिरिति ॥

123 स्वहस्तोयं राजश्रीपरमर्दिदेवत्य[11] मतम्मम । [12]विरचितशुभकम्मोवामवास्तव्यवंश्यः सकलगुणगणानां वेश्म पृथ्वीधराख्यः । मालंखदभनि-[13]

124 पालस्याज्ञया धर्म्मलेखी [14]स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम[15] ॥ उत्कीर्ण्णश्च पितलहारपाल्हणेनेति ॥ मङ्गलम्महाश्रीः ॥ थ ॥

APPENDIX.

A.—List of Names of Gôtras.

Atri, ll. 59, 68, 79 (twice).
Bâbhravya, l. 23.
Bandhula, ll. 38, 95, 112.
Baudhâyana, l. 80.
Bharadvâja, ll. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhâradvâja, ll. 85, 86.
Bhârgava, ll. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112.
Chandrâtrêya, ll. 37, 53, 66 (twice).
Darbhi, l. 94 (three times).
Dârdhyachyuta, ll. 51, 52.
Dhaumya, ll. 52, 53, 57.
Garga, ll. 95, 100, 106, 107. Gârgya, ll. 47, 59.
Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115. Gôtama, ll. 25, 95.
Jâtûkarṇa, l. 104.
Jîvantâyana, ll. 89, 109.
Kaśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 48, 49, 54, 55, 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91, 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113.
Kâtyâyana, l. 102.
Kauṇḍinya, ll. 34, 80, 81.
Kauśika, ll. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times).
Kautsa, ll. 27, 40, 64, 97.
Kṛishṇâtrêya, ll. 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116.

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1 Read उक्तं च.
2 Read सहस्राणि.
3 Read वसेत्.
4 Read भूमि°.
5 Read शुचिः.
6 Read स्वर्गं गच्छति.
7 Read दत्तां.
8 Read वसुंधराम्.
9 Read विष्ठायां क्रिमि°.
10 Read पालनीयो.
11 Read देवस्य.
12 Read कर्म्मो°.
13 Read आलिखदवनि°.
14 Read स्फुट.
15 Read पट्टम्.

Kutsa, ll. 44, 58.
Laugâkshi, l. 91.
Mâhula, l. 70.
Mâṇḍavya, l. 32.
Maudgalya, ll. 73, 85, 88, 107.
Mauna, ll. 86, 97, 103 (twice).
Pâṇini, ll. 41, 42.
Parâśara, ll. 28, 30, 31, 34, 35, 55, 64, 69 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93, 101, 102, 115, 116 (twice).
Sâṁkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102, 106, 114.
Śâṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90 (twice), 96, 100.
Sauśravasa, l. 27.
Sâvarṇya, l. 99.
Traikâyaṇa, ll. 19 (twice), 43, 54, 66, 67.
Upamanyu, ll. 17, 47, 48, 76, 96, 111.
Vasê, l. 106.
Vasishṭha, ll. 26 (twice), 30, 35, 41, 42, 54, 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.
Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83, 99 (twice), 101.
Vishṇuvṛiddha, l. 93.

B.— List of Names of Men.

Âbhaṭa, l. 106.
Abhinanda, l. 66 (twice).
Ajai, l. 74.
Ajau, l. 101.
Ajayapâla, ll. 19, 20, 67 (twice).
Âlhaṇa, ll. 23, 33, 55, 63, 77, 107, 111.
Âlhî, l. 90 (twice).
Âlhû, l. 108. *Gen.* **Âlhûkasya**, ll. 35, 41.
Âmadêva, ll. 45, 102, 112, 114.
Ânanda, ll. 20, 62, 93, 94.
Aṇatapâla, l. 55.
Asadhara, ll. 53, 63, 64, 75, 111.
Avasara, l. 24.
Bahudhara, l. 114.
Bâhula, l. 24.
Bahuladêva, l. 51.
[Bhâbhû], *Gen.* **Bhâbhûkasya**, ll. 77, 84.
Bhadrêśvara, l. 110.
Bhânika, l. 71.
Bhâskara, ll. 32, 52, 81, 84.
Bhavaṇasâmi (perhaps **Bhuvaṇa°**), l. 44.
Bhâvaśarman, l. 84.
Bhâyila, l. 53.
Bhôgâditya, l. 48.
Bôdhânê, l. 17.
Brahman, ll. 43, 47, 77, 110.
Chakrasvâmin, ll. 82, 101.
Chandrâditya, l. 60.
Chaturbhuja, l. 32.
Chaubhuja, l. 65.
Chhîtû, l. 101.
Dâmara, ll. 80, 89.
Dâmôdara, ll. 29, 30, 31, 32, 72, 109, 110.
Dâû, l. 109.
[Dâyî], *Gen.* **Dâyîkasya**, l. 29.
Dêda, l. 112.
Dêdê, ll. 104, 108.
Dêdi, l. 116.
Dêhula, l. 33.
Dêlha, l. 90.
[Dêlhâ], *Gen.* **Dêlhâkasya**, l. 25.
Dêlhaṇa, ll. 21, 44, 98.
Dêlhû, l. 35. *Gen.* **Dêlhûkasya**, l. 21.
Dêû, ll. 97, 114. *Gen.* **Dêûkasya**, ll. 36, 57, 72, 92.
Dêvadatta, ll. 34, 42.
Dêvadhana, l. 105.
Dêvadhara, ll. 95, 96, 113.
Dêvahara, l. 105.
Dêvanâbha, ll. 87, 104.
Dêvarshi, ll. 48, 73.
Dêvaśarman, ll. 17, 41, 62, 74, 75, 87, 102.
Dêvavrata, l. 33.
Dêvêśvara, ll. 56, 86.
Dêvîsa, l. 115.
[Dhândhê], *Gen.* **Dhândhêkasya**, l. 18.
Dhânû, l. 72.
Dharaṇidhara, ll. 26, 28, 70, 74, 79, 85, 86, 101, 102, 103, 113.
Dharmadhara, l. 112.
Dharmânanda, l. 66. **Dharmâṇanda**, l. 116.
Dhêlhaṇa, l. 23.
Dinakara, l. 105.
Divâkara, ll. 58, 81, 83.
Gadâdhara, l. 100.
Gâgê, ll. 78, 92 (?). *Gen.* **Gâgêkasya**, l. 66.
Gâgû, ll. 43, 74, 92 (?). *Gen.* **Gâgûkasya**, l. 87.
Gâlhaṇa, ll. 23, 75.
Galhê, l. 94.

No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

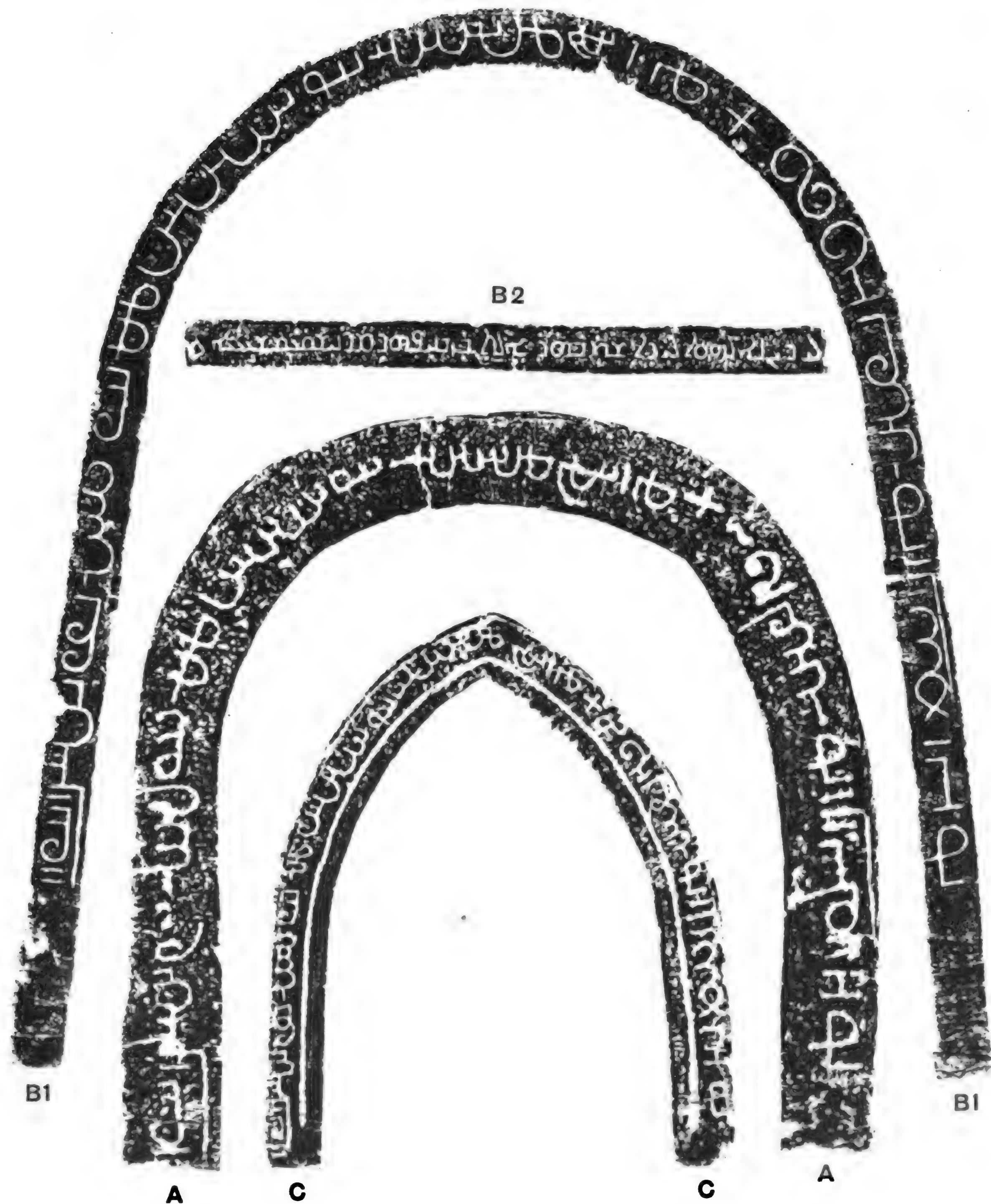
BY E. W. WEST, PH.D.; ENGLAND.

A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the London *Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on **St. Thomas's Mount**, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the **Valiyapaḷḷi** Church at **Kôṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kôṭṭayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

'The **Mount** Cross was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards; all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the Elephanta cave,



E. HULTZSCH.

SCALE ONE-EIGHTH.

Photo., S. I. O., Calcutta.

Reg. No. 159, Ep. Ind.—May 96.—695

and by an ornamental semicircular arch overhead, springing from the capitals of the columns. Outside these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in a single line down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *towards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, it can be read from the same point of view as the longer portion which appears as an upper line with the shorter line below it.

'The smaller **Kôṭṭayam** Cross differs in ornamentation, and stands upon a higher pedestal, whose foliage is curved downwards, instead of upwards; the bird hovers above the Cross, but the sunk panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the same church, in addition to the Pahlavi, has also an old Syriac inscription' under the sunk panel, and the arch is semicircular.[1]

The **Pahlavi** decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, taken from a photograph of the Mount Cross; they were therefore at liberty to suggest a few amendments of the letters to suit their views of the meaning of the inscription. But now that we have before us three original versions of the Pahlavi inscription, in the shape of two inked estampages of each of two originals and one of the third, we are compelled to adhere strictly to these five impressions wherever they all agree, and to confine our speculations to the several possible readings of the Pahlavi words whose forms are thus so well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line around three sides of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at Kôṭṭayam into a shape like an hour-glass, or the cipher 8, laid upon its side; but this can hardly be read as any combination of Pahlavi letters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This mode of reading is therefore the most probable, and it also best suits the apparent meaning of the sentence.

The inscription is not altogether free from uncertainty, but the most probable reading of the version at the **Mount** is as follows[2]:—

TEXT.

1 Mûn · ham-ich	Meshîkhâ-i	*a*vakhshây-i	madam-*a*frâs-îch	khâr	bûkhto
2 sûr-zây	mûn	bu*n*	dar*do*			den*á*.

TRANSLATION.

"(*He*) whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*) saved, (*is*) offering[3] the plea whose origin (*was*) the agony of this."

[1] [On the accompanying Plate, the letter A marks the inscription on St. Thomas's Mount; B1 and B2 the Pahlavi and Syriac inscriptions round the larger Cross at Kôṭṭayam; and C the inscription round the smaller Kôṭṭayam Cross.— E.H.]

[2] The following special peculiarities in transliterating Pahlavi require attention:—None of the uncircumflexed vowels are expressed in the text except initial *a* and final o. Italics are used when the letter is expressed by one of a different sound, or is part of a contraction; thus *v* is written like p, *d* like t, final *á* like mn, and *a* is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.

[3] Literally 'bringing forth.'

The variations of the **Kôṭṭayam** versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in av*akhshây* appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into av*akhshây-ich*, 'both forgiving.' The last letter of *madam-afrâs-ich* is also doubled in both versions at Kôṭṭayam, so as to alter the reading into *madam-afrâs-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kôṭṭayam. If this character be really a group of letters, it may be guessed to represent the preposition *bên*, 'within,' in which b is written like *d*. The meaning of *bên sûr-zây* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *âmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mû* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *âmen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *sûr-zây*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written *bûn* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kôṭṭayam.

Under the larger Cross at Kôṭṭayam there is also an old **Syriac** inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14 :—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows :—

לי דיו לא נהוא לי דאשתבהר אלא אן בזקיפה דמרן אישוע משיחא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with *Gal.* vi. 14 had already been ascertained by Burnell in 1873.

Regarding the **date** of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshîkhâ*) and *t* or d (in *bûkhto* and *dar*do), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of *sh* occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the connection with *m* in No. 52. All the peculiarities can be found in the Kaṉheri Pahlavi inscriptions[1] of 10th October and 24th November 1009, and 30th October 1021; and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,[2] which has been attributed to the ninth century.

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[1] See *Ind. Ant.* Vol. IX. pp. 265—268.

[2] See *JRAS.* Vol. VII. Old Series, p. 343.

No. 22.— THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

BY E. HULTZSCH, PH.D.

Kîḻ-Muṭṭugûr is a village in the Guḍiyâtam tâluka of the North Arcot district, about 2½ miles north of the Viriñchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamiḻ inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (**A.** and **B.** below) are fixed in the ground and standing; the third (**C.**) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in **Mukkuḍûr** (A.) or **Mukkuṭṭûr** (B. and C.),—the modern Kîḻ-Muṭṭugûr. A. records a gift of land to a Brâhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.[1] Below it is a **bas-relief** on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*haṁsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.[2]

The **alphabet** is Tamiḻ, with the exception of the Grantha word *śrî*, with which the inscription opens. The characters are decidedly archaic. The letter *ṉ* has the same form as in the Kaśâkûḍi plates.[3] The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,[4] where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the **Vaṭṭeḻuttu** characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeḻuttu than to the Tamiḻ *ś*. The initial *a* reminds of the same letter in the Cochin plates.[5] The letters *ṭ*, *ḍu*[6] and *v*, and the secondary forms of *i* and *î* closely resemble the corresponding letters of the plates of Jaṭilavarman.[7]

The inscription is dated in the 18th year of the reign of 'the king, the victorious **Narasiṁhavarman**.'[8] The same name occurs among the **Pallava** kings of Kâñchî. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,[9] and the goose (*haṁsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṅkaṇi.[10] As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasiṁhavarman belonged to the **Western Gaṅgas**.

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[1] A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

[2] See, *e.g.*, Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

[3] *South-Indian Inscriptions*, Vol. II. No. 73.

[4] In *padiṉeṭṭâvadu*, l. 2, and *maṇai-um*, l. 5.

[5] Above, Vol. III. No. 11.

[6] In *yâṇḍu*, l. 2, and *koḍuttôm*, l. 7.

[7] *Ind. Ant.* Vol. XXII. p. 69 ff.

[8] An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 184.

[9] *Ind. Ant.* Vol. VI. p. 101.

[10] See *South-Indian Inscriptions*, Vol. II. p. 387, note 5.

The inscription records the gift of some land and of a house at **Mukkuḍûr** to a Brâhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the doner.

TEXT.[1]

1 Śrî [|*] Kô [2]viśeya-Narasiṅgaparumaṟku
2 yâṇḍu paḍipeṭṭâvadu Ṣaṇm[â]du-
3 raṉ tam=aḍi Vârandara-Śâttaiyaṉârkku Mu-
4 kkuḍûr avaruḍai[ya] puṉ-pulamun=naṉ-pula-
5 mum avar=irunda maṉai-um[3] [pâ][4] pu[5]
6 śeydad=oṉṟu kai-nnîriṟ=pey-
7 du piramadâyaṅ=koḍuttêm [|*] I-
8 du kâttâr [kâ]ṉ=mêlav=eṉ=
9 [ṟa]lai [|*] Aṟa=ma[ṟavaṟka] [||*]

TRANSLATION.

Prosperity! In the eighteenth year (*of the reign*) of the king, the victorious **Narasiṁhavarman,**— having immersed in water (*poured over our*) hand one (*coin*) made of [6] *paṇam*,[6] we gave to Vârandara-Śâttaiyaṉâr, a worshipper of Shâṇmâtura (Kârttikêya), as a *brahmadâya*, his dry land and wet land and the house in which he resided (*at*) **Mukkuḍûr.** The feet of those who protect this (*gift*), shall be on my head.[7] Do not forget charity![8]

B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,[9] which is set up to the left of the inscription A., bears, in **bas-relief,** a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The **alphabet** is Tamiḻ, with the exception of the Grantha word *śrî* (l. 1). The type is the same as in the Tirukkaḻukkuṉṟam inscription of Parântaka I.[10]

The inscription is dated in the 29th year of the reign of 'king **Parakêsarivarman,** the conqueror of **Madirai** (Madhurâ),' *i.e.* of the **Chôḻa** king **Parântaka I.,**[11] who ruled from about A.D. 900 to 940.[12] It records the death of a warrior, who was killed after he had recovered some cattle which the **Perumâṉaḍigaḷ** had seized at **Mukkuṭṭûr.** By 'the Perumâṉaḍigaḷ' we have probably to understand one of the kings of the **Western Gaṅga** family, who are known to have borne the title **Permânaḍi.**[13]

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[1] From inked estampages, prepared in 1896. [2] Read *viśaiya* (i.e. *vijaya*).
[3] Read *maṉaiyum*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.
[4] This symbol is perhaps an archaic form of the figure '6.'
[5] This is probably an abbreviation for *paṇam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.
[6] Regarding this custom see above, Vol. III. p. 255, note 3.
[7] See above, p. 140, note 4. [8] See *ibid.* note 5.
[9] A photograph of this slab is reproduced on the upper half of the Plate facing this page.
[10] Above, Vol. III. No. 38, B.
[11] See *South-Indian Inscriptions*, Vol. II. p. 379 f. [12] See *ibid.* p. 381.
[13] See Dr. Fleet's *Kanarese Dynasties*, 2nd edition, p. 303 ff. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.

KIL-MUTTUGUR STONES.





E Hultzsch. Photo

Photo etching - Survey of India Offices, Calcutta, March 1896.

TEXT.

1 Śr[î] [|*] **Madirai** koṇ-
2 ḍa kô=Pparakêsaripaṉ-
3 [1]maṟṟ=iyâṇḍ=irubatto-
4 ṉba[d]âvadu **Perumâna-**
5 ḍigaḷâṉ=**Mukku-**
6 [ṭ]ṭûr toṟu=k-
7 [koḷ]ḷa mî[ṭ]-
8 [ṭu=p]paṭṭ[â]-
9 [ṉ] Vadu[na]-
10 [v]âraṉ
11 [Va]radan=T[â]-
12 [ṉ]ḍaṉ [||*]

TRANSLATION.

Prosperity! In the twenty-ninth year (*of the reign*) of king **Parakêsarivarman** who conquered **Madirai**,—when cattle were lifted[2] (*at*) **Mukkuṭṭûr** by the **Perumânaḍigal**,—Vadu[nav]âraṉ [Va]radan T[âṉ]ḍaṉ, having recovered (*them*), fell.

C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in **bas-relief**, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The **alphabet** is Tamil, with the exception of the Grantha syllables *śrî* (l. 1) and [*ṉ*]*ma* (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaḷukkuṉṟam inscription of Parântaka I.[3] In these two documents, however, the letters *ṉ*, *ṇ* and *rai* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of **Mukkuṭṭûr**.

TEXT.

1 Śrî [|*]
2 **Madirai** ko-
3 ṇḍa kô=Ppara-
4 **kêsariva[n]maṟku y[â]-**
5 ṇḍu **muppattu-ira[ṇ]-**
6 ḍâvadu [|*] **Vaḍa-karai**
7 **Mukkuṭṭûr** Ku-
8 mâra-[Na]ndai Puḷa-
9 [la]ppaṉ pu-
10 li kutti-
11 na karaiṇâ-
12 ḍu [||*]

TRANSLATION.

Prosperity! In the thirty-second year (*of the reign*) of king **Parakêsarivarman** who conquered **Madirai**. (*This is*) the spot on the embankment, at which a tiger was stabbed by Kumâra-[Na]ndai Puḷa[la]ppaṉ of **Mukkuṭṭûr**, (*a village*) on the northern bank (*of the* Pâlâṟu *river*).

---

[1] Read *maṟk=iyâṇḍ=*.
[2] The expression *toṟu=kkoḷḷa*, 'to lift cattle,' is used also in the two Ambûr inscriptions, No. 23 below.
[3] Above, Vol. III. No. 38, B.

No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

BY E. HULTZSCH, PH.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâluka of the North Arcot district,[1] and a station on the Madras Railway. The temple of **Nâgêśvara** in the town contains an inscription of Kulôttunga-Chôḷa; one of the Hoysaḷa king Vîra-Vallâḷa; and one of the Vijayanagara king Râjaśêkhara, the son of Mallikârjuna (dated Śaka-Saṁvat 1390 expired, Sarvadhârin). In the **Kâṅgarettikka Street** two rough stone slabs are set up. Each of them bears at the top a Tamiḻ inscription and below, on a countersunk surface, a **bas-relief**, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chaurîs*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The **inscriptions** at the top of the two stones are nearly identical with each other. The first **(A.)** records the death of a son, and the other **(B.)** the death of a nephew, of a certain Akalaṅkattuvarâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The **alphabet** is Tamiḻ and resembles that of the Kîḻ-Muṭṭugûr inscription of the 32nd year of Parântaka I.[2] The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the **Nuḷamba** had organized against **Âmaiyûr.** By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapâḍi.[3] Âmaiyûr, *i.e.* 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,[4] it is said to have been situated in **Mêl-Aḍaiyâṛu-nâḍu,** a subdivision of the district of **Paḍuvûr-kôṭṭam.**

As stated before, the son and the nephew of a certain **Akalaṅkattuvarâyar** fell in the affray. The name Akalaṅkattuvarâyar corresponds to the Sanskṛit Akalaṅka-Yuvarâja.[5] He was the chief of the *Koṇḍar*[6] of **Perunagar-Agaram** (A. line 8 f.), a place which I cannot identify, and was a servant of **Pirudi-Gaṅgaraiyar.** The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious **Nṛipatuṅga-Vikramavarman.**'

A king named **Nṛipatuṅga** is the grantor of a Grantha and Tamiḻ inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.[7] This Nṛipatuṅga is said to have been the son of Dantivarman and a descendant of **Pallava,** and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At **Bâhûr** near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the **Pallava** king **Nṛipatuṅgavarman.** The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamiḻ Paṇḍit, on which the following extracts are

[1] See the *Manual of the North Arcot District,* 2nd edition, Vol. II. p. 425.
[2] Above, No. 22, C.
[3] See above, p. 82, note 4.
[4] See *South-Indian Inscriptions,* Vol. II. p. 382.
[5] Compare the Kaśâkûḍi plates (*South-Indian Inscriptions,* Vol. II. No. 73), where *tuvarâśaṉ* in the Tamiḻ portion (text line 106) corresponds to *yuvarâja* in the Sanskṛit portion (text line 103).
[6] These are perhaps identical with the *Koṇḍakkârar,* a caste of fishermen.
[7] *Lists of Antiquities,* Vol. II. p. 30 f.

AMBUR STONES.



E. Hultzsch, Photo.

Photo-etching-Survey of India Offices, Calcutta, June 1896.

based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishṇu. Verses 2 to 6 give the following mythical pedigree:—Brahmâ, Aṅgiras, Bṛihaspati, Śaṁyu, Bharadvâja, Drôṇa, Aśvatthâman and **Pallava**. From Pallava's family were born **Vimala, Koṅkaṇika** and other kings (v. 7). After Vimala *etc.* had gone to heaven, **Dantivarman**, a devout worshipper of Vishṇu, became king (vv. 8 and 9). The son of Dantivarman was **Nandivarman** (v. 12). His queen, named **Śaṅkhâ**, was born in the **Râshṭrakûṭa** family (v. 13). Their son was **Nṛipatuṅgadêva** (v. 15). At the request of his minister, he granted three villages to a college (*vidyâsthâna*) at Bâhûr. The Tamiḻ portion is dated in the eighth year of the reign of *kô viśaiya*-**Nṛipatuṅgavarman**, and contains further particulars about the villages granted. In the usual *captatio benevolentiæ* of future kings (v. 31), the donor is styled 'king Nṛipatuṅgavarman, the worshipper of the lotus-feet of Vishṇu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamiḻ.

Both copper-plate inscriptions agree in claiming for Nṛipatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kâñchî.[1] Besides, the Bâhûr plates mention among Nṛipatuṅgavarman's remote ancestors Koṅkaṇika. This name seems to be a reminiscence of Koṅkaṇi, who is believed to have been the ancestor of the **Western Gaṅga** kings.[2] According to the same plates, Nṛipatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kâñchî, of whom we possess epigraphical records.[3] Dantivarman, however, is, like Nṛipatuṅga, a name peculiar to the Râshṭrakûṭas.[4] In verse 13 of the Bâhûr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhâ, a princess of the Râshṭrakûṭa family.

Two unpublished stone inscriptions of *kô vijaya*-**Nṛipatuṅga-Vikramavarman** are found in the Tanjore and Trichinopoly districts.[5] As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chôḷa king Parântaka I., the Râshṭrakûṭa king Kṛishṇa III. and the Chôḷa king Râjarâja, and as the type of Nṛipatuṅgavarman's stone inscriptions is decidedly more archaic than Râjarâja's, it is necessary to place the reign of Nṛipatuṅgavarman before Parântaka I. A century earlier, in A.D. 804, the **Râshṭrakûṭa** king **Gôvinda III.** claims to have conquered **Dantiga,** the ruler of **Kâñchî**.[6] This Dantiga is perhaps identical with Nṛipatuṅgavarman's grandfather **Dantivarman.**[7] Nṛipatuṅga is known to have been the surname of three Râshṭrakûṭa kings, the earliest of whom was **Amôghavarsha I.** (A.D. 814-15 and 876-78).[8] As the Bâhûr plates state that the Pallava king Nṛipatuṅgavarman was the son of Nandivarman by a **Râshṭrakûṭa** princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhâ, the mother of the Pallava king Nṛipatuṅgavarman, was the daughter of the Râshṭrakûṭa king Nṛipatuṅga-Amôghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Râshṭrakûṭa king Gôvinda III., with Dantivarman, the grandfather of the Pallava king Nṛipatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛipatuṅgavarman's father and grandfather, **Nandivarman** and **Dantivarman.** The latter

[1] See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

[2] See *ibid.* p. 380.

[3] See *ibid.* pp. 344 f. and 363 f.

[4] Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

[5] These are: an inscription of the 21st year in the Vîraṭṭânêśvara temple at Kaṇḍiyûr in the Tanjore tâluka (No. 17 of 1895), and one of the 2[3]rd year in the Saptarishîśvara temple at Lâlguḍi in the Trichinopoly tâluka (No. 84 of 1892).

[6] *Ind. Ant.* Vol. XI. p. 127.

[7] This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

[8] No. 5 on the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikuṇṭha-Perumâḷ temple at Kâñchî.[1] The former may be identical with *kô viśaiya*-**Nandi-Vikramavarman.**[2] Two other kings to whose names the two Tamiḻ words *kô viśaiya*[3] are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kô viśaiya*-**Kampa-Vikramavarman** or Kampavarman[4] and *kô viśaiya*-**Narasiṁhavarman.** The Kiḻ-Muṭṭugûr inscription of the latter[5] bears, however, the emblems of the **Western Gaṅga** kings, and its alphabet is more archaic than that of the two Âmbûr inscriptions of Nṛipatuṅga. If it is kept in mind that the Bâhûr plates represent the latter as a descendant not only of Pallava, but also of **Koṅkaṇi,** the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kâñchî came to an end with **Nandivarman,** the opponent of the Western Châlukya king Vikramâditya II.; that **Narasiṁhavarman,** a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, **Dantivarman** and **Nandivarman,** were the contemporaries of the Râshṭrakûṭa kings Gôvinda III. and Amôghavarsha I.; and that Nandivarman's son, **Nṛipatuṅgavarman** or Nṛipatuṅga-Vikramavarman, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.[6]

Finally an identification of **Pirudi-Gaṅgaraiyar,** who is mentioned as a contemporary of Nṛipatuṅga-Vikramavarman in the two subjoined inscriptions, may be attempted. The Udayêndiram plates of Hastimalla state that the Western Gaṅga king Pṛithivîpati I. fought with the Râshṭrakûṭa king Amôghavarsha I.[7] If I am correct in supposing the latter to have been a contemporary of Nṛipatuṅga-Vikramavarman, the Pirudi-Gaṅgaraiyar of the Âmbûr inscriptions is perhaps identical with the **Western Gaṅga** king **Pṛithivîpati I.**

A.—First Stone.

TEXT.[8]

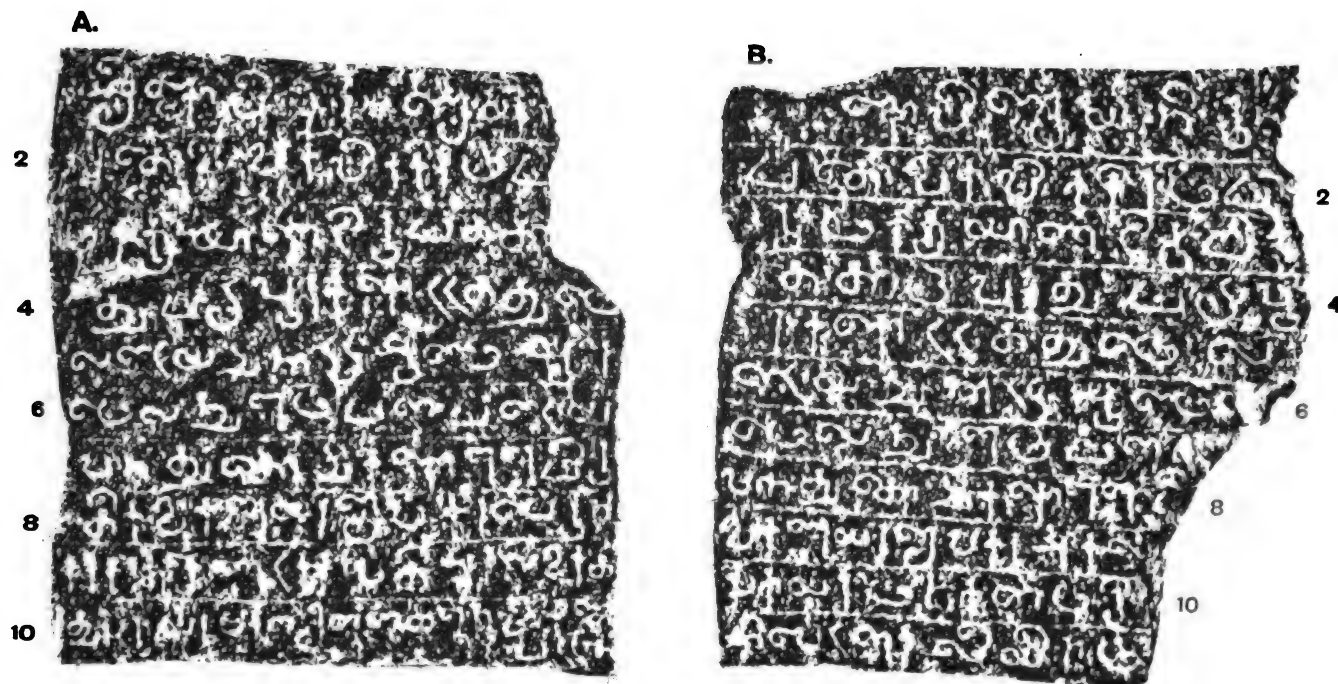
1 Śrî[9] [|*] Kô viśaiya-[Niru*]-
2 [pa]toṅga-Vikkirama[pa][ru]*-
3 [ma][r*][k]ku yâṇḍ-irubattâ[râva*]-
4 du Paḍuvûr-kkôṭṭattu [M]ê-
5 l-Aḍaiy[â*]ṟu-nâṭṭu Âmaiyûr
6 mêl Nuḷamban paḍaiy
7 vandu toṟu=kkoḷḷa Piru-
8 di-Gaṅgaraiyar sêvagar Peruna-
9 [ga]r-Agara-Kkoṇḍa-kkâvidi Akalaṅkat-
10 tuvarâyar [ma]gan Śaṇan taḷarâ viḻnd[u] paṭṭân[10] [||*]

TRANSLATION.

Prosperity! In the **twenty-sixth year** (*of the reign*) of the king, the victorious **Nṛipatuṅga-Vikramavarman,**— when the army of the **Nuḷamba** attacked **Âmaiyûr,** (*a village*)

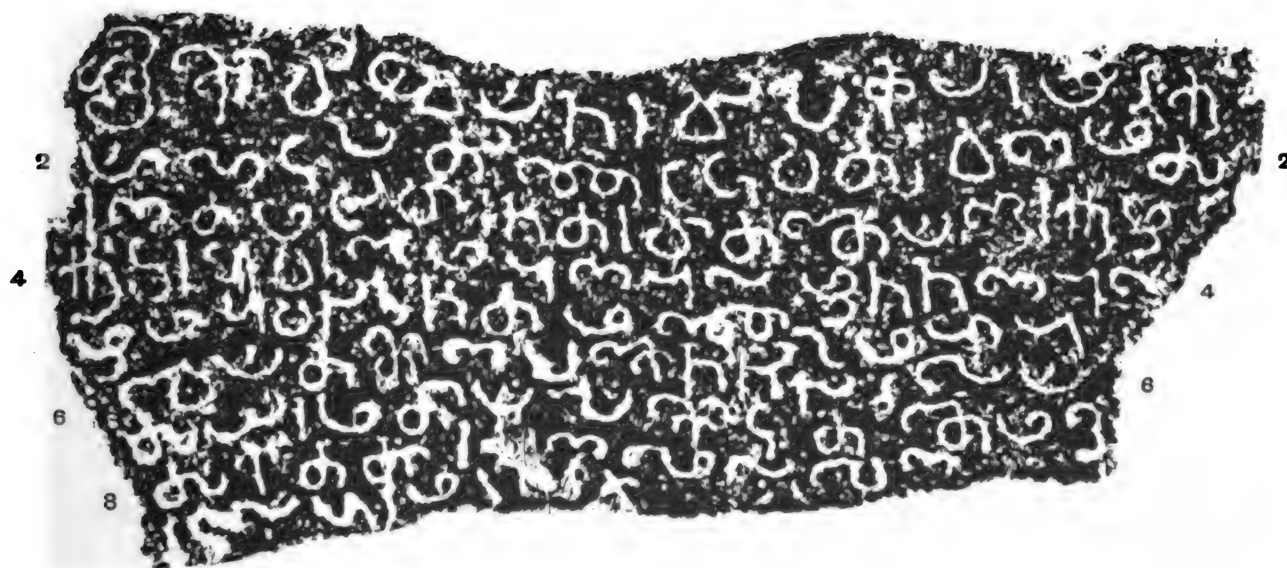
[1] *South-Indian Inscriptions,* Vol. II. p. 344, note 3.
[2] *ibid.* Vol. I. Nos. 108, 124 and 125.
[3] Other instances in which the word *vijaya* is prefixed to the name of a king, are the Pallava princes *vijaya*-Skandavarman and *vijaya*-Buddhavarman (*Ind. Ant.* Vol. IX. p. 101) and the Vêṅgî king *vijaya*-Nandivarman (above, p. 143, note 1).
[4] Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions,* Vol. III.
[5] See above, page 177.
[6] See above, page 180.
[7] *South-Indian Inscriptions,* Vol. II. p. 381.
[8] From inked estampages, prepared in 1896.
[9] The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *vi* and *śaiya* in the first line, and between *to* and *ṅga* in the second line.
[10] This word is written below the line.

Ambur Inscriptions of Nripatunga-Vikramavarman.



SCALE ONE-ELEVENTH.

Kil-Muttugur Inscription of Narasimhavarman.



SCALE ONE-SIXTH.

E. HULTZSCH.

Reg. No 232, Ep. Ind.—May 96.—695.

Photo, S. I. O., Calcutta.

in **Mêl-Aḍaiyâṟu-nâḍu,** (*a subdivision*) of **Paḍuvûr-kôṭṭam,** in order to lift cattle,— Śaṉaṉ, the son of **Akalaṅkattuvarâyar,** (*who was*) the chief[1] of the *Koṇḍar* of **Perunagar-Agaram** (*and*) a servant of **Pirudi-Gaṅgaraiyar,** not relaxing (*in fight*), fell and died.

B.—Second Stone.

TEXT.

1	Kô		viśaiya-Niru-
2	patoṅga-Vikkiramapa-		
3	ruma[r*]kku		yâṇḍ=iruba-
4	ttâṟâvadu		Paḍuvû-
5	r-kkôṭṭattu		Mêl-A-
6	ḍaiy[â]ṟu-nâṭṭu		Âmai[y][ûr*]
7	mêl	Nuḷambaṉ	[pa][ḍaiy*]
8	vandu	toṟu=kkoḷḷa	[P]i[rudi-Ga*]-
9	ṅgaraiyar	śêvagar	Akala[ṅkattu*]-
10	varâyar	marugaṉ	Ma[ś]i[ḷu] . . .
11	[ṉ]i Vêḍaṉ	Kaliyirâma[ṉ	paṭṭâṉ ‖*]

TRANSLATION.

In the **twenty-sixth year** (*of the reign*) of the king, the victorious **Nripatuṅga-Vikramavarman,**— when the army of the **Nuḷamba** attacked **Âmaiyûr,** (*a village*) in **Mêl-Aḍaiyâṟu-nâḍu,** (*a subdivision*) of **Paḍuvûr-kôṭṭam,** in order to lift cattle,— **Kalirâma,** a hunter (*Vêḍaṉ*) . . . . (*and*) a nephew of **Akalaṅkattuvarâyar,** (*who was*) a servant of **Pirudi-Gaṅgaraiyar,** [fell].

No. 24.— NADAGAM PLATES OF VAJRAHASTA; SAKA-SAMVAT 979.

By G. V. Ramamurti; Parlakimedi.

These plates were discovered about two years ago at **Naḍagâm,** a village in the Narasannapêṭa tâluka of the Gañjâm district, by one Sanku Appanna, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some Jaṅgams, a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through Mr. Weir, the Collector of Gañjâm, to Dr. Hultzsch, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of **five copper-plates,** of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about $8\frac{1}{4}''$ by $4''$ and has a hole to the proper right, through which a ring passes. This ring is about $\frac{1}{2}''$ thick and about $4\frac{1}{8}''$ in diameter. It had not yet been cut when the plates were sent to Dr. Hultzsch. Its two ends are soldered into the lower portion of a thick circular **seal,** on which is fixed an image of a bull couchant, $1\frac{1}{2}''$ long and $1''$ high, with the figures of a conch-shell and a *chaurî* to its proper right, the figures of a sword and an

[1] According to the Tamiḻ dictionaries, *kâvidi* usually means 'a minister' or 'an accountant.'

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.[1] Almost all these figures are seen on the seals of other plates issued by the Gâṅga kings, who were worshippers of Śiva. The weight of the plates is 3 ℔ 4½ oz. and that of the ring and seal 1 ℔ 5½ oz.; total, 4 ℔ 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows :—

57 . . . . . . मो । मञ्जामावे द-

58 ण्डनायकस[ा*]मयाय दत्तम् । मयपांगुसामयेनेग्रपं . . स-

59 नसन्तनवर्त्तनमेव ॥

The **alphabet** employed belongs to the old Nâgarî type without any admixture of other kinds of characters. I infer that this type was in use in Kaliṅga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of **Mukhaliṅgam**,[2] some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are :—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvâra* with a stroke under it, while in lines 48, 49 म् is denoted in the usual manner. The truncated म् in the last line (57) is probably due to the carelessness of the engraver. The *anusvâra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *ê* symbol, and also the *â* from the *î* symbol. (3) *ṇ* is distinguished from *l* by the absence of the top line on the former; but *rṇ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *rṇṇa* in line 12 and *la* just above it in line 11. (4) The forms of *ṅga* in line 10; of *ṅgha* in line 9, *ghâ* in line 38, and *ṅghê* in line 35; of *ṅkha* in line 7 and *khyâṁ* in line 34; of *mbha* in line 42 are to be noted. (5) *ñcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ñchha* (l. 8) are denoted by the nasal mark *ñ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.[3]

The **language** of the inscription is Sanskṛit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rthi* in ll. 21 and 23), and the use of the nasals *ṅ* and *ñ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvâra*). *Ś* (palatal) is used for *s* (dental) in *śalila* (l. 3) and *âśinê* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *mâhêsvara* (l. 45); and *ś* for *sh* in °*paṭṭakêśv=âlimpanti* (l. 42).

[1] Unlike the seal of the Parlâkimeḍi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

[2] About 20 miles from Parlâkimeḍi in the Gañjâm district; see the last three paragraphs of this introduction.

[3] Sanskṛit Paṇḍits of this part of the country may be heard to pronounce *jña* as *gña*. Compare above, Vol. III. p. 237.

The letter *v* is doubled before *y* in *navvyâdhayaś=cha* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one **Pâṅgu-Sâmaya** (*i.e.* Sômaya?) (l. 56) by **Vajrahasta,** a prince of the **Gâṅga** family, who is styled *Paramamâhêśvara*, *Paramabhaṭṭâraka*, *Mahârâjâdhirâja* and *Trikaliṅgâdhipati* (ll. 45-46). The charter was issued from **Kaliṅganagara**[1] (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in **the Śaka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phâlguna,** corresponding to **the 4th March A.D. 1058**[2] (ll. 53-54). The corresponding cyclic year, Hêvilambin, is not mentioned— a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gôvinda-dvâdaśî,**[3] an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindûs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*vishaya*) of **Êraḍa**[4] and constituted into a separate district, which was named the **Vêlpûrâ-vishaya** after its chief village, **Vêlpûra.** Nothing is recorded of the donee except the names of his parents, **Śrîkaṇṭha-Nâyaka** and Vêdavî, his grandfather **Ayitana,** and the latter's native place, **Chhili** (or Ḍhili?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sâmaya is there spoken of as **"my son-in-law, the Daṇḍanâyaka S[â]maya."** The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kôluvartanî.**[5]

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): **the Śaka year 960 (expired), while the sun was in Vṛishabha, (the moon) in the Rôhiṇî-nakshatra, in the Dhanur-lagna, on Sunday, the third tithi of the bright fortnight,** corresponding to **the 3rd May A.D. 1038, 8 h. 27 m. P.M.** The corresponding cyclic year, Bahudhânya, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of Anantavarma-Chôḍagaṅga,[6] is important as it gives us a certain, reliable land-mark in the chronology of the Gâṅgas; and it is besides the earliest known date of this dynasty. The Parlâkimeḍî plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III, p. 220) are not dated, but are referred, on palæographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyrical passage describing the virtues and valour of the Gâṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of Gôkarṇasvâmin, on the top of Mount Mahêndra.[7] Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one **Guṇamahârṇava** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the Kaliṅga kingdom by uniting the five parts into which it had been

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[1] See the last paragraphs of this introduction for my identification of Kaliṅganagara.

[2] Kannêpalli Chalamayya Śâstri Gâru, a learned astronomer of Lukulâm in the Gañjâm district, kindly calculated for me the English equivalents of the Śaka dates mentioned in this inscription.

[3] The same learned astronomer pointed out to me the importance of this day. The following *ślôka* was quoted by him: फाल्गुने शुक्लद्वादश्यां कुम्भस्थे च दिवाकरे । मकरस्थिते सूर्यसुते जीवे कार्मुकसंस्थिते । पुष्यर्क्षे श्रवसंयुक्ते शोभने भानुवासरे । गोविन्दद्वादशी प्रोक्ता देवानामपि दुर्लभा ॥

[4] [The *Êraḍa-vishaya* is mentioned in an inscription at Śrîkûrmam (No. 324 of 1896).— E. H.]

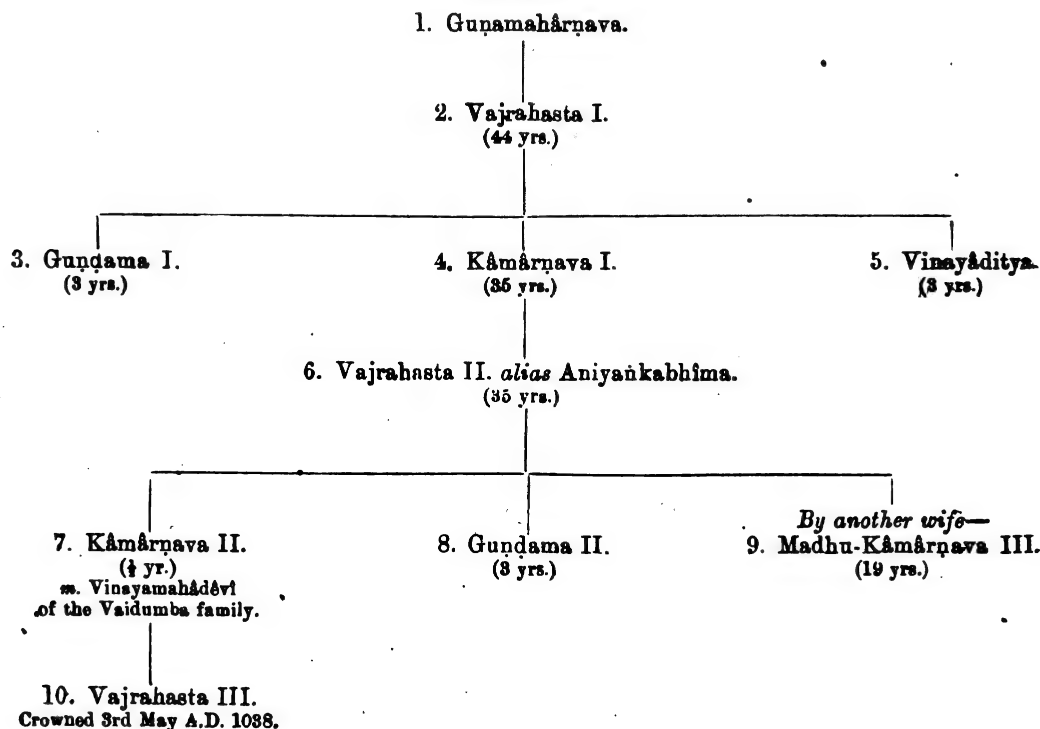
[5] [Mr. H. Krishna Sastri suggests that, as *kôla* is a synonym of *vardha*, *Kôluvartanî* may be the same as *Vardhavartanî*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at Mukhaliṅgam (Nos. 185, 196 and 220 of 1896).— E. H.]

[6] *Ind. Ant.* Vol. XVIII. p. 161 f.

[7] Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of Anantavarman's grant of Śaka-Saṁvat 1003; *Ind. Ant.* Vol. XVIII. p. 162 ff.

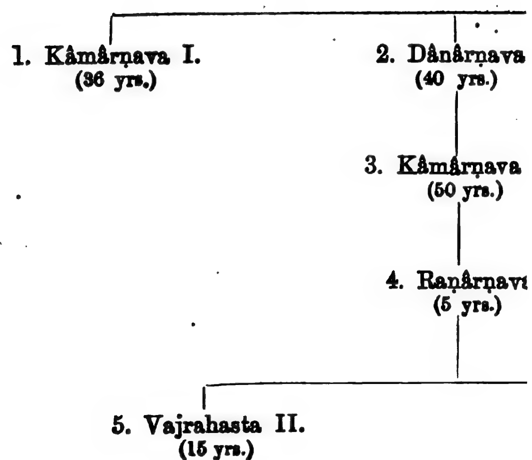
formerly divided under the rule of five independent kings (verse 1).[1] Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, **Vajrahasta II.**, whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, **Aniyaṅkabhîma** (l. 22). Verses 10 and 11 of this inscription, extolling **Vajrahasta III.**, the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Saṁvat 1040.[2] It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the **Naḍagâm plates** may be conveniently exhibited in the following genealogical table:—

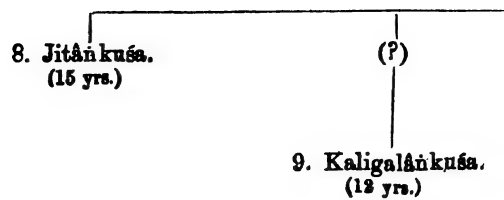
TABLE I.



[1] Anantavarman's grant of Śaka-Saṁvat 1040 states that the eldest of these five brothers, "Kâmârṇava (I.), gave over his own territory (Gaṅgavâḍi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahêndra. Having there worshipped the god Gôkarṇasvâmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism ?), having descended from the summit of the mountain Mahêndra, and being accompanied, like Yudhishṭhira, by his four younger brothers, Kâmârṇava (I.) conquered (king) Balâditya, who had grown sick of war, and took possession of the Kaliṅga countries . . . . Having decorated his younger brother Dânârṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇârṇava (I.) the Ambavâḍi-vishaya; to Mârasiṁha, the Sôḍâ-maṇḍala; and to Vajrahasta (I.), the Kaṇṭaka-vartanî;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kâmârṇava I., his brother Dânârṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavâḍi, Sôḍâ and Kaṇṭaka-vartanî continued to be governed by the descendants of Kâmârṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahârṇava? Ambâvalli and Sôḍa, two villages in the Parlâkimeḍi Zamîndârî, may be identified with the chief towns of two of the provinces named above.

[2] *Ind. Ant.* Vol. XVIII. p. 168.


1. Kâmârṇava I.
(36 yrs.)
2. Dânârṇava
(40 yrs.)
3. Kâmârṇava
(50 yrs.)
4. Raṇârṇava
(5 yrs.)
5. Vajrahasta II.
(15 yrs.)


8. Jitâṅkuśa.
(15 yrs.)
(?)
9. Kaligalâṅkuśa.
(12 yrs.)

14. I

In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of **Anantavarman,** which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gâṅgas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṁvat 1040 professes to trace the genealogy of the Gâṅgas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kâmârṇava I., who is said to have taken the Kaliṅgas (*i.e.* the country of Kaliṅga) from Balâditya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇârṇava (Guṇamahârṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṁvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahârṇava— Guṇârṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitâṅkuśa and Kaligalâṅkuśa (his brother's son), who are said to have preceded Guṇḍama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇḍama I. and that of (his brother) Kâmârṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kâmârṇava VI., while the present grant states that Vajrahasta "was born from Kâmârṇava, the eldest son of Vajrahasta."[1] Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called **Bâḍâm** in the Narasannapêṭa tâluka, near the village where the inscription was discovered. In the Chicacole tâluka is a village named **Boppaḍâm** at a distance of about 15 miles from Bâḍâm. I cannot say at present whether **Vâḍâm** and **Vappuḍâm** of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of **Kaliṅganagara,** a town mentioned in all the copper-plate inscriptions of the Eastern Gâṅgas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjâm district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kaliṅga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlâkimeḍi Zamîndârî of the Gañjâm district, at a distance of about 20 miles from Parlâkimeḍi, its chief town, there is a place of pilgrimage named **Mukhaliṅgam**[2] on the left

[1] In Anantavarman's grants of Śaka-Saṁvat 1003 and 1057 it is doubtful which of the two Kâmârṇavas is meant to be the father of Vajrahasta.

[2] The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1889-94, p. 68 ff.

bank of the Vaṁśadhârâ. Here are three temples dedicated to Śiva under the names **Madhukêśvara, Bhîmêśvara** and **Sômêśvara.**[1] The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakaṭakam,** which belongs to the Narasannapêṭa tâluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukêśvara** and **Aniyaṅkabhîmêśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarma-Chôḍagaṅgadêva.** There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: *Kâliṅg-âvani-nagarê śrîman-Madhukêśvarâya Śarvâya* and *Kâliṅga-dêśa-nagarê śrîman-Madhukêśvarâya dêvâya* in Sanskṛit verses; *Nagaramuna Madhukêśvara-dêvaraku* and *Nagarâna viṭi śrî-Madhukêśvara-dêvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called Nagara or Kâliṅga-(dêśa-)nagara, *i.e.* **"the Nagara of the Kâliṅga (country)."**[2] There is a *Kshêtramâhâtmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: **Gôvinda-kânana, Jayantapura, Madhukêśvara** and **Mukhaliṅgam.** Śiva is said to have made himself manifest in the trunk of a *madhûka* tree; hence the name **Madhukêśvara.** A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Saṁvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question: (1) **Kâmârṇava I.,** the alleged founder of the Gâṅga dynasty (see Table II. above) had for his capital (*râjadhânî*) the town named **Jantâvuram** (l. 49 f.). This is perhaps a mistake for Jayantapuram, which is mentioned in the *Kshêtramâhâtmya*. (2) **Kâmârṇava II.,** the nephew of Kâmârṇava I., had a town named **Nagara,** "in which he built a lofty temple for an emblem of the god Îśa in the *liṅga* form, to which he had given the name of **Madhukêśa,** because it was produced from a *madhûka* tree" (l. 61 f.). As stated above, this temple still exists at Mukhaliṅgam. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyaṅkabhîma** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyaṅkabhîmêśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name Mukhaliṅgam is a corruption of **Mohaliṅgam,** which is the Oriya (or Prâkṛit) form of *Madhû*[*ka*]-*liṅgam*. The Telugu Brâhmaṇas, to whom the Oriya form was unintelligible, explained it in the *Kshêtramâhâtmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face.'[3] From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhaliṅgam** and **Nagarakaṭakam** (literally, 'a royal residence in Nagara') and by the ruins between them represents the ancient capital of Kaliṅga.[4]

[1] Sômêśvara's temple may have been built by Sômaya, the person in whose favour the present grant was made, provided that *Sâmaya* is a mistake for *Sômaya*.

[2] A few weeks ago I found in the Madhukêśvara temple a stone inscription of Anantavarmadêva, which records a grant issued 'from Kaliṅganagara.' The occurrence of this name at Mukhaliṅgam itself confirms my identification.

[3] This is suggested to me by Mr. S. Râmayya, B.A., of Parlâkimeḍi.

[4] I do not here enter into a discussion of the question whether Kaliṅganagara was founded by Kâmârṇava II. or existed before him, because this would involve an examination of the intricate problem of the connection between the Gâṅga kings mentioned in Tables I. and II. given above, and the Gâṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gâṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of **Kaliṅganagara**.

TEXT.[1]

First Plate.

1 ओं[2] स्वस्ति [॥*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
2 क्षिण्यसत्यशौचशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणा-
3 मात्रेयगोत्राणाम्[3] विमलविचाराचारपुण्यशलिलप्रक्षालित-[4]
4 कलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्र-
5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्म्माणै-
6 कसूत्रधारस्य शशाङ्कचूडामणेर्म्भगवतो[5] गोकर्ण्णस्वामि-
7 नः प्रसादात्समासादितैकशङ्खभेरीपञ्चमहाशब्दधवलच्छ-[6]
8 त्रहेमचामरवरवृषभलाञ्छनसमुज्वलसमस्तसाम्राज्यम-[7]
9 हिम्नामनेकस[म*]रसङ्घट्टसमुपलब्धंविजयलक्ष्मीसमा-[8]

Second Plate; First Side.

10 [9]लिङ्गितोतुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां ग[ा*]-
11 ङ्गानामन्वयमलङ्करिष्णोविष्णोरिव[10] विक्रमाक्रान्तधराम-
12 [ण्ड*]लस्य गुणमहार्ण्णवमहाराजस्य[11] पुत्रः ॥ पूर्व्वं भूपतभूर्व्विभु-[12]
13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा[13] भु-
14 जवलातामेक[14] एव स्वयम् [।*] एकीकृत्य विजित्य [15]सत्रुन्निव-
15 हान्[16] श्रीवज्रहस्तथतुश्चत्वारिंशतमत्युदोरचरित-[17]
16 : सर्व्वामरक्षीसमाः[18] ॥ [१*] तस्य तनयो गुणमराजा[19] वर्षत्रयमपा-
17 लयत महीम् ॥ तदनुजः कामार्ण्णवदेवः पञ्चत्रिंशतमव्दका-[20]
18 न् ॥ तस्यानुजो विनयादित्य[:*] समास्त्रिक[:*] ॥ ततः कामार्ण्णवाज्जाते[21]

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[1] From the original plates.

[2] Denoted by a symbol.

[3] Read गोत्राणां. म् is denoted here by an *anusvâra* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.

[4] Read °सलिलप्रक्षालित°.

[5] Read °र्भगवतो.

[6] Read °शब्दधवलच्छत्र°.

[7] Read समुज्ज्वल.

[8] Read °लब्ध.

[9] Read °लिङ्गितोत्तुङ्ग°.

[10] Read °विष्णोरिव.

[11] The engraver first wrote रि for रा and then erased the *i*.

[12] Read भूपतिभिर्विभज्य.

[13] Read पराक्रमो.

[14] Read °बलात्तामेक.

[15] Read शत्रु.

[16] Read °हाञ्छ्रीवज्रहस्तस्तु°.

[17] Read °दार.

[18] Read °रक्षीत्समाः.

[19] Read गुण्डमराजो वर्ष°.

[20] Read °मब्द°.

[21] Read °ज्जातो.

Second Plate; Second Side.

19 जगतीकल्पभूरुहः । योराजद्राजित(:)च्छायो वज्रहस्तोवनी-
20 पतिः ॥ [२*] [1]प्रश्चोदन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गज-[2]
21 नर्थिभ्यः[3] समदासहस्रमतुलो यस्त्यागिनामगणी[:*][4] [।*] स(:) श्री-
22 माननियङ्कभीमनृपति[र्गा*][5]ङ्गान्वयोतंसकः[6]
23 पञ्चतिंशतमब्दकान्गमभुनक्ये[ष्ट्यं][7] स्तुतः पार्थि-
24 वेः[8] ॥ [३*] तदग्रसनुः[9] स रराज सन्तनासमक्षमसासमतारि-[10]
25 मण्डलः [।*] मापात[11] कामार्णवभूपतर्भुवं[12] समद्विमानद्वंस-
26 मां समुज्वलः[13] ॥ [४*] तदनु तदनुजन्मो[14] चत्तजन्मोपमानो गेव-[15]
27 नधिरन[व]द्या गण्डमख्यो मदा सः [।*] सकलमदमनच्चो-[16]

Third Plate; First Side.

28 णि वर्षाणि धात्रीवलयमलघुतेजोनिर्ज्जितारातिचक्रः[17] ॥ [५*] त-
29 तो द्वैमातुरसस्य[18] मधुकाम[ा*]र्णवो नृपः ॥० ववति[19] स्मावनी-
30 मतामब्दामकार्णवोशतैम्[20] ॥०॥ [६*] अथ वज्रहस्तनुपकर-[21]
31 प्रसूतादखिलगुणिजना[श*]गण्यकामार्णवात्कवीन्द्रप्र-
32 [22]गयमानावदातशभकीर्त्तिः[23] ॥ शिय[24] इव [25]वैदुम्बान्वय-
33 पयःपयोनिधिसमद्भवायाश्च[26] [।*] यः समजने[27] विनयमहा-
34 दव्याः[28] श्रीवज्रहस्त इति तनयः ॥ [७*] वियदृतुनिधिसंख्यां याति
35 [29]शाकाब्दसङ्घे दिनकुदृषभुक्ष[30] राहिणीभ सलग्ने [।*] धनुषि च सि-
36 तपक्षे सूर्य्यवारे तृतीयां[31] युजि सकलधरित्रीं रक्षितुम्[32]

---

[1] Read प्रस्रोत°.
[2] Read लुब्ध.
[3] Read °गजानर्थिभ्यः समदात्सहस्रम°.
[4] Read °मग्रणीः.
[5] Here space is left for the insertion of ग्गा.
[6] Read °योत्तंसकः.
[7] Read पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं.
[8] Read पार्थिवः.
[9] Read तदग्रसूनुः.
[10] Read शतमन्युसमः समन्तात्क्षमितारिमण्डलः.
[11] Read अपात्.
[12] Read °भूपतिर्भुवं समृद्धि°.
[13] Read समुज्ज्वलः.
[14] Read °जन्मा चित्त°.
[15] Read गुणनिधिरनवद्यो गुण्डमाख्यो मुदा.
[16] Read सकलमिदमरक्षत्त्रीणि वर्षाणि.
[17] Read चक्रः.
[18] Read °रस्तस्य.
[19] Read अवति.
[20] Read °मेतामब्दानेकान्नविंशतिम्.
[21] Read °नृपवरा°.
[22] Read °गीयमाना°.
[23] Read शुभ.
[24] Read श्रिय.
[25] Read वैदुम्बा°.
[26] Read समुद्र°.
[27] Read समजनि.
[28] Read देव्याः.
[29] Read शाकाब्द.
[30] Read दिनकृति वृषभस्थे रोहिणीभे सुलग्ने.
[31] Read तृतीयायुजि.
[32] Read रक्षितुं.

Nadagam Plates of Vajrahasta.—Saka-Samvat 979.

i.

ii a.

ii b.

E. HULTZSCH.

W. GRIGGS, PHOTO-LITH.

SCALE TWO THIRDS.

iii a.

iii b.

iv a.

Third Plate; Second Side.

37 याभिपित्ता:[1] ॥ [८*] न्यायेन[2] यत्र सममाचरितुं तिवर्ग्गं[3] मार्ग्गे-

38 ण रच्चाति[4] मदीम्महितप्रतापे [।*] नव्याधयश्च[5] नरघाश्च मरा-

39 पहश्च शश्वत्प्रजा भुवि भवनि[6] विभूभमर्त्त्य: ॥ [९*] व्याप्ते ग[ा*]ङ्गकुणो-[7]

40 त्तमस्य यशसा [8]दिङ्मकवाले शशिप्रश्यातामलिनेन[9] य-

41 स्य भुवन(:)प्रह्लादसम्यादाग[10] [।*] [11]सि[न्द्र]रैरभिसान्द्रपङ्कप-

42 टलो[12] कुम्भस्थलीपट्टकोश्चालिम्पन्ति[13] पुन: पनाश्च[14] हरि-

43 तामाधारणा[15] वारणान[16] ॥ [१०*] अनुरागेण गुणिनो[17] यस्य वक्षोमुखा-

44 जयो:[18] [।*] आशीनि[19] श्रीसरसंत्यावनुकले वैराजत: ॥०॥ [११*] कलि-

45 ङ्गनगरात्परममाहेस्वरपरमभट्टारकमहाराजाधिरा-[20]

Fourth Plate; First Side.

46 जत्रिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेव[:*] कुशली समसामात्य-[21]

47 [22]प्रमस्वजनपदान्समाहूय समाज्ञापयति [।*] विदितमस्त[23] सवत-

48 म् । एरदविषये[24] ॥ वेल्पूरगामम[25] । गुम्मुका । [26]वप्वुडाम् । वम्भुरम ।

49 अर्व्वंगी . . [त्पेम्मिम्वा][27] । कोनूरन । पोदुरु वाडाम् मूरिंगाम्
कनम-

50 रम्प देवरेमचिकोडम । गुद्रपी [।*] एतन[28] द्वादश ग्रमन[29]

51 (॥) वेल्पूराविषयेभूम्मिकिकत्वा[30] चतु:शीमावच्छिन्न[31] सत-

52 लस्थलं सर्व्वपोडाविवर्ज्जितं[32] आचन्द्रार्क्कचितिसमकालं याव-

53 न्मातापित्रोरात्मन: पुण्ययशोऽभिवृद्धये अजगिरिनिधिशाक-

54 व्दे[33] (।) फ[ा*]ल्गुनामलपक्षे (।) द्वादश्यामादित्यवारे । [छि]लिनिवासिन:

---

[1] Read योभिषिक्त:.

[2] Read न्याय्येन.

[3] Read त्रिवर्ग्गं.

[4] Read रचति मही°.

[5] Read निर्व्याधयश्च निरघाश्च मृषापहाश्च.

[6] Read भवन्ति विभूतिमत्य:.

[7] Read कुशो°.

[8] Read दिक्चक्र°.

[9] Read प्रणीता°.

[10] Read संपादिना.

[11] Read सैन्दूररचि°.

[12] Read पटले:.

[13] Read °केष्वा°.

[14] Read पुनश्च.

[15] Read °माधीरणा.

[16] Read °णाम्.

[17] Read गुणिनी.

[18] Read मुखाजयो:.

[19] Read आसीने श्रीसरस्वत्यावनुकूले विराजत:.

[20] Read माहेश्वर.

[21] Read समस्तामात्य.

[22] Read प्रमुख.

[23] Read °मस्तु भवताम्.

[24] Read विषये.

[25] Read ग्रामम्.

[26] Read वप्पु°.

[27] Read °म्बा.

[28] Read एतान्.

[29] Read ग्रामान्.

[30] Read °विषयेतिनामकोक्रत्य ?.

[31] Read °सीमावच्छिन्न: सजलस्थल:.

[32] Read °वर्जित.

[33] Read शाकाब्दे.

Fourth Plate; Second Side.

55 मयितनाख्यस्य पुत्र: (।) श्रीकण्ठनायक: । तस्य भार्य्या वेदवी । तयो-
56 : संज्जात[ा*]य पांगुसामयाय [1]ताम्ब्रशासनं कृत्वा (।) वेल्पुगाविषयं[2]
57 प्रदत्तम्[3] । कोलुवर्त्तं[नि]विषेये[4] [तुगिल]ग[ा*]म[:*] प्रदत्त[:*] ॥

TRANSLATION.

(Line 1.) Ôm. Hail! The son[5] of the *Mahârâja* **Guṇamahârṇava,** who took possession of the circle of the earth by (*his*) valour, as Vishṇu by (*his*) stride, (*and*) who adorned the race of the **G[â]ṅgas,** who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the **Âtrêya** *gôtra*; who had the stains of the impurities of the Kali age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia, viz.*) the unique conch-shell, the drum, the five *mahâśabdas*, the white parasol, the golden *chaurî* and the excellent bull-crest, which were acquired by the favour of the worshipful **Gôkarṇasvâmin,** who is established on the top of the high mountain **Mahêndra,** who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of **the Three Kaliṅgas,—**

(Verse 1.) The glorious **Vajrahasta,** whose conduct was very noble (*and*) whose valour was great, protected for **forty-four years** that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,— after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king **Guṇ[ḍ]ama,** ruled the earth for **three years;** his younger brother, king **Kâmârṇava,** for **thirty-five years;** (*and*) his younger brother, **Vinayâditya,** for **three years.**

(V. 2 f.) Then, king **Vajrahasta,** born of Kâmârṇava, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),— this glorious king **Aniyaṅkabhîma,** the crest-jewel of the **[Gâ]ṅga** race, enjoyed the earth for **thirty-five years,** being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king **Kâmârṇava,** who equalled Śaṁtanu (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for **half a year.**

(V. 5.) Then, his younger brother, named **G[u]ṇḍama,** who resembled Cupid, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for **three years,** having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king **Madhu-Kâmârṇava,** ruled this earth for **nineteen years.**

---

[1] Read ताम्र.
[2] Read वेल्पूराविषय:.
[3] Read प्रदत्त:.
[4] Read °वर्त्तनीविषये.
[5] This word refers to Vajrahasta in verse 1 below.

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ADDENDA AND CORRIGENDA.

PAGE 27, line 8. Professor Leumann remarks that, as *mahâtimahâ*, 'great, very great,' is used elsewhere in the language of the Jainas, *Mahâtimahâvîra* need not be altered, but may be considered as synonymous with *Mahâvîra*.

" 49, verse 22, *for* Vịra-Chôḍa, *read* Vîra-Chôḍa.

" 65, text line 7, *read* nera[mo]degaṇḍa.

" 68, line 10, *read* [sa]ṁ[va]t[sarake].

" 93, text line 131, *for* ताद *read* तदा.

" 139, " " 3, *for* kaṛpûra-, *read* kar̤pûra-.

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AND

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EDITED BY

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CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

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(L. 30.) Now, to **Kâmârṇava**, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by **Vinayamahâdêvî**, who was born in the **Vaidumba** family as Śrî in the milk-ocean, a son, named the glorious **Vajrahasta**.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the **Śâka** years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),—(*i.e.* **960**),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rôhiṇî, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the **G[â]ṅga** race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.[1]

(V. 11.) Through love of this virtuous (*king*), Śrî and Sarasvatî thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From **Kaliṅganagara**,—the devout worshipper of Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the lord of **the Three Kaliṅgas**, the glorious **Vajrahastadêva**, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) "Be it known to you that the following twelve villages in the district (*vishaya*) of **Êrada**, (*viz.*) the village of **Vêlpûra**, **Trummukâ**, **Vappuḍâm**, **Vallurama**, **Arṇagô- . . . . [tpemmimbâ]**, **Kônûrana**, **Poduru**, **Vâḍâm**, **Mûriṅgâm**, **Kanamarampa**, **Dêvaremachikiḍama** (*and*) **Gudrapi**, having been (*clubbed together and*) named the district (*vishaya*) of **Vêlpûrâ**,—(*this*) district of **Vêlpûrâ**, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tâmra-śâsana*), in the **Śâka** year of Aja (nine), the mountains (seven) and the treasures (nine),—(*i.e.* **979**),—in the bright fortnight of Phâlguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,— to **Pâṅgu-Sâmaya**, born by his wife Vêdavî to **Śrîkaṇṭha-Nâyaka**, the son of one named **Ayitana**, an inhabitant of **[Chhi]li**.

(L. 57.) "(*Also*) the village of **[Nugila]** in the district (*vishaya*) of **Kôluvarta[ni]** was granted."

No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,[2] some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda tâluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the **Chikkulla** *agrahâra* of the Tuni division of the Gôdâvarî

[1] The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

[2] I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karaṇam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are **five copper-plates**, each of which measures about $7\frac{1}{8}''$ broad by $2\frac{1}{4}''$ high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper **ring**, about $\frac{1}{4}''$ thick and $3''$ in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular **seal** which measures $1\frac{3}{8}''$ in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.— Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The **size of the letters** is about $\frac{1}{4}''$. The **characters** belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvarî plates of the *Râjâ* Pṛithivimûla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *ḷ*, in line 26, and of the **numerical symbols**[1] for 5, 8 and 10, also in line 26. The **language** is Sanskṛit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prâkṛit words, as in line 23 where we have *gârava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grîshma*. That the writer's vernacular was Telugu, is proved by the ending of the word *saṁvassaraṁbuḷ* for *saṁvatsarâḥ* in line 26.[2] Of Sanskṛit words not found in the dictionaries our text offers *bahusuvarṇa*,[3] l. 4, *yûdhya* (?), l. 5, and *prâdhirâjya*, l. 5, all denoting particular sacrifices. As regards **orthography**, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled[4] before a vowel in *Vishṇukuṇḍinâmm=êkâdaś-*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahârâja* **Vikramêndravarman [II.]**, who was the eldest son of the *Mahârâja* **Indrabhaṭṭârakavarman**, grandson of **Vikramêndravarman [I.]**, and great-grandson of the *Mahârâja* **Mâdhavavarman**, of the family of the **Vishṇukuṇḍins**. From his residence at **Lenduḷûra**, **Vikramêndravarman**, who meditated on the feet of the holy lord of Śriparvata, makes known by it that, on the **5th day of the 8th fortnight of the summer season of the 10th year of his reign**, he gave the village of **Rêgoṇram**, which was south-east of the village of **Râvirêva** on the bank of the **Kṛishṇabeṇṇâ**, *i.e.* the river Kṛishṇâ, in the **Nat[ṛi?]paṭi** district, to (the) Sômagiriśvaranâtha (temple) of Tryambaka (Śiva). Nothing further is said about the donor himself; of his ancestors, Mâdhavavarman is stated to have celebrated many sacrifices;[5] Vikramêndravarman [I.] (through his mother) was connected with the **Vâkâṭas**; and Indrabhaṭṭârakavarman is eulogized for his warlike exploits.

The name **Vishṇukuṇḍin** has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

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[1] Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chammak plates of the Vâkâṭaka *Mahârâja* Pravarasêna II.; *Gupta Inscr.* Plate xxxiv.

[2] See p. 197, note 2.

[3] This word is often met with in inscriptions.

[4] Final *m* is doubled before a vowel also *e.g.* above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, *e.g. ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

[5] See the description of the Vâkâṭaka *Mahârâja* Pravarasêna I., above, Vol. III. p. 260, which is very tame compared with what we have here. Mâdhavavarman is stated to have celebrated even *purushamêdhas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of **Śrîparvata**, which I take to be the sacred Śrîśaila in the Karnûl district, I believe that the word survives in **Vinukoṇḍa**, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrîśaila and 50 miles south of the river Kṛishṇâ, and that this Vinukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Vishṇukuṇḍins.[1] I also would identify the donor's father, **Indrabhaṭṭârakavarman**, with the **Indrabhaṭṭâraka**, to uproot whom, as we learn from lines 17-20 of the Gôdâvarî plates of the *Râjâ* Pṛithivimûla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrâdhirâja, mounted on his own elephant Supratîka.[2]

The place Ḻenduḻûra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalûru,[3] the Dendaloor of the map, a village on the ruins of the city of Vêṅgî, about 5 miles north-east of Êlûru (Ellore) in the Ellore tâluka of the Gôdâvarî district. The two villages mentioned in line 20 I am unable to identify. As regards **the time of the inscription,** both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show[4] that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the **Vâkâṭa** (or Vâkâṭaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palæography of the inscription that would militate against it.

TEXT.[5]

First Plate.

1 Ôṁ[6] svasti [||*] Vijaya-Ḻenduḻûra-vâsakâd=bhagavataḥ Śrîparvvata-
2 svâmi-pâdânuddhyâtô [7]Vishṇukuṇḍînâmm=êkâdaś-âśvamêdh-âvabhṛit-â-[8]

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[1] Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukoṇḍa*, 'the sky-hill,' is a corruption of *Vishṇukuṇḍa* or the latter a Sanskṛitized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukoṇḍa* as 'the hill of hearing,' because Râma is believed to have heard there the news of Sîtâ's abduction.

[2] *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭâraka of Pṛithivimûla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasiṁha I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratîka* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭârakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airâvata, the elephant of the east.

[3] See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

[4] Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hîrahaḍagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dêvagere plates of the Kadamba Mṛigêśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsî plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vâkâṭaka Pravarasêna II., above, Vol. III. p. 260) the latest, that of the Vâkâṭaka Pravarasêna II., has with great probability been referred to about the beginning of the 8th century A.D.— The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausârî plates of the Gujarât Chalukya Pulakêśirâja of [Chêdi-]Saṁvat 490=A.D. 738, *Vienna Oriental Congress, Arian Section*, p. 230; the Ântrôli-Chhârôli plates of the Râshṭrakûṭa king Kakka of Gujarât of Śaka-Saṁvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alînâ plates of Śîlâditya [VII.] Dhrûbhaṭa of [Valabhî-]Saṁvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the *Mahârâja* Vinâyakapâla of [Harsha-]Saṁvat 188=A.D. 794 (?), *Ind. Ant.* Vol. XV. p. 140.

[5] From impressions supplied by Dr. Hultzsch.

[6] Expressed by a symbol.

[7] Read °*kuṇḍinâm=*.

[8] Read *-âvabhṛith-â-*; the word *avabhṛitha* is frequently written *avabhṛita* in inscriptions; compare, *e.g.*, *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

3 vadhanta-jagadka(tka)lmashasya kratu-sahasra-yâjina[ḥ*] sarvvamêdh-âvâpta-
4 sarvvabhûta-svârâjyasya bahusuvarṇṇa-pauṇḍarîka-purushamêdha-

Second Plate; First Side.

5 vâjapêya-yûdhya[1](?)-shôḍaśi-râjasûya-p r â d h i r â j y a - pr [â *] j â p a t y - â -
6 dy-anêka-vividha-pṛithu-guru-vara[2]-śata-sahasra-yâjina[ḥ*] kratuvar-ânushṭhâ-
7 [3]tâdhishṭhâ-pratishṭhita-paramêshṭhitvasya mahârâjasya sakala-jaga-
8 nmaṇḍala-vimala-guru-pri(pṛi)t h u - k s h i t i p a t i[4] - m a k u ṭ a - m a ṇ i - g a [ṇa]-

Second Plate; Second Side.

9 [n]ikar-âvanata-pâdayugaḷasya **Mâdhavavarmmaṇa[ḥ*]** pranaptâ
10 **Vishṇukuṇḍi-Vâkâṭa**-vaṁśa-dvay-âlaṁkṛita-janmanaḥ śrî-**Vikramêndravarmma-**
11 **ṇa[ḥ*]** priya-naptâ spu(sphu)ran-niśita-nistriṁśa-prabh-âvabhâvi(si)t-âśêsha-jaganmaṇḍa-
12 l-âdhishṭi(shṭhi)tasya bhr[û]bhaṅgakara-vinirdhûta-samagra-dâyâdasya[5] anêka-cha-

Third Plate; First Side.

13 turddanta-samara-saṁghaṭṭa-dvirada-gaṇa-vipuḷa-vijayasya yathâvidhi-
14 viniryyâpita-ghaṭik-âvâpta-puṇya-saṁchayasya satata-bh[û]mi-gô-
15 kanyâ-hiraṇya-pradâna-pratilabdha-puṇya-jîvit-ôpabhôgasya pa-
16 rama[mâ*]hêśvarasya mahâr[â*]jasya [6]śrî-**Indrabhaṭṭârakavarmmaṇa[ḥ*]** priya-

Third Plate; Second Side.

17 [jyê]shṭha-putrô garishṭa(shṭhaḥ) śaiśava êva sakala-nṛipaguṇ-âlaṁkṛita-
18 sya[7] samyag-adhy[â*]rôpita-sakala-râjyabhâra[ḥ*] paramamâhêśvarô
19 mahârâja[ḥ*] śri(śrî)mân=**Vikramêndravarmmâ**[8] êvam=âjñâpayati [|*] **Nat[ṛi?]paṭyâṁ Kṛi-**
20 **shṇabe[nnâ]**[9]-taṭê **Râvirêva**-gr[â*]masya dakshiṇa-pûrvvasyâṁ diśi **Rêgo-**

Fourth Plate; First Side.

21 **nṛan**=nâma grâma[ḥ*] sakala-jaga[t*]traya-nâthasya śiśuśaśi-kar-âvadâ-
22 ta-śubhrîkṛita-jaṭâmakuṭasya[10] bhagavatas=Triyambha(mba)kasya bhavatê
23 Sômagirêśvarânâthâya[11] dattaṁ(ttaḥ) [||*] Râjñâ[12] vachanâd=gâravêṇ=âjñâ[ṁ] k[â]-
24 rayiti [|*] Kaśchid=ênam=pâlâyati sô Rudra-lôkê dêva-gaṇâ(ṇa)[13].

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[1] *Yûdhya* is no word, and *yûthya* or *yûpya* would yield no satisfactory meaning.
[2] Before *vara* one misses a word like *yajña* or *kratu*.
[3] Read *n-âdhishṭhita-pratishṭhita-*, or only *na-pratishṭhita-*.
[4] Originally *kshitipiti* and *mâṇi* was engraved.
[5] Read °*dasy=ânêka-*.
[6] Read *śr-Îndra*°.
[7] This *akshara* may have been struck out in the original; read °*kṛitaḥ samyag-*.
[8] Read °*varmm=aivam=*.
[9] This is what seems to have been originally engraved; but the *akshara* in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Kṛishṇabeṇṇâ*, and this probably is intended here. See also above, Vol. III. p. 95.
[10] Originally °*ṭâsya* was engraved.
[11] Read *Sômagirîśvaranâthâya.*
[12] The Sanskrit words which the writer is thinking of, apparently are *râjñô vachanasya gauravêṇ=âjñâṁ kârayêta* (for *kuryâta* or *kuruta*); compare above, Vol. III. p. 262, l. 23, *kârayita* for *kârayêt*. The commencement of the next sentence would properly be *yaḥ kaśchid=ênâṁ pâlayati sa.*
[13] This correction may have been made in the original already.

Chikkulla Plates of Vikramendravarman II.

i.

ii a.

ii b.

iii a.

E. HULTZSCH.

W. GRIGGS, PHOTO-LITH.

SCALE FIVE SIXTHS.

iii b.

18

20

iv a.

22

24

iv b.

26

28

v.

30

32

Fourth Plate; Second Side.

25 kôṭi-sa(śa)ta-sahasrêṇa svarggina[1] sukha[ṁ] môdati [||*] Vi[ja]-
26 **yarâjya-saṁvassarambuḷ[2] 10 mâsa-pakkaṁ 8 gihmâ 5 [||*]**
27 [3]Bahubhir=vvasudhâ datt[â] bahubhiś=ch=ânupâlitâ [|*] yasya
28 yasya yadâ bhûmiṁ(mis=) tasya tasya tadâ phalam [||*]

Fifth Plate.

29 Sva-datt[â*]ṁ para-datt[â*]ṁ vâ yô harêti(ta) vasundharâm [|*]
30 shashṭiṁ varsha-sahasrâṇi narakê pachyatê dhruvam [||*]
31 Gâvô[4] bhumi tathâ bhâryyâ akramya hara mâ nayâ [|*]
32 srâvayanti râjânâṁ brahmahatyâ cha lipyati ||

TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious **Lenduḷûra,** he who meditates on the feet of the holy lord of Śrîparvata[5] (*and belongs to the family*) of the **Vishṇukuṇḍins,**[6]— the great-grandson of the *Mahârâja* **Mâdhavavarman** who washed off the stains of the world by his ablutions after eleven *aśvamêdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamêdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvarṇa, pauṇḍarîka, purushamêdha, vâjapêya, yûdhya* (?), *shôḍaśin, râjasûya, prâdhirâjya, prâjâpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (*and*) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious **Vikramêndravarman** whose birth was embellished by the two families of the **Vishṇukuṇḍins** and **Vâkâṭas,—** the dear eldest son of the devout worshipper of Mahêśvara (Śiva), the *Mahârâja*, the glorious **Indrabhaṭṭârakavarman,** who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troups of elephants encountered in battle numerous four-tusked elephants,[7] who acquired a store of merit

[1] The sense intended is that of *svargiṇâṁ sukham=anubhavati.*

[2] I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulu*, 'the years,' in line 6 of the Anamkoṇḍ inscription of the *Mahâmaṇḍaleśvara* Rudradêva of the Kâkatîya dynasty of Śaka-Saṁvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *saṁvatsaramulu* in line 27 of the Telugu inscription of Sômêśvara of Śaka-Saṁvat 1130 (for 1131), above, Vol. III. p. 816; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṁvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varushambulu* in another copper-plate inscription of Śaka-Saṁvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *mâsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskṛit, should be *-saṁvatsarê 10 grîshma-pakshê 8 [divasê*] 5*; compare above, Vol. III. p. 262, l. 28.

[3] Metre : Ślôka (Anushṭubh); and of the following verses.

[4] I have not found this verse elsewhere, and am unable to give the correct text of it.

[5] Compare with this the commencement of the copper-plate inscription of the *Mahârâja* Vijayanandivarman, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vêṅgîpurâd=bhagavach-Chitrarathasvâmi-pâdânuddhyâtô.*

[6] The Genitive case *Vishṇukuṇḍinâm* cannot well depend on the word *mahârâjaḥ* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong *to the family of* the Vishṇukuṇḍins,—a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambânâm* in line 4 of the Dêvagere plates of the *Mahârâja* Mṛigêśavarman, and in line 5 of the Halsî plates of the king Ravivarman, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhî plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakâṇâm* of those plates.

[7] The compound, so translated here, cannot be properly dissolved.

by emptying[1] water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,[2]— the devout worshipper of Mahêśvara (Śiva), the *Mahârâja*, the glorious **Vikramêndravarman**, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands :—

(L. 19.) The village named **Rêgonram**, in **Nat[ri?]pati** on the bank of the **Krishṇabeṇṇâ**, in a south-eastern direction of the village of **Râvirêva**, has been given to the Sômagiriśvara-nâtha (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) **In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.**

[Here follow three benedictive and imprecatory verses.]

No. 26.— GANJAM PLATES OF PRITHIVIVARMADEVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription[3] is on **three copper-plates**, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the **Gañjâm** district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3⅜" high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The **size of the letters** is between 3/16" and ⅜". The **characters** are Nâgarî, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.[4] They include a final form of *t*, which is five times employed in lines 16 and 17.[5] The **language** is incorrect Sanskṛit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of **orthography**, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Mâgadhî Prâkṛit.[6] Thus, *ś* is six times employed instead of *s* (as in *śamâdishati* for *samâdiśati*, l. 11) and twice instead of *sh* (in *viśaê* for *vishayê*, l. 8, and *puruśai* for *purushaiḥ*, l. 33); *sh* twice for *ś* (as in *shatki* for *śakti*, l. 3) and three times for *s* (as in *shutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasâṅka* for *śaśâṅka*, l. 1) and once for *sh* (in *manusya* for *manushya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

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[1] I find no authority for thus translating *visiryâpita*, but cannot suggest any other meaning for the original passage.

[2] Compare, *e.g.*, the Nâsik inscription of Ushavadâta, who gave wives to eight Brâhmaṇas at the holy *tîrtha* of Prabhâsa; *Archæol. Survey of Western India*, Vol. IV. p. 99.

[3] It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

[4] This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

[5] The sign of *virâma* is not used in the text.

[6] Compare my remarks on the India Office plate of Vijayarâjadêva, above, Vol. III. p. 312.

The inscription is one of **Mahindravarmadêva's** son, the devout worshipper of Mahêśvara (Śiva), the *Mahârâjâdhirâja Paramêśvara Paramabhaṭṭâraka*, the ornament of the spotless family of the **Gaṅgas**, the lord of the excellent city of **Kôlâhala**,[1] . . . . the *Mahârâja* **Prithivivarmadêva**, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gôkarṇêśvara, dwelling on the summit of mount **Mahêndra**,[2] and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all **Kaliṅga**. From his residence at **Śvêtka** (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the **Ja[nô]ra** *vishaya* to the *bhaṭṭaputra*[3] Śubhaṁkara, (a Brâhmaṇa) of the Vatsa *gôtra*, who was a student of the Vâjasanêya Vêda, belonged to the Kâṇva *śâkhâ*, and had the fivefold *pravara* Bhârgava, Chyâvana, Âpnavâna, Aurva and Jâmadagna,— in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.[4] —The inscription was written by the *saṁdhivigrahin*, or minister of peace and war, Sâmanta, engraved by the brazier Sâmanta-Svayambhu, and furnished with a seal (? *lâñchhita*)[5] by the chief queen.

The inscription is **not dated**. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of **Kôlâhala**[6] has been identified by Mr. Rice with the modern Kôlâr, in the east of Mysore.

TEXT.[7]

First Plate.

1 Ôṁ[8] svasti [||*] **Śvêtk**[9]**-âdhishṭhânâd=bhagavataḥ** sacharâcha[ra*]-gurô[10] | sakalaśaśâ(śâ)ṅka-[śêkhara ?]śya[11] | [sth]i-

2 ty-utpati(tti)-pralaya-kâraṇa-hêtôḥr=[12]**Mahêndrâcha(cha)la**-śikh a r a - n i v â ś i (-si) n a ḥ śrîmad-Gôkaṇê(rṇê)-[13]

3 śvara-bhaṭṭârakasya | charaṇakamal-ârâdhan-â- | vâtpa(pta)-puṇya(ṇya)nichayaḥ [14]shatkitraya-prakarsh-ânuraṇḍi(ñji)-

4 t-â- | śvê(śê)sha-sâmanta-chakra[ḥ*] **śva(sva)bhuja-va(ba)la**-[15]**parâkram-âkrânta**- | sakala-**Kaliṅg-âdhirâjê(jyaḥ)** pa-

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[1] This is a hereditary title; see p. 200, note 1.

[2] It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare *e.g.* above, Vol. III. p. 221.

[3] Literally 'the son of a learned Brâhmaṇa,' formed on the analogy of *râjaputra*, and used here and in other inscriptions from Orissa as a title of respect.

[4] Some of the more uncommon terms in the formal part of the grant occur in the Kaṭak plates of Mahâbhavagupta and Mahâśivagupta, and in the Buguḍa (Gañjâm district) plates of Mâdhavavarman; see the notes on p. 200 f.

[5] See the same term above, Vol. III. p. 42, note 3.

[6] For a fanciful explanation of the name see the Purî (Jagannâth) plates of the Gaṅgavaṁśa king Nṛisiṁha-dêva IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

[7] From impressions supplied by Dr. Hultzsch.

[8] Expressed by a symbol.

[9] These two *aksharas* are clear in the impressions and cannot be read differently.

[10] Read *-gurôḥ*; all the signs of punctuation up to the middle of line 11 are superfluous.

[11] In the place of the *aksharas* in brackets four *aksharas* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śaśâṅka-chûḍâmaṇêḥ* of cognate inscriptions.

[12] Read *-hêtôr=*; of the two words *kâraṇa* and *hêtu* one is superfluous.

[13] The *akshara d-Gô* is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *ô*. The god here named *Gôkarṇêśvara-bhaṭṭâraka* is usually called *Gôkarṇasvâmin*.

[14] Read *-śakti°*. Compare *avâtpa* for *avâpta* in the immediately preceding compound. In an unpublished copper-plate inscription from the Gañjâm district I find similarly *bhôtkavyaṁ* for *bhôktavyaṁ*, and *vâtsarya* for *vâstavya*.

[15] Originally *pûrâ°* was engraved.

5 ramamâhêśvarô mâtâpitṛi-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhirâja-paramêsva(śva)raḥ(ra-)paramabha-
6 ṭṭ[â]raka- | **Gaṅgâmalakulatilaka-** | [1]śrîKôlâulapurapaṭṭaṇakasyaḥ-kavalya-[2]
7 varayaghôsha- | mahârâjaḥ(ja-)śrî-**Pṛithivivarmmadêva[ḥ*]** kuśalî | śrî-**Mahindrava-**
8 **rmmadêva**-shutaḥ[3] | **Ja[nô ?]ra-viśaê**[4] || yathâkâl-âdhyâsiḥ[5] mâhâśâmanta- | śrîsha-[6]
9 mânta- | râjanaka-râjaputraḥ(tra-)kumârâmâty-utpari[7]-daṇḍanâyaka- | vishayapati-
10 grâmapati[8] | anyâś=cha châṭa-bhaṭa-vallabhajâtiyâ[9] | janapadânâ râṭrakuṭa-kuṭu-
11 mvinâ | sâmavâjikaḥ | yathârhi(rhaṁ) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti | Vidita-

Second Plate; First Side.

12 m=astu bhavatâ[10] êtad-vishaya-śamandha-grâmô yaḥ grâma-dvayaṁḍôl=[î]ti nâma |[11]
13 sajalasthalâraṇya[12] chatuḥśimôpalakshitaḥ | bhaṭṭaputra-Śu-
14 bha[ṁ]karâya | [13]Vâjasêna-charaṇâya | [14]Kanva-śâkhâya [15]Vachha-gôtrâya
15 [16]itya têshâm=adhivâs=têshâṁ | pañchârishaya-pravarô bhavati | Bhârgavaḥ Chya-
16 van-Âpnôvâ- | n-Aurva-Jâmadagn=êti | Jamadagnivat d-Urvava-
17 t | d=Apnuvânavat | Chyavanavat Bhṛiguvat | ta-pravarâya | ih=êva
18 **vishuka(va)-saṅkrânyâ**[17] mâtâpitrôr=âtmanaś=cha | pany-âpivirdhayô[18]
19 yathâ saliladhârâ-purasarêṇâ[19] | chandrârka-sthiti- ||

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[1] For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *u* and for *ha* are similar in this inscription, the *Kôlâula* of the text most probably is a mistake for *Kôlâhala*. On *Kôlâhalapura* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gaṅgas '*Kôḷâḷa-* (or *Kovaḷâḷa-* or *Kuvalâla-*) *puravarêśvara*' *e.g. ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gôkarṇasvâmin the Gaṅgas owed the kettledrum (*bhêrî*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

[2] Originally *kaṁvalya-* was engraved.

[3] Read *-sutô*; the compound so ending should properly have been placed before *mahârâjâdhirâja* in line 5.

[4] Read *-vishayê*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

[5] Read *-âdhyâsinô*.

[6] Read *mahâsâmanta-sâmanta-*.

[7] Read *kumârâmâty-ôparika-*.

[8] Read °*patîn=anyâmś=cha*.

[9] Read °*jâtîyâñ=janapadân=râshṭrakûṭa-kuṭumbinaḥ sâmavâyikân.*— *Sâmavâyika* occurs in line 27 of the Kaṭak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *râjavallabha* for the *vallabha* of the present inscription.

[10] Read *bhavatâm* | *êtad-vishaya-sambaddha-*(?); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasêna-cha* in line 14 is engraved over another passage that has been effaced.

[11] The signs of punctuation up to the end of line 19 are superfluous.

[12] Read °*raṇyaś=chatuḥsîm-ôpalakshitô.*

[13] Read *Vâjasanêya-* or *Vâjasana-*.— The reading *Vâjasêna-* we have also in the Kaṭak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

[14] Read *Kâṇva-*.

[15] Read *Vatsa-*.

[16] The following passage I take to be intended for: *iha têshâm=* (for *tasya*) *adhivâsaḥ* (for *iha nivâsinê*) | *têshâm* (for *tasya*) *pañchârshêya-pravarô bhavati Bhârgava-Chyâvan-Âpnavân-Aurva-Jâmadagn=êti* | *Jamadagnivad=Ûrvavad=Apnavânavach=Chyavanavad=Bhṛiguvat* | *tat-pravarây=êh=aiva.* Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6.— *Pañchârshêya-pravaraḥ* is evidently intended also by the *yaśvâriśaya-pravaraḥ*, "the Yaśvâriśaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

[17] Read *-saṅkrântyâm.*

[18] Read *puṇy-âbhivṛiddhayê*, and omit the following *yathâ*.

[19] Read *-puraḥsaram.*

Second Plate ; Second Side.

20 samâkalaṁ[1] sakarikṛitya prativarsha[ṁ] ru(rû)pya-palâni chatvâri
21 dêyaṁ[2] | êvaṁ pratipâditô=shmâ(smâ)bhir=yataṁ(taḥ)[3] | śâsana-darśa-
22 nâd=dharmma-gaurav[â*]d=asmâ(sma)d-gaurav[â*]ch=cha na kênachit=paripanthinâ bha-
23 vitavya[m*] || Tathâ cha dharmma-śâ[strê*]shu paṭhyatê || Vahubhi[4] vasu-
24 dhâ datâ | râjâna Sagar-âdibhi [|*] yasya yasya yadâ bhumi bhu-
25 mi | tasya tasya tadâ phalaṁ |(||) Shaḍâsiti-sahasrâṇâ[ṁ]
26 yôjanânâ vasu[ṁ]dharâ | ahô punyâya kâtyaya svarg[ô]

Third Plate.

27 gâma-pradâinô |(||) Mâ bhud=vaḥ phala-śaṁkâ vâ | para-da[t=ê]-
28 ti pârarthivâ | sva-dânât=phalaṁm=ânantyâ | para-dat-âtip[â]-
29 lanê |(||) Bhumiṁ yaḥ pratigṛirhnâtî | ya cha bhumi prayachhati | ubhau ttô
30 puṇya-karmmâṇau | niyatô svarga-gâminau |(||) Sva-datâ para-datâm=vâ yô
31 harêti vasundharâ [|*] sa vishṭhâyâ kṛimi bhutvâ pitṛibhi saha pachyatê |(||) Iti[5]
32 kamaladal-âmvuvindu-lôlâ[ṁ] śriyam=anuchintya manusya-jivitañ=cha [|*] sakala-
33 m=idam=udâhritaṁ vudhvâ na hi purusai para-kirtayô vilôpyâ |(||) Likshitaṁñ=cha[6]
34 sandhivigrahi-śrî-Sâmantêna | Utkirnañ=cha[7] śrî-Sâmanta-Svayambhu-kânsarê-
35 na[8] | Laṁñchhitaṁñ=cha[9] śrî-mâ(ma)hâdêvyâ | [10]Uṇyâksh[i]ram=adhikâksharam=vâ tat=ta-
36 ch=chharva pramâṇam=iti ||

No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE.

BY F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

A.—Trivandrum inscription of the time of Gôda-Mârtâṇḍa.

This inscription[11] is on the north wall of the Kṛishṇasvâmin shrine in the Padmanâbhasvâmin temple at **Trivandrum**. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1′ 4″ broad by 5″ high, and contains a single Sanskṛit verse, preceded by

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[1] Read *samakâlam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.

[2] Read *dêyâny=êvaṁ*.

[3] The sentence should end with *=smâbhiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

[4] Metre: Ślôka (Anushṭubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

[5] Metre: Pushpitâgrâ. [6] Read *Likhitañ=cha*. [7] Read *Utkîrṇañ=cha*.

[8] Read *-kâsârêṇa* for *-kâṁsyakârêṇa*. [9] Read *Lâñchhitañ=cha*.

[10] Read *Nyûn-âksharam=adhik-âksharaṁ vâ yat=tat=sarvaṁ*. The copper-plate referred to above, p. 200, at the end of note 16, has *uṇyâksharam*.

[11] No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gôśâlâ Kṛishṇa temple.

the words *svasti śrîḥ*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of **Gôḷamba, Gôda-Mârtâṇḍa,** gave a silver drum to the god of the temple of the station of cowherds at **Syânandûra.**

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamiḻ language and Vaṭṭeḻuttu alphabet, which on the original stone follows immediately upon this Sanskṛit inscription, and which begins:[1]

6 . . . . . . Karkkaṭaka-Vvi-
7 yâḷattil=Ttaṉu-ñâyiṟṟu Tiruvâṉandapurattu
8 sabhaiyuñ= . . . . . .

"In the month of Dhanus, **when Jupiter was in** (*the sign*) **Karkaṭaka,**— the assembly of Tiruvâṉandapuram and . . . . . . having been pleased to meet together,— Âdichcharâmaṉ (*i.e.* Âdityarâma) gave to (*the god*) Tiruvâyambâḍi-piḷḷai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."[2] **The date,** therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkaṭaka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.[3] On palæographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the **localities** mentioned, **Gôḷamba** no doubt is Kôḷamba,[4] and **Syânandûra** apparently is Trivandrum or a part of it.[5]

TEXT.[6]

1 Svasti śrîḥ [||*] [7]**Syânandûr-aika-gôshṭhâla-**
2 ya-kamaladṛiśê **Gôda-Mârttâṇḍa-Gôḷam-**
3 **bâdhîśa-**chchha[t*]travâhî **Dhanushi** cha[8] kṛita-naivêdya-
4 m=**uttuṁga-Jîvê** [|*] śrîmân=Âdityarâmas=sa hi rajata-kṛita-
5 ṇ=ḍiṇḍimam=Mandar-âbhaṇ=ḍiṇḍîr-âkhaṇḍa-shaṇḍa-dyuti-śu-
6 bham=adiśan=mâṇya âtmâ kshamâyâḥ ||

TRANSLATION.

Hail! Fortune!

In (*the month of*) **Dhanus, when Jupiter was high,** the illustrious Âdityarâma, the soul of endurance,[9] worthy of respect, the umbrella-bearer of the lord of **Gôḷamba, Gôda-Mârtâṇḍa,**

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[1] The Tamiḻ inscription begins in the same line in which the Sanskṛit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkâṭaka.'

[2] The remainder of the inscription records gifts of money and paddy to the same temple.

[3] Mr. Sundaram has taken the word *Mârttâṇḍa* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkaṭaka from the 3rd January to the 29th December A.D. 1184.

[4] The spellings *Gôḷamba* and *Gôda* for *Kôḷamba* and *Kôda* (see *Ind. Ant.* Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Draviḍian words look like Sanskṛit compounds, and of making them rhyme with the preceding *gôshṭha*.

[5] [The form Tiruv-âṉanda-puram, which occurs in the Tamiḻ portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV. p. 305), suggests that Syânandûra is a corruption of Śry-ânand-ûr. The two words *tiru* and *śrî* or *śî* are interchangeable in Tamiḻ local names; compare, *e.g.*, Tiruv-ârûr and Śrîy-ârûr or Śîy-ârûr, *South-Ind. Inscr.* Vol. II. p. 257, note 6.— E.H.]

[6] From an impression supplied by Dr. Hultzsch.

[7] Metre: Sragdharâ.

[8] This *cha* is superfluous; for the following *kṛita-naivêdyam* one would have expected *kṛita-naivêdya*.

[9] The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at **Syânandûra** a drum made of silver, resembling (mount) Mandara, shining with the lustre of the whole collection of the foam of the sea.

B.— Trivandrum inscription of Sarvânganâtha; [Śaka-]Saṁvat 1296.

This inscription[1] also is on the north wall of the Kṛishṇasvâmin shrine in the Padmanâbhasvâmin temple at **Trivandrum,** immediately below the Tamiḻ inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1′ 4″ broad by 7½″ high, and contains a single Sanskṛit verse, preceded by the words *svasti śrîḥ*. Its object is, to record the construction, at the town of **Syânandûra,** of certain buildings for the worship of the (cowherds') god Kṛishṇa, by a prince (*nṛipa*) **Sarvânganâtha,** in the [Śaka] year 1296, when Jupiter was in the sign Siṁha. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign Siṁha from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign Siṁha. The town **Syânandûra** has been mentioned already in the inscription A.

TEXT.[2]

1 Svasti śrî[ḥ] [||*] [3]Siṁha-sthê cha Bṛihaspa-
2 tau samakarôd=abdê cha Chôḻapriyê
3 gôśâlâñ=cha sudîpikâ-gṛiham=ahô
4 Kṛishṇ-âlayam=maṇḍapam | bhaktyâ ch=aiva ya-
5 śôrttham= apy= atitarân= dharmârttham= apy= âdarât
6 Syânandûra-purê sukîrtti-sahitas=Sarvvâṁ-
7 ganâthô nṛipaḥ ||

TRANSLATION.

Hail! Fortune!

When Jupiter stood in (*the sign*) Siṁha, in the year (*denoted by the chronogram*) **Chôḻapriya** (*i.e.* 1296), the prince **Sarvânganâtha,** possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of **Syânandûra** a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of Kṛishṇa, an open hall.

C.— Varkkalai inscription of Mârtâṇḍa; the Kollam year 655.

This inscription[4] is on the base of the *maṇḍapa* in front of the Janârdanasvâmin shrine at **Varkkalai,** a place of pilgrimage about 24 miles north of Trivandrum.[5] It contains a Sanskṛit verse, written in Grantha characters in two lines which cover a space of 7′ 2″ long by 4″ high, preceded, on the same level, by the words *svasti śrîḥ*, also written in Grantha characters, in a single line about 11″ long and 2″ high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

[1] No. 270 of the Government Epigraphist's collection for 1895.
[2] From an impression supplied by Dr. Hultzsch. [3] Metre: Śârdûlavikrîḍita.
[4] No. 267 of the Government Epigraphist's collection for the year 1895.
[5] See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kôlamba year 655, in the middle of the month of Vrisha, on Brahman's (*i.e.* a second) *tithi*, a Thursday, when the *nakshatra* was Mrigaśîrsha, during the Siṁha *lagna*, the king **Mârtâṇḍa** had the god Hari (Vishṇu), who resides at the glorious **Vayka**, bathed by Brâhmaṇas.

The date, being of the month of Vrisha or Vrishabha, would be expected to fall,[1] and does fall, in Śaka-Saṁvat 655 + 747 = 1402 expired. In that year the month of Vrishabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is **Thursday**, the 11th May; for on this day, which was **the 15th of the month of Vrishabha, the second** *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* **Mrigaśîrsha** for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37′, the **Siṁha lagna** lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of **Thursday, the 11th May A.D. 1480.**—**Vayka** perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT.[2]

Svasti śrîḥ [||*]

1 **Kôlambê**[3] **mamat=êti vatsara** itê mâsê Vrish-ârddhê Gurôr=vvârê bhê Mrigaśîrshakê Vidhi-tithau Siṁhê cha lagnê śubhê [|*]

2 snânaṁ samyag=akârayad=dvija-varaiś=śrî-**Vayka**-dhâmnô Harêś=śrî-śauryy-âdi-guṇ-ânvitas=sa matimân **Mârttâṇḍa**-dhâtrîpatiḥ [||*]

TRANSLATION.

Hail! Fortune!

In the Kôlamba year denoted by (*the chronogram*) **mamatâ** (*i.e.* **655**), when the month had advanced to the middle of (*the sign*) Vrisha,[4] on a Thursday, when the *nakshatra* was Mrigaśîrsha, on Brahman's *tithi*, and during the auspicious Siṁha *lagna*, the prudent king **Mârtâṇḍa**, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious **Vayka**.

No. 28.—NILGUND INSCRIPTION OF TAILA II.; SAKA-SAMVAT 904.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on the east of the north gate of the village of **Nilgund** in the Gadag tâluka of the Dhârwâr district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *liṅga*, with the sun and moon above,

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[1] See *Ind. Ant.* Vol. XXV. p. 53.

[2] From impressions supplied by Dr. Hultzsch.

[3] Metre: Śârdûlavikrîḍita.

[4] Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26, *siṁh-ârddhagaś chandramâḥ*. In our inscription, what had advanced to the middle of the sign Vrisha, was really the sun.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1′ 11″ broad by 3′ 11″ high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about ¾″. The characters are Old-Kanarese; they include the sign of the *upadhmânîya* in *bhâvinaḥ=pârtthiv-*, l. 28. Excepting the Kanarese *biruda neramodegaṇḍa* in line 16, the name *Ereviśhṇu* in line 29, and the Kanarese Genitive *Kaṇṇôjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *têna* . . . *dattavân* instead of *têna* . . . *dattam*, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ṛi* in *âvishkritaṁ*, l. 1, *svîkritâ*, l. 9, *-kritaṁ*, l. 29, and *grihaṁ*, l. 24, and to the doubling of the first part of the conjunct *vy* in *karttavvyaṁ*, l. 7, and *iti vvyâkuḷâś=*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the **Western Châlukya Tailapa Âhavamalla,** whom we know to have restored the Châlukya sovereignty in the year Śrîmukha = Śaka-Saṁvat 895 expired.[1] After eulogizing that king, it mentions a general or feudatory of his, named **Kannapa** (or Kennapa), who ruled **the two Three-hundreds** and the **Kogaḷi** and other districts of the **Banavâsi** province; and tells us that, on his death, Kannapa was succeeded by his younger brother **Śôbhana.** Since this Śôbhana apparently is the Śôbhanarasa, who is mentioned in a Gadag inscription[2] of Śaka-Saṁvat 924 as a feudatory of Tailapa's successor Satyâśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Beḷvola Three-hundred and the Puligeṛe Three-hundred which, with some other districts, are assigned to Śôbhanarasa in that other inscription.[3] *Kogaḷi*, the name of another district governed by Kannapa and after him by Śôbhana, Dr. Fleet suspects to be a mistake for *Keṅgaḷi* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhâdrapada of Śaka-Saṁvat 904 expired, corresponding to the year Chitrabhânu, Śôbhana gave to a certain Vishṇubhaṭṭa of the Viśvâmitra *gôtra* a field, measuring 30 *nivartanas* and situated in the village of **Nirguṇḍa,** for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vâdajabbâ (?), who also gave a house near the northern boundary of the village of **Chiñchila** (or Chiñchali), for the purpose of providing food for twelve Brâhmaṇas. Lines 29-30 express the wish that the alms-house founded by Eṛevishṇu, *i.e.* Vishṇubhaṭṭa, at the sacred place **Chiñcha** (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śôbhana's donation corresponds to **the 20th September A.D. 982,** when there was a **solar eclipse** which was **visible at Nilgund.** Of the localities mentioned, **Nirguṇḍa** is the village of Nîlgund where the inscription still is, and **Chiñchila** or Chiñchali is the village Chinchoolee of the maps, about a mile and a half south-west of Nîlgund.

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[1] See *Ind. Ant.* Vol. XXI. p. 167.

[2] See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

[3] Compare also *Ind. Ant.* Vol. XII. p. 271, where Permânaḍi-Mârasiṅghadêva is stated to have governed 'the two (Three-hundreds, *viz.* the Puligeṛe Three-hundred and the Beḷvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.[1]

1 Ôṁ[2] svasti | [3]Jayaty=âvishkri(shkṛi)taṁ Vishṇôr=vvârâhaṁ kshôbhit-ârṇṇava[ṁ] [|*]
2 dakshiṇ-ônnata-daṁshṭr-âgra-viśrânta-bhuvana[ṁ] vapuḥ |(||) Svasti [|*] Samastabhuvan[â]-
3 śraya-śrîpṛithvîvallabha-mahârâjâdhirâja-paramêśvara-
4 paramabhaṭṭârakaḥ[4] **Satyâśrayakuḷatiḷakaḥ**[5] **Châḷukyâbhara[ṇa]-**
5 śrîmad-**Âhavamalladêvaḥ** | [6]Yô=sau śrî-vîramârttaṇḍa-**Râshṭrakû-**
6 **ṭa**-nṛipa-śriyaṁ [|*] prâpya pâḷitavân=samnâ(mrâ)ḍ=êkachchha[t*]trêṇa mêdi-
7 nîṁ |(||) Vṛittaṁ | Yasya[7] śrutv=âbhidhânaṁ sakaḷa-ripunṛip-ânîka-nirmmûḷan-ôtthaṁ kiṁ [ka]rttavvyaṁ kva yâ-
8 ma[ḥ] kva cha vasatir=iti vvyâkuḷâś=chintayanti [|*] **Chôḍ-Ândhr-**âdhîśa-**Pâṇḍy-Ôtpa(tka)ḷa**-mahipatayô[8] yê-
9 na ch=âmbhôdhi-sîmâ kshmâ râmâ svîkri(kṛi)tâ yô hasati nṛipa-guṇair=âdirâjân=Naḷ-âdîn ||
10 Ślôkau[9] [|*] Tasya[10] **Taiḷapadêvasya** prasâdâch=chakravarttinô[11] **Banavâsyâ** dvi-tr[i]śataṁ **Kogaḷy**-âdi-mahî-
11 m=mahân |(||) Mahâ-mahâ[ḥ*] śa[ś]âs=âśâv=asamas=samar-ôddhataḥ [|*] **K[a]nnapaḥ**[12] kôpadâvâgni-
12 dagdha-dvidrûpakânanaḥ |(||) Tad-atyayê tad-anujaś=**Sô[bha]nas**=tat-kramê s[th]itaḥ [|*] saṁgrâma-saṁ-
13 gat-âpûrvvavijayaśrîvadhû-dhavaḥ[13] |(||) Tat-samaḥ kô=[pi] bhûpâḷô na bhû-
14 tô na bhavishyati | mahâ-guṇêshu kên=âpi[14] guṇêshu bhuvana-trayê ||
15 Gadyaṁ | Têna samara-sâhasa-pradarśana-prasanna-**Tailapadêva-**
16 prasâd-[â*]sâdita-neramodegaṇḍa[15]-giridurggamalla-sâmantachû-
17 ḍâmaṇi-kaṭakaprâkâr-âdy-anarttha-nâmnâ |[16] svasti **Sa(śa)kanṛipa-saṁ-**
18 **vatsarêshu chaturadhika-navaśatêshu** gatêshu **Chitrabhânu-saṁ-**
19 **vatsarê Bhâdrapada-mâsê** sûryya-grahaṇê sati |[16] Viśvâmi-
20 tra-gôtriṇê Vishṇubhaṭṭâya sa[t*]tra-pravarttan-ârtthaṁ **Nirgguṇḍ-**[âṁ]ta-
21 [r]-ggrâmê râja-mânêna daṇḍêna [17]triṁ[śa]ṁ-nivarttana-kshêtraṁ da-
22 ttavân[18] || Tad=anu Vâdajabbâyâyapi[19] Vishṇubhaṭṭasya
23 pâdau prakshâlya **Śôbhanêna** dattam=êkadâ puna-

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[1] From an impression supplied by Dr. Fleet.
[2] Expressed by a symbol.
[3] Metre: Ślôka (Anushṭubh).
[4] Read °*ṭṭâraka*-.
[5] Read °*tiḷaka*-.
[6] Metre: Ślôka (Anushṭubh).
[7] Metre: Sragdharâ.
[8] Originally °*pâtayô* was engraved.
[9] Read *ślôkâḥ*; this correction may have been made already in the original.
[10] Metre: Ślôka (Anushṭubh); and of the three following verses.
[11] Read °*varttinaḥ* |.
[12] I am not quite sure whether the original has *Kannapaḥ* or *Kennapaḥ*.
[13] Originally °*vijâya*° was engraved.
[14] The words *kên=âpi guṇêshu* are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'
[15] This word occurs above, p. 65, l. 7; here the reading of the third *akshara* (*mo*) is quite certain.
[16] These signs of punctuation are superfluous.
[17] Read *triṁśan*-.
[18] Read *ttam*.
[19] This (or possibly *Vâṭa*°) is what seems to be actually engraved. Considering the construction of the preceding sentence, *têna . . . dattavân* for *têna . . . dattam*, and the fact that in this sentence we have *dattavatî*, I am almost certain that *Vâdajabbâyâyapi* contains the Instrumental case of the name of a woman, perhaps the wife of Śôbhana, followed by *api*. That name may have been *Vâdajabbâ*, and, if this was the case, the proper reading would be *Vâdajabbay=âpi*, and *dattam* for *dattavatî*.

24 r=mmayâ dattam=iti dattavatî[1] gri(gṛi)haṁ cha Chiṁchila-[2]
25 grâmasya[3] uttara-kshêtrasîmâ-lagnaṁ dvâdaśa-brâhma-
26 ṇa-bhôjan-ârtthaṁ ||
27 [4]Sâmânyô=yan=dharmma-ṣêtuṁ[5] nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ [|*]
28 sarvvân=êtâṁnêtâ[6] bhâvinaḥ=pârtthiv-êndrâ[n=*] bhûyô bhûyô yâchatê Râmabhadraḥ [||*]
29 [7]Chiṁcha-kshêtrê dvijaḥ śrîmân pâdapadm-ôpajîvinâ [|*] Eṛevishṇu-[kri(kṛi)]-
30 taṁ sa[t*]traṁ tishṭhaty=â-chandra-târakâ[8] || Kaṇṇôjana likhita[ṁ] [||*] Maṅgaḷa[ṁ ||*][9]
31 . . . .
32 . . . .

TRANSLATION.

Ôm. Hail !

(Line 1.) Victorious is the boar-incarnation of Vishṇu, which agitated the ocean, (*and*) at which the earth was reposing on the tip of his uplifted right tusk.[10]

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Paramêśvara Paramabhaṭṭâraka*, the frontal ornament of the family of **Satyâśraya**, the ornament of the **Châḷukyas**, the glorious **Âhavamalladêva**;—

Who, after obtaining the Fortune of the glorious **Râshṭrakûṭa** kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;[11]—

Verse: On hearing that name of whom,[12] which he acquired by the extirpation of all the armies of hostile kings, the **Chôḍa** and **Andhra** rulers and the **Pâṇḍya** and **Utkaḷa** kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding Naḷa and the other primeval kings;—

(L. 10.) Ślôkas: By the favour of that emperor **Taiḷapadêva**, the famous **Kannapa**[13]— great and of great splendour, (*a warrior*) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest— ruled **the two Three-hundreds** (*and*) the land of **Kogaḷi** and other (*districts*) of (*the*) **Banavâsi** (*province*).[14]

When he passed away, his younger brother **Śôbhana** in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.[15]

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[1] The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dîyata iti dattaṁ.*

[2] The name intended perhaps is *Chiṁchali-*. [3] Read *grâmasy=ôttara-*.

[4] Metre: Śâlinî. [5] Read *-sêtur=*. [6] Read *=êtân=*.

[7] Metre: Ślôka (Anushṭubh).— The construction is quite ungrammatical; one would have expected *dvijêna śrîmatâ . . . Eṛevishṇunâ kṛitaṁ*. One also misses, before *pâdapadm-ôpajîvinâ* and compounded with it, the name of the person whose dependant Eṛevishṇu was.

[8] Read *tishṭhatv=* and *-târakam*.

[9] The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

[10] See the same verse above, Vol. III. p. 310.

[11] The literal meaning of course is, that, as there were no other kings, Ahavamalla's royal umbrella of state was the only one in existence.

[12] *Viz.* the name *Âhavamalla*, 'the wrestler in battle.'

[13] Or, perhaps, *Kennapa*. [14] See above, p. 205. [15] See p. 206, note 14.

(L. 15.) Prose: He, who by the favour of **Tailapadêva**, pleased with the prowess shown by him in war, received the titles of '*neramodeganḍa*, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,— Hail! **When nine-hundred and four years of the Śaka king had passed, in the year Chitrabhânu, in the month Bhâdrapada, when there was an eclipse of the sun,** he gave to Vishṇubhaṭṭa of the Viśvâmitra *gôtra*, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nivartanas*, within the village of **Nîrguṇḍa.**[1] Afterwards Vâdajabbâ on her part, thinking that she would give again what had once been given by **Śôbhana,** after washing the feet of Vishṇubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of **Chiñchila,**[2] for the purpose of feeding twelve Brâhmaṇas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you! Thus Râmabhadra again and again entreats all the great princes who will rule here in the future.

May[3] the alms-house, which by the holy twice-born Eṛevishṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place **Chiñcha,** endure as long as the moon and the stars!

The writing of Kaṇṇôja. Bliss! . . . .

No. 29.— BANSKHERA PLATE OF HARSHA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king **Harsha of Kanauj and Ṭhâṇêsar** according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of **Banskhêra,**[4] about 25 miles from Shâhjahânpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shâhjahânpur. A **seal** is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sônpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The **characters** of the body of the new plate are a little smaller than those on the **Madhuban plate,**[5] but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *â, i, î, ê, ai, ô, au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhâlrâpâṭan *praśasti*.[6] The *upadhmânîya* and the *jihvâmûlîya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in °*guptâdayaḥ=kṛitvâ* (l. 6). The *jihvâmûlîya* has the simplified cursive form which occurs in the Jhâlrâpâṭan

[1] I am unable to suggest a different translation of the words *Nîrguṇḍ-Antargrâmê*, which properly would mean 'in the inner village of Nîrguṇḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

[2] Or, it may be, *Chiñchali*.

[3] See p. 207, note 7.

[4] See the *Indian Atlas*, sheet No. 68, where Bhanskhêra is found in N. L. 27° 47′ 30″ and E. L. 79° 38′.

[5] *Ep. Ind.* Vol. I. p. 67 ff.

[6] *Ind. Ant.* Vol. V. p. 180.

praśasti and in the Śâradâ, and consists of a loop below the top-stroke of the *ka*. The *upadhmânîya* is represented by a semicircle, open above, with curled ends, just as on Vinâyakapâla's plate[1] of [Śrî-Harsha-]Saṁvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphsaḍ *praśasti*.[2] But Professor Kielhorn has found it also in the Kuḍâr-kôṭ *praśasti*,[3] and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śâradâ ligatures and in those of many Nâgarî manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mâtṛikâs* without vowel-signs perfectly level in order to gain room for the ornamental medial *â*, *i*, *î*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇṇâśrama*° (l. 3 of the Banskhêra plate) it is represented by a full *ra*, attached to the right of the lower *ṇa*. Strictly speaking, the group is equivalent to *ṇṇra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Girnâr and Śiddâpura versions of the Aśôka edicts.[4] With Vinâyakapâla's above-mentioned plate agrees also one of the Banskhêra forms of *na*, e.g. in °*grahâratvêna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word °*nau*° (l. 1 of the Vinâyakapâla plate), rendering it in his transcript by °*gô*°. The *virâma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virâma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."[5] The vowel *i* in the *dhi* of *mahâ-râjâdhirâja* consists of more than a dozen separate strokes, and the preceding *â* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the **numeral signs**, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dêvanâgarî figure of the decimal system. The Dêvanâgarî sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one **sign of interpunctuation**, the single *daṇḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words °*Harshaḥ Ahichchhattrâ*° (l. 7) does duty for the sign of interpunctuation.

The **language** of the Banskhêra plate is very good and correct Sanskṛit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prâkṛitic form *pramâtâra* for *pramâtṛi* (ll. 8 and 14) and the bad compound *sarvvaparihṛitaparihârô* (l. 9). The orthography is regulated by the pedantic system of the

[1] *Ind. Ant.* Vol. XV. p. 140. [2] *Gupta Inscriptions*, p. 202. [3] *Ep. Ind.* Vol. I. p. 180.
[4] See my *Indian Studies*, No. III. p. 77 f. [5] Compare *Ind. Ant.* Vol. XV. p. 364.

Paṇḍits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvâmûlîya* and *upadhmânîya*, and the assimilation of final *m* to the following palatals, dentals, *etc.* The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in °*saṃvaddha*° (l. 7) and in *Saṃvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The **genealogical portion** of the Banskhêra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brâhmaṇas of the Bhâradvâja *gôtra*, **Bâlachandra,** a Ṛigvêdin, and **Bhadrasvâmin,** a Sâmavêdin. The village granted, **Markaṭasâgara,** lay in the *bhukti* of **Ahichchhattrâ** (Râmnagar) and in the western *pathaka* of the **Aṅgadîya** *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahâkshapaṭalâdhikaraṇâdhikṛita*), **Bhâna** or **Bhânu,** is new. The *dûtaka*, **Skandagupta,** is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have **Îśvara** instead of Gurjara. The date, **Saṁvat** (*i.e.* Śrî-Harsha-Saṁvat) **22, Kârttika badi 1,** is three years earlier than that of the Madhuban plate, and probably falls either in **A.D. 628 or 629.**

TEXT.[1]

1 श्री[2] स्वस्ति महानौहस्त्यश्वजयस्कन्धावाराच्छ्रीवर्द्धमानकोट्या महाराजश्रीनर-
वर्द्धनस्तस्य पुत्त्रस्तत्पादानुध्यातश्श्रीवज्रिणीदेव्यामुत्पन्न⋋परमादित्यभक्तो
महाराजश्रीराज्यवर्द्धनस्तस्य पुत्त्रस्तत्पदानु-

2 ध्यातश्श्रीमदप्सरोदेव्यामुत्पन्न⋋परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनस्तस्य
पुत्त्रस्तत्पादानुध्यातश्श्रीमहासे[न]गुप्तादेव्यामुत्पन्नश्चतुस्समुद्रातिक्रान्तकीर्त्ति⋋प्र-
तापानुरागोप-

3 नतान्यराजो वर्ण्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहर-
⋋परमादित्यभक्त⋋परमभट्टारकमहाराजाधिराजश्रीप्र[भा]कर[व]र्द्ध[न]स्तस्य[3]
पुत्त्रस्तत्पा[दा]-

4 नुध्यातस्सितयश⋋प्रतानविच्छुरितसकलभुवनमण्डल⋋परिगृहीतधनदवरुणेन्द्रप्रभृति-
लोकपालतेजास्सत्पथोपार्ज्जितानेकद्रविणभूमिप्रदा[नसं]प्रीणितार्थिहृदयो-[4]

5 तिशयितपूर्व्वराजचरितो देव्याममलयशोमत्या[5] श्रीयशोमत्यामुत्पन्न⋋परमसौगत-
स्सुगत इव परहितैकरत⋋परमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनः ।
राजानो युधि दु-

6 ष्टवाजिन इव श्रीदेवगुप्तादयःकृत्वा येन कशाप्रहारविमुखास्सर्व्वे समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधाङ्कृत्वा प्रजानां प्रियं प्राणानुज्झितवा-
नरातिभवने सत्यानुरोधेन यः । तस्या-

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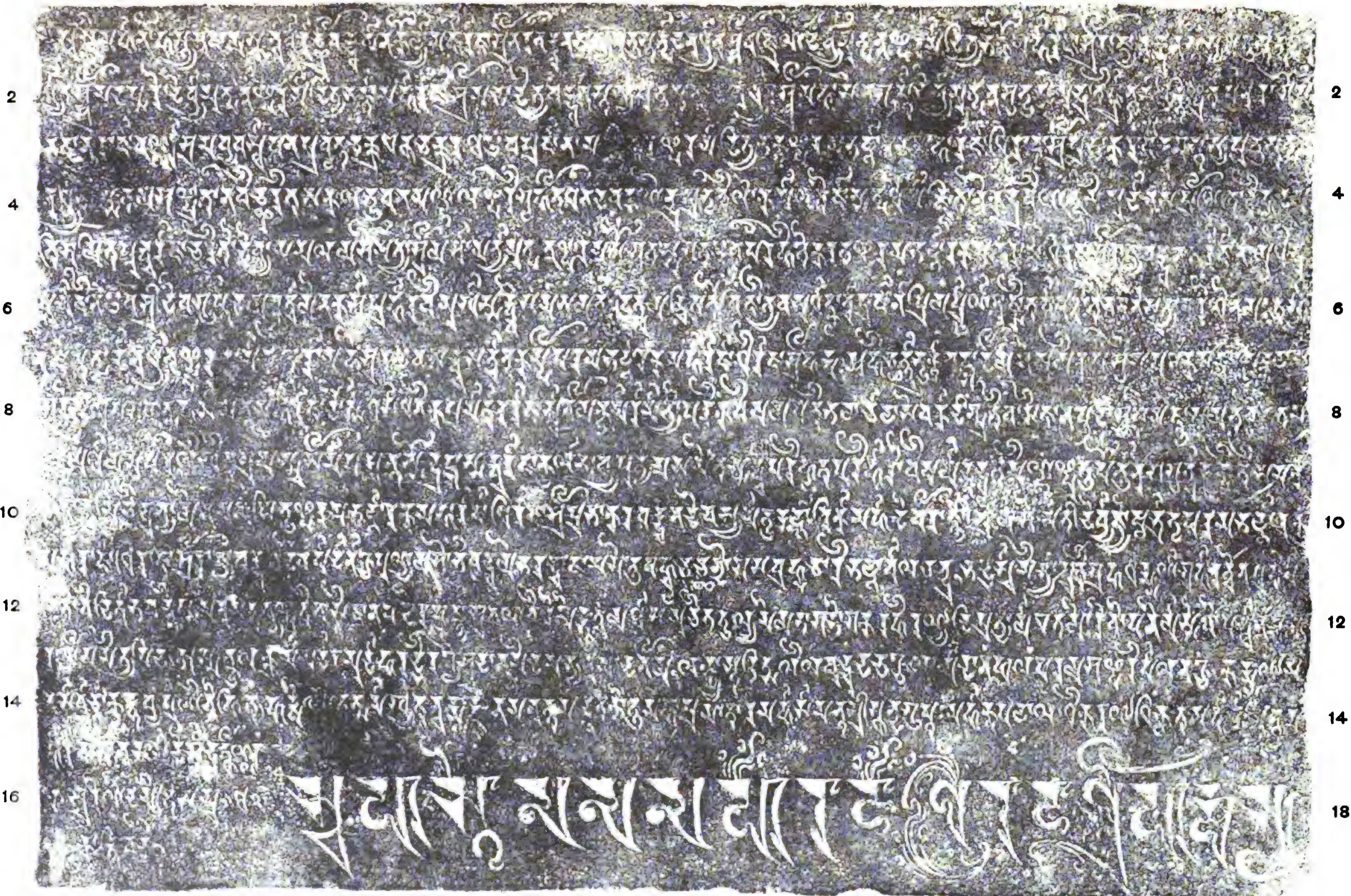
[1] From an inked estampage and two ink-impressions, supplied by Dr. Führer.

[2] Possibly ओं, expressed by the usual symbol. [3] Looks like °दासस्य.

[4] °द्रविण°, not °प्रविण°, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

[5] Read °मत्यां.

Banskhera Plate of Harsha.—The Year 22.



E. HULTZSCH.

SCALE ·45.

W. GRIGGS, PHOTO-LITH.

FROM AN IMPRESSION BY DR. A. FÜHRER.

7 [तुजस्त]त्पादानुध्यातᳶपरममाहेश्वरो महेश्वर इव सर्व्वसत्वानुकम्पी परम-
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छत्राभुक्तावङ्गदीयवैषयिकपश्चिमपथक-
स[म्वद्ध]मर्क्कटसा-[1]

8 गरे [स]मुपगतान्महासामन्तमहाराजदौस्साधसाधनिकप्रमातारराजस्थानीयकुमारा-
मात्योपरिकविषयपतिभटचाटसेवकादीन्प्रतिवासिजानपदांश्च समाज्ञापय[ति
विदित]म-

9 [स्तु] यथायमुपरिलिखितग्रामस्स्वसीमापर्य्यन्तस्सोद्रङ्गस्सर्व्वराजकुलाभाव्यप्रत्यायसमेत-
स्सर्व्वपरिहृतपरिहारो विषया[दु]द्धृतपिण्डᳶपुत्रपौत्रानुगश्चन्द्रार्क्कक्षितिसमका-

10 [ली]नो भूमिच्छिद्रन्यायेन मया पितुᳶपरमभट्टारकमहाराजाधिराजश्रीप्रभा-
करवर्द्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातुपर-
मभट्टारक-

11 महाराजाधिराजश्रीराज्यवर्द्धनदेवपादानाञ्च पुण्ययशोभिवृद्धये भरद्वाजसगोत्रबह्वृ-
चच्छन्दोगसब्रह्मचारिभट्टवालचन्द्र-भद्रस्वामिभ्यां प्रतिग्रहधर्म्मणाग्रहारत्वेन
प्रतिपा-

12 दितो विदित्वा भवद्भिस्समनुमन्तव्यᳶप्रतिवासिजानपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा
यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्याया एतयोरेवोपनेयास्सेवोप-
स्थानं[ञ्च] क-

13 रणीयमित्यपि च । अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोद-
नीयं । लक्ष्म्यास्तडित्सलिलवुद्बुदचञ्चलाया[2] दानं फलं परयशᳶपरि-
पालनञ्च । कर्म्मणा म-

14 नसा वाचा कर्त्तव्यं प्राणिभिह्हितं[3] । हर्षेणैतत्समाख्यातन्धर्म्मार्ज्जनमनुत्तमं
[।*] दूतकोत्र महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिक-
रणाधिकृतमहासामन्तम-

15 हाराज[भान]समादेशादुत्कीर्ण्णं[4]

16 ईश्वरेणेदमिति सम्वत् २० २

17 कार्त्ति वदि १ [॥*]

18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [॥*]

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[1] The *m* and *d* of °सम्वद्ध° are not certain, likewise the second *k* of °मर्क्कट°.

[2] The word °वुद्बुद° is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

[3] Read प्राणिभिर्हितं.

[4] Perhaps °भानुसमादेशा°.

No. 30.— STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

The **Jaṭiṅga-Râmêśvara hill** is near Śiddâpura, in the Moḷakâlmuru tâluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

A.— Inscription of Vishṇuvardhana-Vijayâditya ; A.D. 1064.

This record is on a slab near the Sûryanârâyaṇa shrine.— The **writing** covers a space of about 1′ 4″ broad by 4′ 2″ high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.— The **characters** are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1″ to 1½″. A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virâma* is denoted by the sign for the vowel *u*,— in *neleviḍinoḻu*, line 11.— The **language** is Kanarese.[1] And the whole record is in prose.— As regards **orthography**, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Chaḷukhya*, line 4, and *Trailôkhya*, line 5.

The **inscription** is a record of **Vishṇuvardhana-Vijayâditya**, who was styled **Âhavamallana-aṅkakâṟa**, *i.e.* the warrior or champion[2] of Âhavamalla,— one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I.[3] It is a **Śaiva** inscription. And it records that, while, at **Kampili**,— which is evidently the modern Kampli, on the Tuṅgabhadrâ, in the Hospêṭ tâluka of the Bellâry district,— he was reigning over (or, more

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[1] I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannaḍa-English Dictionary*, and abandon the use of the term "Old-Kanarese."— The words *paṟu-keṟaga* (ll. 17, 18), *maḷima* (ll. 18, 19), and *peṟa-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadum etc.* in lines 27-29, where the text is rather doubtful.

[2] As used in this and similar *birudas*, *aṅka* seems,— as the Kanarese affix *kâṟa* is used,— to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakâṟa* may also represent the Sanskrit *aṅkakâra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chalukya king Guṇaka-Vijayâditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakâraḥ sâkshât*)."

[3] The terms used to denote the relationship of Vishṇuvardhana-Vijayâditya to Sômêśvara I. are, *maga* here, and *nandana* in his Dâvaṇgere inscription (*Pâli, Sanskṛit, and Old-Canarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).— Elsewhere, and at a time when I knew of only the Dâvaṇgere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Châlukya records; (that Bilhaṇa does not refer to him in the *Vikramâṅkadêvacharita*); that the title *Veṅgî-maṇḍal-êśvara* or "lord of the province of Veṅgî" (applied to him in the Dâvaṇgere record), and the epithets *sarvalôkâśraya* and *samastalôkâśraya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chalukya descent; that no such expression as "born to" Sômêśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Veṅgî-maṇḍal-êśvara*, however, which can hardly have any connection with the Noḷambavâḍi province, may mean that Vishṇuvardhana-Vijayâditya's mother was an Eastern Chalukya princess.

properly, was governing) the **Noḷambavâḍi thirty-two-thousand province,** he granted some land at a **village named Kiṟiya-Ḍâkivaḍuvaṅgi,** of **the Ḍâkivaḍuḷuṅke seventy** in **the Kaṇiyakal three-hundred,** for the benefit of the god Śiva under the name of Râmêśvara of the Balgôṭi *tîrtha*, which must be the ancient name of the site on which the shrine of Jaṭiṅga-Râmêśvara stands.

The details of the **date** on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśâkha (April-May) of the Krôdhin *saṁvatsara*, Śaka-Saṁvat 986 (expired). And the corresponding European date is **Monday, 3rd May, A.D. 1064.** On this day, the full-moon *tithi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghaṭîs*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay). And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of **the reign of Sômêśvara I.**[1] And Vishṇuvardhana-Vijayâditya was, therefore, administering the Noḷambavâḍi province as one of his father's viceroys.

TEXT.[2]

1 Ôm[3] Svasti Śa(sa)mastabhuvanâśrayaṁ
2 drîprithvi[4]vallabhaṁ mahâr[â*]jâdhi-
3 râjaṁ paramêśvaraṁ paramabhaṭṭ[â*]rakaṁ
4 **Satyasraya[5]-kuḷa-tiḷakaṁ Chaḷukhya-**
5 bharaṇaṁ[6] śri(śrî)-**Traiḷôkhya(kya)malla**-chakravartti-
6 ya magaṁ samastalôkasraya[7] sama-
7 sta-budha-jan-âśrayaṁn[8]=**Â h a v a m a l l a ṇ - a [ṁ] -**
8 **kak[â*]ṟaṁ** śri(śrî)-**Vishṇuvarddhana-mahâr[â]-**
9 **jaṁ Vijayâdityaṁ[9] Noḷaṁbavâḍi-**
10 **mu(mû)vattir-chchh [â*] s i r a m a n = â ḷ u t t a m - i r e**
11 **Ka[ṁ]piliya[10]** neleviḍinoḷ*u* sukha-
12 din=arasu-geyyutt-u(i)re [|*] **Śaka-varshaṁ**
13 **[9]86neya Krôdhi[11]-saṁvatsarada Vai-**
14 **[śâ]khada puṇṇame Sômavârada**
15 **[cha]n[dr]a-grahaṇa-parbba(rvva)-nimittade** Balgô-
16 [ṭi]ya-tî[r*]tthada śrî-Ramêsvara[12]-dêvargg[e]
17 [nai]vêdyak[k*]aṁ kaṁḍa-spaṭikakaṁ[13] paṟu-
18 keṟaga-bô(bhô)gada su(sû)ḷeyarggaṁ maḷi-
19 ma-tapôdhana[r*]gge[14] vidyâdânak[k*]aṁ[15] Dêvêndra-

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[1] See the Table of the Western Châlukya dynasty, above, Vol. III. p. 230.
[2] From the ink-impression. [3] Represented by a plain symbol. [4] Read *śrîprithvî*.
[5] Read *Satyâśraya*. [6] Read *Châḷuky-âbharaṇaṁ*. [7] Read °*lôkâśrayaṁ*.
[8] Read *âśrayan*. [9] Read *mahârâja-Vijayâdityaṁ*.
[10] In the first syllable of this word, there are two or three marks of damage above the *ka*, which might, consequently, be read either with or without the *anusvâra*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvâra* is to be accepted.
[11] The *krô* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akshara* between the *ya* and the *krô*.
[12] Read *Râmêśvara*. [13] Read *khaṇḍa-sphuṭitakkaṁ*.
[14] The *na* was omitted, and then was inserted below the *pôdha*, between the lines. There are cross-marks above the *dhagge* and beside the *na*, to mark the omission and the supplial of it.
[15] The *dâ* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyâna* and beside the *dâ*, to mark the omission and the supplial of it.

20 [pa]ṇḍita[r*]gge dâra-purvvaka-maḍi[1]
21 **Kaṇiyakalu - munuraṟ**[2]=o-
22 lagaṇa b[â*]ḍaṁ **Ḍâkivaduḷuṁke eppa-**
23 **ttaṟ=oḷagaṇa Kiṟiya-Ḍâkiva-**
24 ḍuvaṁgi peṟa-pola paravari matta-
25 [r=ai]vattu ivu sarvva-namasyam-âgi
26 â-chaṁdr-ârkkaṁ baraṁ salge || I(î) dha-
27 rmmaman[3]=aḷivanuṁ modabaduṁ vâ-
28 nu koṇḍa ânumu(?)va . . laṇa . .
29 . . . . . lagôṭika . . . .
30 . . . .

ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), **the warrior (or champion) of Âhavamalla-(Sômêśvara I.),** the glorious **Vishṇuvardhana-mahârâja-Vijayâditya** (ll. 8, 9),— the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, the forehead-ornament (or glory) of **the family of Satyâśraya,** the ornament of **the Châḷukyas,** the glorious emperor **Trailôkyamalla-(Sômêśvara I.)** (l. 5),— governing **the Noḷambavâḍi thirty-two-thousand** (ll. 9, 10), was happily reigning at the capital of **Kampili**:—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśâkha of the Krôdhin saṁvatsara, which was the Śaka year 986 (ll. 12-15), (*he gave*) fifty *mattars*, which shall continue as a *sarvanamasya*-grant as long as the moon and sun may endure, of the fields of **(the village of) Kiṟiya-Ḍâkivaḍuvaṅgi** (ll. 23, 24) **in the Ḍâkivaḍuḷuṅke seventy** (ll. 22, 23), a town which is in **the Kaṇiyakal three-hundred** (l. 21), with libations of water, to Dêvêndrapaṇḍita (ll. 19, 20), for the god Râmêśvara of the Balgôṭi *tîrtha*, for oblations, for (*the repair of*) whatever might become broken or torn, for the dancing-girls belonging to . . . . . . , and for the imparting of education to the . . . . . ascetics.

B.—Inscription of Jayasiṁha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jaṭiṅga-Râmêśvara.— The **writing** covers a space of about 2′ 6½″ broad by 2′ 4½″ high; apparently without any sculptures above it. It is in a state of fairly good preservation,— sufficient, at any rate, to be quite legible,— throughout.— The **characters** are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *ḍ* and the dental *d*. The *virâma* is denoted by its own proper sign,— in *dêvar*, line 7, *koṭṭar*, line 12, and *Balgôṭiyal*, lines 13, 14. The size of the letters ranges from about ⅞″ to 1½″.— The **language** is Kanarese. And the whole record is in prose. The **orthography** does not present anything calling for special comment.

The **inscription** is a record of **Jayasiṁha III.,**— here named in full **Trailôkyamalla-Noḷamba-Pallava-Permâḍi-Jayasiṁhadêva,** and styled **Aṇṇana-siṅga** or 'the lion of his elder brother,' and described as a *paramamâhêśvara* or most devout worshipper of the god **Mahêśvara** (Śiva),— one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I. It is a **Śaiva** inscription. And it records that, while, at a camp outside **a town named Gondavâḍi,** he was reigning over, or, more properly, was governing (probably the Noḷambavâḍi

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[1] Read *dhârâ-pûrvvakam-mâḍi*. [2] Read *mûnûṟar*.

[3] The *rmma* was commenced at the end of line 26,— thus giving the appearance, at first sight, of another *akshara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

thirty-two-thousand), he granted a village named Bannekal, in the Kaṇiyakal three-hundred, for the benefit of the god Śiva under the name of Râmêśvara of the Balgôṭi *tîrtha*.

The details of the **date** on which the grant was made, are — Wednesday, the new-moon day of the month Phâlguna (Feb.-March) of the Virôdhikṛit *saṁvatsara*, Śaka-Saṁvat 993 (expired). And the corresponding English date is **Wednesday, 21st March, A.D. 1072.** On this day, the given *tithi* began at about 28 *ghaṭîs*, 55 *palas*, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current *tithis*.

The date falls within the period of **the reign of Sômêśvara II.** And Jayasiṁha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,— *Mahârâjâdhirâja* and *Paramêśvara*,— as well as the paramount epithet *śrîprithvîvallabha*; but the same is done in another record, of his father's time, at Dêûr in the Bijâpur District;[1] and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasiṁha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;[2] and this rather suggests that his mother, Bâchaladêvî,— the mother of also Sômêśvara II. and Vikramâditya VI.,— was a Pallava princess.

TEXT.[3]

1 Ôm[4] Svasti Samasta-bhuvana-stuta-mahâ-mahi-
2 m-ôdamôday[5]-ôllasita-**Pallav-ânvaya[ṁ*]** śrî-
3 prithvîvallabha[ṁ*] mahârâjâdhirâja[ṁ*] paramêśvaraṁ
4 parama[mâ*]hêśvaraṁ vidagdha-viḷâsinî-viḷôchana-chakôra-cha[ṁ]-
5 draṁ pratyaksha-Dêvêṁdraṁ râja-vidyâ-bhujaṁgan=**Aṇ[ṇ*]ana-siṁgaṁ**
6 śrîmat-**Traiḷôkyamalla-Noḷamba-Pallava-Permmâḍi-Jaya-**
7 **siṁgadêvar Goṁdavâḍiya** poṟavîḍinal=sukhadiṁ râjya[ṁ]-
8 geyyutt-ire [|*] **Sa(śa)ka-varsha 993neya Virôdhikṛit-saṁvatsa-**
9 **rada Pâlguṇad[6]-amavâse Budhavâraṁ** Balgôṭi-tîrttha-sthâna-
10 da **Râmêśvara-dêvargge Kaṇiyakal-mûnûṟaṟa** baḷiya
11 bâḍaṁ **Bannekallaṁ** . sarvva-namasyam âgi **Amṛitarâsi(śi)-**
12 **jiyargge** dhârâ-pûrvvakaṁ-mâḍi koṭṭar [||*] dharmmama-
13 n=âvan-orvvaṁ kiḍisidavaṁ Bâṇarâsi-Balgôṭiya-
14 l kavileyuṁ brâhmaṇaran=aḷida pâtakan=akku ||

ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the *Mahârâjâdhirâja*; the *Paramêśvara*, the most devout worshipper of (the god) Mahêśvara, **the lion of his elder brother,** the glorious **Trailôkyamalla-Noḷamba-Pallava-Permâḍi-Jayasiṁha (III.)** (lines 6, 7), who belonged to **the Pallava lineage** (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside **Gondavâḍi** (l. 7) :—

On Wednesday, the new-moon day of (the month) Phâlguna of the Virôdhikṛit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave **(the village of) Bannekal** (l. 11), a town which was included in **the Kaṇiyakal three-hundred** (l. 10), as a *sarvanamasya*-grant, with libations of water, to Amṛitarâśijî (ll. 11, 12), for the god Râmêśvara of the Balgôṭi *tîrtha* (l. 9).

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[1] Sir Walter Elliot's *Carnâtaca-Dêsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.
[2] So, also, the Dêûr record,— *mahâ-Pallav-ânvaya*.
[3] From the ink-impression.
[4] Represented by a plain symbol.
[5] Read *mahim-ôday*; or, perhaps, *mahim-ôdyam-ôday*.
[6] Read *Phâlgunad*.

No. 31.— DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(*Continued from page 73.*)

When my account of the ten Chôḷa dates, published above, pp. 66-73, had already been printed, Dr. Hultzsch sent me for examination the texts and translations of the following fresh Chôḷa dates. Five of these new dates (Nos. 11-15) belong to the reign of the king **Râjâdhirâja**; and the four other dates (Nos. 16-19) are of the reign of the king **Kulôttuṅga-Chôḷa III**.

A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômêśvara temple at Miṇḍigal in the Kôlâr district.[1]

1 Svasti śrî [||*] Saka-varisha 97[0]nêya Sabbajitu-saṁva-
2 tsaradal [2]śrîmat-Vira-Pâṇḍiyana taleyuṁ Sêrama-
3 na sâleyu[ṁ*] koṇḍa kôv=Irâjakêsaripadmar=âna uḍeyâr śrî-Râjâdhi-
4 râjadêvargge yâṇḍu muvattanêya.

" In the year **Sarvajit** (*which corresponded to*) the Śaka year 97[0], (*and*) **in the thirtieth year** (*of the reign*) **of king Râjakêsarivarman,** *alias* **the lord, the glorious Râjâdhirâjadêva,** who took the head of the glorious Vîra-Pâṇḍya and the palace of the Chêra king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year **Sarvajit** by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Saṁvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṁvat 965 expired; the 27th year in the date No. 13 to Śaka-Saṁvat 966 expired; the 29th year in the date No. 14 to Śaka-Saṁvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṁvat 971 expired.

12.— Inscription in the Vaidyanâtha temple at Tirumalavâḍi in the Trichinopoly district.[3]

1 || Svasti śrî [||*] Tiṅgaḷ=êr . . . .
8 Jayaṅkoṇḍa-Śôḷan=ennum madi-keḷu kôv=Irâjakêśaripanmar=âna uḍaiyâr śrî-Râjâdhirâjadêva-
9 rkku yâṇḍu [2]6âvadu . . . .
10 . . . . imyâṭṭai[4] Mina-nâmaṟṟu Budan-kiḷa..nai peṟṟa U-
11 ttiratti=nânṟu irâ.

" **In the [2]6th year** (*of the reign*) **of the wise king Râjakêsarivarman surnamed Jayaṅkoṇḍa-Chôḷa,** *alias* **the lord, the glorious Râjâdhirâjadêva,**— at night on the day of **Uttara(-Phalgunî),** which corresponded to a **Wednesday** in the month of **Mîna in this** year."

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[1] No. 279 of the Government Epigraphist's collection for the year 1895.
[2] Read *śrîmad-Vîra-*.
[3] No. 75 of the Government Epigraphist's collection for the year 1895.
[4] Read *ivv-âṭṭai Mîna-nâyaṟṟu*.

By what has been stated under No. 11, this date, which is of the 26th year of Râjâdhirâja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṁvat 965 expired the month of **Mîna** lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakshatra* **Uttara-Phalguni** on **Wednesday, the 14th March A.D. 1044,** by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhânta and according to Garga the whole day.

13.— Inscription in the Nîlivanêśvara temple at Tiruppaṅgili in the Trichinopoly district.[1]

1 || Svasti śrî [||*] Tiṅgaḷ=êr . . . .
17 . . . . Jayaṅkoṇ[ḍa]-
18 Ś[ô]ḷaṉ uyarnda-perum-pugaḻ=kkôv=Irâjakêsaripanmar=âṉa . . u[ḍai]-
19 [yâr śrî]-Râjâdhirâjadêvarkku yâṇḍu [2]7vadu . . . . . .
21 . . . . Kumba-nâyaṟ[ṟu a]para-pakshattu
22 navamiyum Budaṉ-kiḻamaiyum peṟṟa M[ûlat]ti=ṉâḷ.

"In the [2]7th year (*of the reign*) of **Jayaṅkoṇḍa-Chôḷa,** the king whose great fame was rising, **Râjakêsarivarman,** *alias* **the lord, the glorious Râjâdhirâjadêva,**— on the day of **Mûla,** which corresponded to a **Wednesday** and to the ninth *tithi* of the second fortnight of the month of **Kumbha.**"

This date, of the 27th year of Râjâdhirâja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṁvat 966 expired the month of **Kumbha** lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of **Wednesday, the 13th February A.D. 1045,** when the moon was in the *nakshatra* **Mûla** (by the equal-space system) for 13h. 8m. after mean sunrise.

14.—Inscription in the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam in the Chingleput district.[2]

1 || Svasti śrî || Tiṅgaḷ=êr . . . .
7 . . . . . Jayaṅkoṇḍa-Śôḷa[ṉ=u]yarnda-perum-pugaḻ [3]kôv=Arâjakêsarivanmar=âṉa uḍaiyâr śrî-Râjâdhirâjadêvaṟku yâṇḍu 29[â]vadu . . . . [Dha]nu-nâyaṟṟu pûrvva-pakshattu dvitigaiyum Budaṉ-kiḻamaiyum peṟṟa Tiru-
8 vôṇatti=ṉâḷ.

"In the 29th year (*of the reign*) of **Jayaṅkoṇḍa-Chôḷa,** the king whose great fame was rising, **Râjakêsarivarman,** *alias* **the lord, the glorious Râjâdhirâjadêva,**— on the day of **Śravaṇa,** which corresponded to a **Wednesday** and to the second *tithi* of the first fortnight of the month of **Dhanus.**"

This date, of the 29th year of Râjâdhirâja's reign, would be expected to fall in Śaka-Saṁvat 968 expired. In Śaka-Saṁvat 968 expired the month of **Dhanus** lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakshatra* **Śravaṇa** on a Wednesday, *viz.* on **Wednesday, the 3rd December A.D.**

[1] No. 90 of the Government Epigraphist's collection for the year 1892.
[2] No. 6 of the Government Epigraphist's collection for the year 1892.
[3] Read =*Irâja*°.

1046, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the *tithi* which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second *tithi* of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṁvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third *tithi* of the bright half.

15.— Inscription in the Vaidyanâtha temple at Tirumalavâḍi.[1]

1[2] . . . . Ja[ya]ṅkoṇḍa-Śôḻan u-
2 yarn[da]-perum-pugaḻ kô Râja[k]êśariva[nma]r=âna u[ḍ]ai-
3 yâr śrî-Râjâdhirâjadêvarkku
4 yâ[ṇ]ḍu [3]2âvadu
6 . . . . [iv]v-âṭṭ[ai]
7 [Viru]chchiga-nâyaṟṟu Viyâḻa-kkiḻa[mai] peṟṟa Tiruvôṇatti=nâṉ-
8 ṟu.

"**In the [3]2nd year** (*of the reign*) **of Jayaṅkoṇḍa-Chôḻa,** the king whose great fame was rising, **Râjakêsarivarman,** *alias* **the lord, the glorious Râjâdhirâjadêva,**— on the day of **Śravaṇa,** which corresponded to a **Thursday** in the month of **Vṛiśchika** in this year."

This date, if really of the 32nd year of Râjâdhirâja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṁvat 970 and 972 expired. In Śaka-Saṁvat 971 expired the month of **Vṛiśchika** lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the *nakshatra* **Śravaṇa** on Friday, the 3rd November A.D. 1049, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṁvat 970 expired the month of Vṛiśchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the *nakshatra* Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṁvat 972 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the *nakshatra* Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhânta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Râjâdhirâja's reign,[3] the date would be expected to fall in Śaka-Saṁvat 961 expired, and for that year it would be correct. For in Śaka-Saṁvat 961 expired the month of **Vṛiśchika** lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the *nakshatra* **Śravaṇa** on **Thursday, the 22nd November A.D. 1039,** by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1044 fell in the 26th year of Râjâdhirâja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that **the first year of Râjâdhirâja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).**

[1] No. 81 of the Government Epigraphist's collection for the year 1895.
[2] Of the preceding lines of this inscription no impressions were prepared.
[3] [As the first figure of the date is indistinct, the reading "22" is not absolutely impossible.— E.H.]

B.— KULOTTUNGA-CHOLA III.

16.—Inscription in the Raṅganâyaka temple at Nellore.[1]

2 . . . . . Śa[ka]r yâṇḍu âyiratt-orunûṟṟ-orubatt-oṉbadâ[l P]iṅgala-saṁvatsarattu Maduraiyum Îḻamuṅ=koṇḍu Pâ[ṇ]ḍiyaṉai muḍi-tta[lai] koṇḍ=aruḷiṉa . śrî-Kulôttu[ṅ]ga-Śôḻadê[va]rkku yâṇḍu pa[tt-oṉbadâ]vadu Vṛiśch[i]ka-nâyaṟṟu=ppad[iṉai] . . . . yadiy=âṉa[2] Ve[ḷ]ḷi-kki[ḻamai]yum Rê[vad]iyum . . . . .

"In the year **Piṅgala** (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) **in the nineteenth year** (*of the reign*) **of the glorious Kulôttuṅga-Chôḻadêva** who took Madurai and Îḻam and was pleased to cut off the crowned head of the Pâṇḍya,— [on the day of] **Rêvatî** and a **Friday** which was the fifteenth solar day of the month of **Vṛiśchika**."

The Jovian year **Piṅgala,** quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-saṁkrânti took place, by the Ârya-siddhânta 11h. 10m., and by the Sûrya-siddhânta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of **Vṛiśchika** of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.— In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds— certainly by the Sûrya-siddhânta, and by the Ârya-siddhânta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era— to **the 21st November A.D. 1197** which *was* a **Friday,** and on which the moon *was* in the *nakshatra* **Rêvatî** for 13h. 47m. after mean sunrise.— According to the wording of the date this day, **Friday, the 21st November A.D. 1197,** would have fallen in the 19th year of Kulôttuṅga-Chôḻa's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganâtha temple at Śrîraṅgam.[3]

1 || Hari || Svasti śrî [||*] Puyal vâyttu . . . .

7 . . . . kô=Pparakêsaripaṉmar=âṉa Tribhuvaṉachchakkaravarttigaḷ Ma[du]rai koṇ-

8 ḍu Pâṇḍiyaṉ muḍi-ttalai koṇḍ=aruḷi[ya] śrî-Kulôttu[ṅ]ga-Śôḻadêvaṟku yâṇḍu 19âvadu Vṛiśchika-nâyaṟṟu apara-pakshattu pañchamiyuñ=Śevvây-kkiḻamaiyum peṟṟa Pûśattu [nâ]ḷ.

"**In the 19th year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Kulôttuṅga-Chôḻadêva,** who took Madurai and was pleased to cut off the crowned head of the Pâṇḍya,— on the day of **Pushya,** which corresponded to a **Tuesday** and to the fifth *tithi* of the second fortnight of the month of **Vṛiśchika.**"

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

[1] No. 197 of the Government Epigraphist's collection for the year 1894.

[2] Read *=ppadiṉ-aiñj âṉ=tiyadiy=âṉa.*

[3] No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.— The date really falls in Śaka-Saṁvat 1118 expired. In that year the month of **Vṛiśchika** lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of **Tuesday, the 12th November A.D. 1196,** when the moon was in the *nakshatra* **Pushya,** by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhânta for 13h. 8m. after mean sunrise.

18.— Inscription in the Vaidyanâtha temple at Tirumalavâḍi.[1]

1 Svasti śrî [||*] Puyal vâ[y*]ttu . . . .
7 . . . . . kô=Pparakêsaripanmmar=âṉa Ti[ri]buvanachchakkara[va]ttigaḷ Maduraiyum [Î]ḻamum Ka-
8 ruvûrum Pâṇḍiyaṉ muḍi-ttalaiyuṅ=koṇḍu vîrar abishêkamum [2]vijaiyâ-[a]bishêkamum paṇṇ[i]y=a[r]uḷiṉa śrî-Tiribuvanavîradê-
9 vaṟku yâṇḍu 34vadu Kaṉni-ñâyaṟṟu pûrvva-pakshattu daśamiyum Tiṅgaṭ-ki[ḻamaiy]um peṟṟa Tiruvôṇattu nâḷ.

"**In the 34th year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Tribhuvanavîradêva,** who took Madurai, Îḻam, Karuvûr, and the crowned head of the Pâṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,— on the day of **Śravaṇa,** which corresponded to a **Monday** and to the tenth *tithi* of the first fortnight of the month of **Kanyâ.**"

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Saṁvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṁvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṁvat 1133 expired the month of **Kanyâ** lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of **Monday, the 19th September A.D. 1211,** when the moon was in the *nakshatra* **Śravaṇa,** by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhânta for 13h. 47m. after mean sunrise.

19.— Inscription in the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam.[3]

1 Svasti śrî [||*] Tiribuvaṉachchakkaravattiga[ḷ] 'Maduraiyum Îḻamum Pâṇḍiyaṉai muḍi-ttalaiyuṅ=koṇḍ=aruḷiya śr[î]-Kulôttuṅga-Śô[ḻa]dêvaṟku yâ-
2 ṇḍu 12âvadu Dhanu-ñâyaṟṟu apara-pakshattu navamiyum Tiṅgaṭ-kiḻamaiyum peṟṟa Śittirai-nâḷ.

"**In the 12th year** (*of the reign*) **of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,** who was pleased to take Madurai, Îḻam, and the crowned head of the Pâṇḍya,— on the day of **Chitrâ,** which corresponded to a **Monday** and to the ninth *tithi* of the second fortnight of the month of **Dhanus.**"

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Saṁvat 1111 expired. In that year the month of **Dhanus** lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* **Chitrâ,** by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhânta for 14h. 47m. after mean sunrise of **Monday, the 4th December A.D. 1189.** That this is the proper equivalent

[1] No. 74 of the Government Epigraphist's collection for the year 1895.
[2] Read *vijay-âbhi°*.
[3] No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes[1] *before* mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that **the first year of the reign of Kulôttuṅga-Chôḷa III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).**

No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. Hultzsch, Ph.D.

Sholinghur[2] is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bâṇavaram.[3] The present Tamiḷ name of the town, **Śôḷaṅgipuram**, is probably connected with the **Chôḷa** dynasty, to which the subjoined inscription refers. The Tamiḷ work *Guruparamparâprabhâva*[4] uses the Sanskṛit form Chôḷasiṁhapura. A modern temple of Śiva in the town bears the name Chôḷapurîśvara, which yields another Sanskṛit designation of the place, *viz.* Chôḷapura. A neighbouring hill bears a temple of Âñjanêya, which contains a Telugu inscription of Râmadêva of Penugoṇḍa, dated Śaka-Saṁvat 1542, the Raudra *saṁvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of **Narasiṁha**. This temple is noticed in the *Nâlâyiraprabandha*, the *Guruparamparâprabhâva*, and the *Viśvaguṇâdarśa* (verses 289 to 297). The names by which these works designate the hill, are **Kaḍigai** in Tamiḷ and **Ghaṭikâchala** in Sanskṛit.[5] The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasiṁha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,[6] from which it appears that the term Ghaṭikâchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as **Śuḍukâṭṭumalai** on account of its proximity to the burning-ground (*śuḍu-kâḍu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

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[1] Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ârya-siddhânta 288° 37′ 25″, by the Sûrya-siddhânta 289° 5′ 6″, and by the Brahma-siddhânta 289° 47′ 58″.

[2] See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

[3] This name is perhaps a survival from the time of the Bâṇa dynasty.

[4] See my *First Report on Sanskṛit Manuscripts*, p. vi. f.

[5] Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghaṭikâchalamâhâtmya*, a legendary account of this hill in the Sanskṛit language. Vâdhûla Veṅkaṭâchârya invokes "Nṛisiṁha, the husband of Amṛitaphalavallî, who resides on Ghaṭikâdri," at the beginning of his commentary on the *Tarkasaṁgraha*, and Doḍḍayâchârya invokes „Ghaṭikâdharâdharêndra" at the beginning of his *Chaṇḍamâruta*; see Nos. 975 and 1532 in my *Second Report on Sanskṛit Manuscripts.*

[6] A slab which the temple people have utilised for a bench, bears a long inscription in Chôḷa characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The **alphabets** of the inscription are Grantha and Tamiḻ of the same type as in the Udayêndiram plates of Hastimalla.[1] It opens with a few Tamiḻ words (l. 1). Then follow 10 Sanskṛit verses, and a short passage in Tamiḻ (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskṛit prose (l. 21 f.).

As we learn from the mutilated Tamiḻ passage at the beginning of line 1, the inscription is dated in **the 9th year** of the reign of a king whose name is lost, but can be supplied with certainty from the Udayêndiram plates of Hastimalla as **Parakêsarivarman,**[2] a surname of the **Chôḷa** king **Parântaka I.** who ruled from about A.D. 900 to 940.[3]

The Sanskṛit portion opens with an invocation of **Vishṇu** (v. 1). The next verse celebrates **Âditya (I.) of the race of the Sun.** His son (v. 3) was **Parântaka (I.),** surnamed **Vîra-nârâyaṇa.** He granted the revenue from (a field called) **Vaṁśavâri** in favour of a tank named **Chôḷavâridhi** (v. 4). This Parântaka (I.) had conferred the title **'lord of the Bâṇas'** (*Bâṇâdhirâja*) on **Pṛithivîpati** (vv. 6 and 7) of **the Gaṅga race** (v. 5), who was surnamed **Hastimalla** and defeated an unnamed enemy in the battle of **Vallâḷa.** At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiæ* (v. 9), in which Hastimalla is called **Vîra-Chôḷa.** The last verse (10) states that these verses were composed by the Vaikhânasa **Kumâra** of the Kâśyapa *gôtra*.

The second Tamiḻ portion records that **Hastimalla,** surnamed **Vîra-Chôḷa,** the king of **Paṟivai** and vassal of **the Chôḷa king,** executed the royal grant by assigning the paddy-field named **Mûṅgilvari** (to the tank).

In the concluding Sanskṛit portion, the inscription is styled a eulogy (*praśasti*).[4]

The **Gaṅga-Bâṇa** king **Pṛithivîpati II.** surnamed **Hastimalla** is already known from one of the **Udayêndiram** grants.[5] Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayêndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parântaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayêndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *râjahaṁsa,* while the Udayêndiram plates read *râjasiṁha,* instead of which I had conjectured *râjahaṁsa* before I knew of the existence of the Sholinghur inscription.[6] A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayâlaya, the grandfather of Parântaka I., while his father Âditya I. is referred to in both. As in the Udayêndiram plates, the Gaṅga-Bâṇa king Pṛithivîpati II. appears here as vassal and executive officer (*âjñapti,* v. 8) of Parântaka I. His surname 'king of the people of **Paṟivai**' (*Paṟivaiyar kôṉ,* l. 20) corresponds to the 'lord of **Paṟivipurî**' in the Udayêndiram plates (v. 24). I am

[1] *South-Indian Inscriptions,* Vol. II. No. 76.

[2] As the earliest known instance in which Parakêsarivarman receives the epithet *Madurai koṇḍa,* i.e. 'the conqueror of Madhurâ,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

[3] See above, p. 178, note 12.

[4] Compare *South-Indian Inscriptions,* Vol. II. p. 365.

[5] *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaḍaikkôṭṭûr (p. 389) we find in the east a channel which feeds the *Viṇṇamaṅgalattêr=êri, i.e.* 'the tank of the inhabitants of Viṇṇamaṅgalam.' This village still exists and has given its name to a Railway station between Vâṇiyambâḍi and Âmbûr.

[6] See *ibid.* p. 384, note 16.

unable to identify Parivipuri[1] or Parivai, which appears to have been the residence of Prithivîpati II., and Vallâla, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nriparât=kila Vîra-Chôlah,* while the Udayêndiram plates (v. 25) have *sa Parântaka êkavîrah.* Hence one might be tempted to conclude that Vîra-Chôla was a surname of Parântaka I. But in the Tamil portion (l. 20) **Vîra-Chôla** is again used as a title of **Hastimalla.** This fact is important, as it enables us to identify two persons mentioned in another **Udayêndiram** grant (above, Vol. III. No. 14), of which only the second and the fifth plates are preserved. The *nripêśvara* **Vîra-Chôla** and his sovereign **Parakêsarivarman,** with whose permission this grant was made, are no doubt identical with the *nriparâj* Vîra-Chôla (*i.e.* Hastimalla) of the Sholinghur inscription and his sovereign Parântaka I., who is known to have borne the surname Parakêsarivarman. Further it becomes now probable that the Vîra-Chôla who is mentioned in the Vêlûr inscription of Kannaradêva (above, No. 9), is also identical with Prithivîpati II. In this case the latter would have been still alive about the 26th year of the reign of the Râshtrakûta king Krishna III. From later inscriptions we know of two other chiefs who bore the name Vîra-Chôla. The first of them was a vassal of the great Chôla king Râjarâja,[2] and the second was the father of a certain Vîra-Champa.[3]

According to the Tamil portion (l. 21), the object of the grant which was made by Parântaka I. and executed by Hastimalla, was a paddy-field named **Mûngilvari.** This Tamil term is Sanskritised in verse 4 as **Vamśavâri,** in which *vamśa* corresponds to the Tamil word *mûngil,* 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named **Chôlavâridhi** (v. 4), *i.e.* 'the Chôla ocean.'[4] As the name suggests, this tank may have been founded either by the Chôla king Parântaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

TEXT.[5]

1 . . . . [r]ku[6] **y[â]n[du o]nbadâ[va]du [||]** Ânandam para-

2 . . . . [jam paś]yan[t]i [yad-dhy]âyi[n]ô yasy=âmî [t]rishu [v]ikramê-

3 . . . . . . kâ[7] vasan[t]i tra[yah] [|*] ta[t*]tvam ya[sya pa]râmriśa[n]= vivrinutê vô hê-

4 . . . . nâm [pa]ramaś=chirâ[ya bha]gavân=**V[i]shnur**=mmudê [sô]= s[t]u vah || [1*] **Âdityânvaya**-śê-

5 . . . . kulê[8] bharttu[n=dharâ]-gôlakam kamp-[â]pâya-nirâku[la]m prabhur= abhûd=**Âditya**-nâmâ nripah [|*]

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[1] In his *Lists of Antiquities,* Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Viluppuram tâluka of the South Arcot district.

[2] See above, page 138.

[3] Above, Vol. III. p. 71.

[4] The word *samudra,* 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Ganapêśvaram inscription of Ganapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chôdasamudra and Bhîmasamudra. At Bangalore two tanks bear even now the names Dharmâmbudhi and Kempâmbudhi, *i.e.* 'the ocean of Kempe (Gauda),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice's *Mysore and Coorg,* Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *êri,* the Kanarese *kere,* and the Telugu *cheruvu* became the ending of many village names in Southern India.

[5] From four inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

[6] Read *kô=Pparakêsarivarmarku.*

[7] Read *lôkâ.*

[8] Read perhaps *-śêkharê nripa-kulê.*

6 . . . ḥ phaṇ[i]-maṇḍalam(laṁ) kshiti-bhṛi[ta]s=sarvvê cha digvâraṇâ n=âkampan=dadhat=îti Paṁ-

7 ka[ja]bhuvâ yatn[ê]na yô nirmmitaḥ || [2*] Tasmâch=chakradhara-śriyam prakaṭayan=pratyaksham=âtmany=alan=dêvaś=śatru-davânala-

8 s=samajani **śrî-Vîranârâyaṇaḥ** || bâhâdaṇḍa-gatam bibhartti suchiram(raṁ) viśvambharâ-maṇḍalam(laṁ) sapta-

9 [d]vîpa-samudra-śailam=adhunâ kêyûra-buddhy=aiva ya[ḥ*] || [3*] **Va[ṁśa]vâri**janitan=nṛipa-dêyañ=**Chôḷavâridhi**-taṭâka-samṛiddhyai [|*]

10 dattavân=nikhilam=â yuga-bhaṁgâd=âdarêṇa sa **Parântakadêva[ḥ*]** || [4*] Tasmân=nṛipô=labhata paṭṭa-mayam prasâdam **Bâṇâdhi-**

11 **râja**-pada-lambhana-sâdhanaṁ yaḥ [|*] âkrâmatô yudhi **Parântakatô** narêndrân **Gaṁgânvavâya**-salilâśaya-râjahaṁsa[ḥ*] || [5*] Bhûmy-â-

12 dishu sphuṭa-[la]ghushv=api satsu vṛiddhâ yad=vṛitti-bôdhi [pṛi]thivî-padam=âdriyantê [|*] tat-prâpti-pûrvvaka-chatushṭaya-siddhi-yôgâd=yasmi-

13 n babhûva **Pṛithivîpati**-śabda-vṛittiḥ || [6*] Śauryy-audâryya-kṛitajñatâ-madhuratâ-dâkshiṇya-mêdhâ-kshamâ-prajñâ-śaucha-śam-ânu-

14 bhâva-karuṇâ-kânti-pradhânô nayî [|*] âkrântaḥ **Pṛithivîpatiṁ** sa **Kalinâ** śôk-âvasâdau vinâ sthâtun=dr[â*]g=**Balivaṁśa**-jô=[ya]-

15 m=iti [yam] bhêjê guṇânâṁ gaṇaḥ || [7*] Saurîṁ kalâm(lâṁ) vivṛi[ta]vân=alam=âtma-lînâm(nâṁ) **Vallâḷa**-nâmni yudhi santama[s]âyamânê [|*] vijñâpa[ya]-

16 n=vinayavân=atha dharmma-karmmaṇy=âjñaptir=apy=abhavad=atra sa **Hastimallaḥ** || [8*] [Pu]ṇya[ṁ*] samaṁ kṛi[ta*]vatâm parirakshatâñ=cha tad=rakshat=êti nṛi[pa]râṭ=kila **Vî-**

17 **ra-Chôḷaḥ** [|*] âgâminaḥ kshitipa[t]î[n*] praṇamaty=ajasram=mûrddhnâ Purâri-[cha]raṇâ[m*]buja-śêkharêṇa || [9*] Brahm-âparâkhya-Vikhana[ś-śra]ma-

18 ṇa-kriyâyâm(yâṁ) Vaikhânas-âkh[y]am=a[mṛitatva]di[1] yasya sûtram [|*] ślôkân=imân=rachitavân sa muniḥ **Kumârô** yad-gôtra-kṛin=mu-

19 [ni]r=abhûd=api Kâśyap-âkhya[ḥ*] || [10*] Aṟu-[kûṟ]iṉâl puravum âyadiyum po[ṉ*]ṉu[m] peṟum=âṟu **Śôḷa-**

20 **k[kô]n**=a[di]-malargaḷ [ma]ṅgala-**Vîra-Śô[ḷa][ṉ*]** **Paṟivaiyar** kôṉ **Atitima[l]**-[2]

21 laṉ=ṟâṉ kuḍuttâṉ **M[û]ṅgilvari** eṉṉu[m*] va[ya]l [||] Sta(stha)patikula-maṇi-[3]prabha-

22 vaḥ[4] śrîmâ[n=Pra]purî-nivâsaḥ[5] Śrîkaṇṭh-âtmaja-S[û]n[d]as[â]dhana[6] likhinâ(tâ) piśatti[ḥ[7] ||]

TRANSLATION.

(Line 1.) In the **ninth year** (*of the reign*) of [king **Parakêsarivarman**].

[Verse 1, which is mutilated, contains an invocation of **Vishṇu**].

(V. 2.) In a family [of princes, which was the ornament] of **the race of the Sun,** was born a king named **Âditya,** who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that . . . . . . the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

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[1] Read perhaps *amṛita-kshari.*

[2] Read *Attimal-.*

[3] Cancel *maṇi,* which is synonymous with the following *prabhava.*

[4] Read *-prabhava-śrîmat-.*

[5] Read *-nivâsa-.*

[6] Read perhaps *-Skandasâdhunâ.*

[7] Read *praśastiḥ.*

(V. 3.) From him was born the glorious king **Vîranârâyaṇa,** a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,[1] (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This **Parântakadêva** eagerly granted, until to the end of the age, for the enrichment of the **Chôḷavâridhi** tank, the whole royal revenue derived from **Vaṁśavâri.**

(V. 5.) That prince, a flamingo in the tank of **the Gaṅga race,** who[2] received from this **Parântaka,** who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of **lord of the Bâṇas** (*Bâṇâdhirâja*) ;—

(V. 6.) He who bore the name **Pṛithivîpati** (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Pṛithivî*),— a word which the ancients prefer, as it characterizes the nature (*of the earth*),[3] though there are (*other*) plain and short (*synonyms*) like *bhûmi* ;—

(V. 7.) That **Pṛithivîpati** whom, oppressed by the Kali (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of **the race of Bali** ;[4]—

(V. 8.) This **Hastimalla,**— who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) **Vallâḷa,** which resembled deep darkness,[5]— became, at his humble request, the royal messenger (*âjñapti*) for this charitable work.

(V. 9.) "The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!"— (*Speaking*) thus, the chief of princes **Vîra-Chôḷa** incessantly bows (*his*) head, whose diadem are the lotus-feet of Purâri (Śiva),[6] to future kings.

(V. 10.) These verses were composed by the sage **Kumâra,** the founder of whose *gôtra* was the sage named Kâśyapa, (*and*) whose *sûtra,* named Vaikhânasa, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) Vikhanas, whose other name was Brahman.

(Line 19.) (*The servant of*) the lotus-feet of **the Chôḷa king** ; the auspicious **Vîra-Chôḷa** ; the king of the people of **Paṛivai** ; Attimallaṉ **(Hastimalla)** himself gave the paddy-field named **Mûṅgilvari,** so that (*the tank*)[7] might enjoy gifts (?),[8] revenue (?) and gold (*connected*) with (*its*) six shares.

(L. 21.) (This) *praśasti* was written by Skandasâdhu, the son of Śrîkaṇṭha, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [Pra]purî.[9]

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[1] See *South-Indian Inscriptions*, Vol. II. p. 386, note 8.

[2] The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

[3] The etymological meaning of *pṛithivî* is 'the broad or spacious one.'

[4] See *South-Indian Inscriptions*, Vol. II. p. 388, note 8.

[5] *i.e.* he conquered his enemies in the battle of Vallâḷa, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to Hastimalla's title Vîra-Chôḷa, by which he is connected with the Chôḷas, who claimed the Sun as their ancestor.

[6] See *South-Indian Inscriptions*, Vol. II. p. 388, note 7 ; and above, p. 178, note 7.

[7] See verse 4 of the Sanskṛit portion.

[8] Compare the expression *Âyira-pouravinâl* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

[9] This doubtful name is perhaps a corruption of Paṛivipurî, which is mentioned as the residence of Hastimalla in verse 24 of the Udayêndiram plates.

No. 33.—PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA; SAKA-SAMVAT 1124.

BY E. HULTZSCH, PH.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kunti-Mâdhava** temple at **Piṭhâpuram.** It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu alphabet.** The languages of the inscription are **Sanskṛit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskṛit prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunâ* for *Yamunâ* (l. 26); *tên=êyeṁ* for *tên=êyaṁ* (l. 47); *-yeśâ* for *-yaśâḥ* (l. 64); *jâyetê* for *jâyatê* (l. 94); *nirupamâne* for *nirupamâna* (l. 54); and *Pôtame* for *Pôtama* (l. 92). *Û* occurs instead of *ô* in *naṁddanû* for *nandanô* (l. 4); *êkûna* for *êkôna* (l. 20); and *bhânûr* for *bhânôr* (l. 79). *I* and *ê* are interchanged in *chakrî* for *chakrê* (l. 17) and *kalâvat=êti* for *kalâvat=îti* (l. 70). Consonants are prefixed in *Yîśaḥ* for *Îśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *ṁnṛipa, ṁdṛipa* or *ṁdripa* for *nṛipa* (ll. 69, 51 and 55, and twice in l. 66) and *dṛipu* for *ripu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haihaya* (l. 69) and in *-saiјñâḥ* for *-saṁjñaḥ*[1] (l. 64). Finally, instead of *Jyaishṭha* we find *Śrêshṭha* (l. 79), as in the Êkâmranâtha inscription of Gaṇapati.[2]

About two thirds of the inscription are taken up with the genealogy of the **Eastern Châlukya** kings, which agrees on the whole with the account given in the Korumelli plates of Râjarâja I., the Chellûr plates of Vîra-Chôḍa, and the second Piṭhâpuram inscription.[3] There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhaṭṭâraka or Indrarâja, is here called **Indurâja** (l. 34); he is stated to have ruled for seven days, as in the second Piṭhâpuram inscription and in three copper-plate grants.[4] The eleventh king, **Narêndra,** is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8.)[5]

The thirteenth king, **Guṇa[ga]-Vijayâditya,** bore the surname **Tribhuvanâṅkuśa.**[6] He is reported to have played the game of ball on the battle-field with the head of **Maṅgirâja;** to have burnt **Chakrakûṭa;** to have frightened **Saṅkila,** residing in **Kiraṇapura** and joined by **Kṛishṇa;** to have restored his dignity to **Vallabhêndra;** and to have received elephants as tribute from the king of **Kaliṅga** (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that Vijayâditya III., "prompted by the lord of the **Raṭṭas,** having conquered the unequalled **Gaṅgas,** cut off the head of **Maṅgi** in battle," and that, "having frightened **Kṛishṇa** (and) **Saṅkila,** he completely burnt their city."[7] A second inscription says that Vijayâditya III. was "renowned through killing **Maṅgi** and burning **Kiraṇapura.**"[8] Kṛishṇa, the enemy of Vijayâditya III., used to be identified with the

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[1] Compare above, Vol. III. p. 22.

[2] *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at Śrîkûrmam (No. 308 of 1896) both *Śrêshṭha* and *Jyêshṭha* occur instead of *Jyaishṭha*, as in lines 79 and 86 of the third Piṭhâpuram inscription.

[3] See above, p. 84, and notes 5 and 6.

[4] See *South-Indian Inscriptions,* Vol. I. p. 32, note 4.

[5] Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

[6] Compare *ibid.* p. 100.

[7] *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions,* Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that Saṅkila is a proper name, and that, *l.c.* p. 39, note 11, we must read *bhîty=ârtau.*

[8] *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiraṇapura* into *Kṛishṇapura.*

Râshṭrakûṭa king Kṛishṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭêśa*) and *Vallabhêndra* in the Eastern Châlukya inscriptions must refer to one of the two Râshṭrakûṭa contemporaries of Vijayâditya III.,— either Amôghavarsha I. or Kṛishṇa II. The former of these two kings claims to have been "worshipped by the lords of **Mâlava** and **Vêṅgi**."[1] If we combine this statement with those of the Eastern Châlukya inscriptions, it appears that Vijayâditya III. was a vassal of **Amôghavarsha I.** The Mâlava king who was dependent on Amôghavarsha I., I suspect to be identical with the Kṛishṇa who was 'frightened' by Vijayâditya III., and with the **Paramâra** king **Kṛishṇarâja** or **Upêndra,** whom Professor Bühler places after 800 A.D.[2] An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛishṇa, refers to the burning of Chakrakûṭa. This place is probably the same as **Chakrakôṭṭa,** which appears to have been situated in the dominions of the king of **Dhârâ,**[3] the capital of Mâlava. Kiraṇapura, where Saṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayâditya III., may have been a Gaṅga king.

The fourteenth king, **Châḷukya-Bhîma (I.),** is stated to have been victorious in 360 battles,[4] and to have founded a temple (of Śiva), called **Châḷukya-Bhîmêśvara** after his own name (v. 11). This temple still exists at **Bhîmavaram** near Cocanada in the Gôdâvarî district. In three of its inscriptions,[5] it bears the name Châḷukya-Bhîmêśvara or Chaḷukya-Bhîmêśvara. The name of Bhîmavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Châḷukya-Bhîmêśvarapura, in another (No. 463 of 1893) Chaḷukya-Bhîmanagarî, and in five others[6] Châlukya-Bhîmâpura. As stated by Dr. Fleet,[7] the opponent of Châḷukya-Bhîma I. was the Râshṭrakûṭa king **Kṛishṇa II.**[8]

The seventeenth king, **Vijayâditya (V.),** had the other name **Bêta** (vv. 25 and 26). He was also called **Kaṇṭhikâ-Bêta** (l. 48), because he wore a necklace (*kaṇṭhikâ*)[9] as a symbol of his anointment as heir-apparent.[10] Verse 15 states that the twenty-second king, **Râjabhîma,** had, besides Dânârṇava and Amma (II.), a third son, whose name was **Kâma.** Verse 18 refers to the period of 27 years between Dâna (*i.e.* Dânârṇava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the **Chôḷas.**[11] As the accession of the great Chôḷa king **Râjarâja** is now proved to have taken place in A.D. 984-85,[12] it follows that the conquest of **Vêṅgi,** which was effected in the 13th or 14th year of his reign,[13] fell in A.D. 997-98, *i.e.* within the break of 27 or 30 years[14] in the rule of the Eastern Châlukya kings.

Verse 19 supplies the name of **Â[r]yadêvî,** the mother of the twenty-fifth king, **Śaktivarman.** The twenty-seventh and twenty-eighth kings, **Râjarâja (I.)** and **Râjêndra-Chôḍa** (or Kulôttuṅga-Chôḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

[1] *Ind. Ant.* Vol. XII. p. 219.
[2] *Ep. Ind.* Vol. I. p. 225.
[3] See *South-Indian Inscriptions,* Vol. II. p. 234, note 9.
[4] This seems to mean that he was engaged in war for a whole year successively.
[5] Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhîmavaram itself is called Skandârâma or Kumârârâma, *i.e.* 'the garden of the War-god.'
[6] Nos. 473, 480, 486, 487 and 488 of 1893.
[7] *Ind. Ant.* Vol. XX. p. 103.
[8] In *South-Indian Inscriptions,* Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dâyâda-balên=âbhivyâptam Vêṅgî-maṇḍalam* by "the country of Vêṅgî, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vêṅgî, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Raṭṭa (*viz.* Amôghavarsha I.)."
[9] *Kaṇṭhikâ-dyutimat-kaṇṭhaḥ,* v. 25.
[10] See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.
[11] *ibid.* p. 272.
[12] *ibid.* Vol. XXIII. p. 297, and above, p. 68.
[13] See *South-Indian Inscriptions,* Vol. III. p. 5.
[14] *ibid.* Vol. I. p. 32, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.[1] Râjêndra-Chôḍa is stated to have ruled the **Andhra-vishaya** together with the **five Draviḍas.**[2] Here we have a fresh version of the fact that Kulôttunga-Chôḍa I. did not only rule over Vêṅgî, but succeeded to the throne of the Chôḷa kingdom.[3]

Râjêndra-Chôḍa's immediate successor, **Vikrama-Chôḍa,** was hitherto known only from the Chellûr plates of Kulôttunga-Chôḍa II.[4] From the subjoined inscription we learn that he had the surname **Tyâgasamudra**; that he went to govern the **Chôḍa** country; and that, after his departure, the country of **Vêṅgî** became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the **Chôḷa** king **Parakêsarivarman** *alias* **Vikrama-Chôḷadêva,**[5] whose accession probably took place on the 18th July A.D. 1108.[6]

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Châlukya king, **Bêta** or **Vijayâditya.** The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of **Satyâśraya** was **Gaurî** of the **Gaṅga** race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chôḍagaṅga of Kaliṅga, who was crowned in A.D. 1078.[7] The queen of **Vijayâditya II.** was **Vijayâ** of the **race of the Sun** (v. 29),—perhaps a Chôḷa princess. The queen of **Mallapa II., Chandaladêvî,** was the daughter of **Brahman, a Haihaya** ruler of the **Sagara-vishaya** (v. 32), who may have been related to the Haihaya chiefs of Kôna-maṇḍala.[8] The queen of **Vijayâditya III., Gaṅgâ,** was the daughter of the lord of **[Âra]davâḍa** (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. **Mallapa III.** was anointed in the temple of **Kuntî-Mâdhava at Pîṭhapurî** or **Śrîpîṭhâpuram** in **Śaka-Saṁvat 1124** (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of Jyaishṭha, in the Siṁha *lagna* and the Aśvinî *nakshatra* (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—"For Śaka-Saṁvat 1124 expired, the date corresponds to **Sunday, the 16th June A.D. 1202.** On this day the 10th *tithi* of the dark half of Jyaishṭha ended 22h. 10m., and the *nakshatra* was Aśvinî for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40′, and the *lagna* Siṁha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise."[9]

The Śaka year in which the predecessor of Mallapa III., **Vijayâditya III.,** was crowned, is only expressed in numerical words. As the numerical word 'ocean' (*jaladhi*) may represent either 4 or 7,[10] the year may be **1049** or **1079.** The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of Mâgha, in the Rôhiṇî *nakshatra* and the Mîna *lagna* (v. 36):—"For Śaka-Saṁvat 1049 expired, the date would

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1 The accession of Kulôttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

2 See *South-Indian Inscriptions,* Vol. I. p. 113, note 3.

3 *ibid.* Vol. II. p. 230 f.

4 *Ind. Ant.* Vol. XIV. p. 55.

5 *South-Indian Inscriptions,* Vol. II. p. 308 f.

6 Above, p. 73.

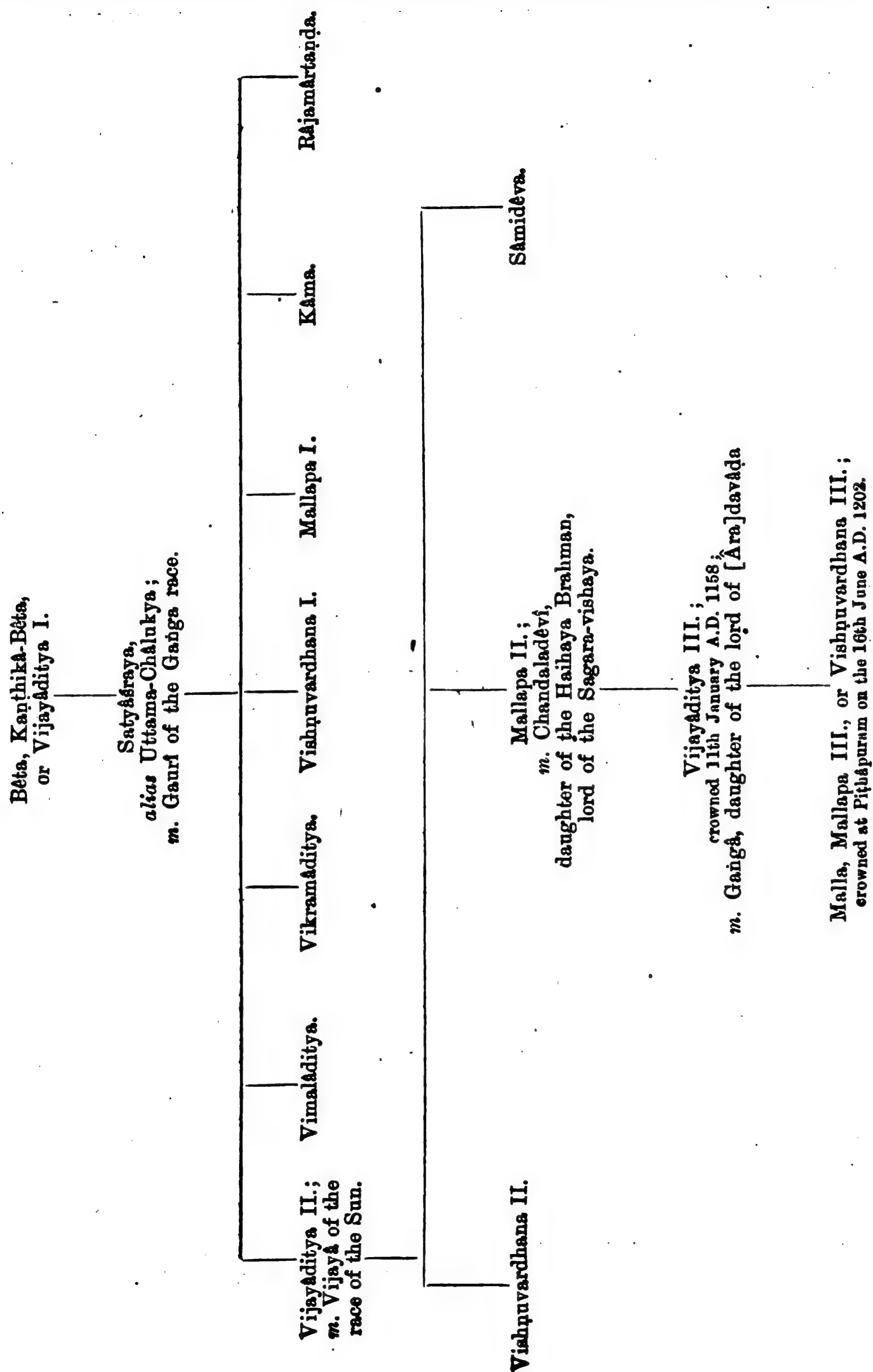
7 *Ind. Ant.* Vol. XVIII. p. 161 f.

8 Above, p. 84 ff.

9 The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

10 Thus, in one of the Śrîkûrmam inscriptions (No. 281 of 1896) the word *sindhu* corresponds to the figure '4' (*Śâkâbdê nidhi-siṁdhu-râma-śaśabhṛit-saṁkhyâ-samêtê* and *Śakavarshaṁbulu 1349*); and in three others (Nos. 275, 336 and 355 of 1896) the words *sindhu* and *sâgara* mean '7' (*Śâkâbdê ravi-siṁdhu-sannidhi-yutê* and *Śâkavarushaṁbulu 1279; Śâkâbdê śara-siṁdhu-nêtra-dharaṇî-saṁkhy-ânvitê* and *Śakavarshaṁbulu 1275; Śâkâbdê ravi-sâgar-âkshi-sahitê* and *Śakavarushaṁbulu 1272*). For two other cases in which *sâgara* is used for '7,' Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

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correspond to **Saturday, the 14th January A.D. 1128.** On this day the 10th *tithi* of the bright half of Mâgha ended 1h. 34m., and the moon was in Rôhiṇî for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was 290° 12′, and the *lagna* Mîna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṁvat 1079 expired, the date would correspond to **Saturday, the 11th January A.D. 1158.** On this day the 10th *tithi* of the bright half of Mâgha ended about 16h. 30m. after mean sunrise. The moon was in Rôhiṇî by the *Brahma-Siddhânta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rôhiṇî, by all the three systems, to the end of the day. The longitude of the sun was 288° 24′ at sunrise, and the *lagna* Mîna therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishêka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that **Śaka-Saṁvat 1079,** and not 1049, is intended.

Further we are told, in Sanskṛit verse (v. 40), in Sanskṛit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, **Malla** or, with his full titles, **Sarvalôkâśraya-Vishṇuvardhana-Mahârâja** *alias* **Mallapadêva-Chakravartin,** gave the village of **Guḍivâḍa** in the district of **Prôl-nâṇḍu** to the temple of **Kunti-Mâdhava at Śrîpîṭhapura.** The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Piṭhâpuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nâṇḍu or Prôlu-nâṇḍu included Navakhaṇḍavâḍa (near Piṭhâpuram) and Sarpavaram.[1] The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by **Kaṇṭâchârya** of **Śrîpiṭhâpuram,** the same person who had engraved the first and second inscriptions on the pillar.

The village of **Bhîmavaram** contains, besides the Bhîmêśvara temple,[2] a temple of Nârâyaṇa. The ancient name of this temple was **Râjanârâyaṇa-Vinnagara,**[3] *i.e.* 'the Vishṇu temple of Râjanârâyaṇa.' According to an inscription of **Kulôttuṅga I.** (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname **Râjanârâyaṇa.**[4] This temple contains two inscriptions of **Sarvalôkâśraya-Vishṇuvardhana-Mahârâja** *alias* **Mallapadêva-Chakravartin** or Mallappadêva-Chakravartin (Nos. 486 and 487 of 1893). Both inscriptions belong to the **3rd year** of the king's reign. The first is also dated in **Śaka-Saṁvat 109[9],** and the second in **1098.** The second inscription is preceded by four mutilated Sanskṛit verses (No. 489 of 1893), which record that Mallappadêva was the son of **Vijayâditya** by **Ga[ṅgâdêvi].** Hence he must be the same person as Mallapa-Vishṇuvardhana, to whose time the third Piṭhâpuram inscription belongs. According to the two Bhîmavaram inscriptions, he would have ascended the throne in **Śaka-Saṁvat 1096.**[5] I am unable to reconcile this fact with the statement of the Piṭhâpuram inscription, that he was crowned in Śaka-Saṁvat 1124.

Another inscription of the **Nârâyaṇa** temple at Bhîmavaram (No. 474 of 1893) records a grant made in **Śaka-Saṁvat 1098** by **Narêndra,** who was the son of **Vijayâditya** of **Vêṅgî** by **Lakshmîdêvi** and the grandson of **Malla.** This Narêndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayâditya of Vêṅgî by Lakshmîdêvî in a grant from the Gôdâvarî district.[6]

[1] See p. 33 above. [2] See p. 227 above. [3] See Nos. 472, 475 and 478 of 1893.
[4] See *South-Indian Inscriptions*, Vol. I. p. 59, verse 12.
[5] The same follows from an inscription of Śaka-Saṁvat 110[5] and the [1]0th year of Sarvalôkâśraya-Vishṇuvardhana-Mahârâja (No. 479 of 1893), which has to be assigned to Mallapa III.
[6] See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX. p. 268.

TEXT.[1]

1 [2]श्रीभर्त्तुर्भ्भुव[ने]श्वरस्य विकसन्न[ा]भीस[रो]जादभूत्[3] ब्र[ह्म]ा वेद-

2 [नि]धिः पुराणपुरुषस्तस्मात्सुतो मानसः [।*] आसीदत्रिमुनिस्ततोजनि जग-
नेत्रो-

3 त्स[वो] वारि[धेर्म्मि]थं[4] वं[श]करो म[हे]श्वरशिरोभूषम्म[णि]श्चंद्रमास[5] [॥ १*]

4 [त]स्मादिंदोर्ज्जगच्चेतोनंदनू[6] मंदिरंश्रियः [।*] बुधो जज्ञे बुधादासीच्चक्र-

5 [व]र्त्तिः[7] पुरूर[व][ा*]ः । [२*] तस्मादायुः । ततो नहुषः । ततो
ययातिः । त-

6 तः पूरुः । भक्त्या निज[त[ारुण्यं गुरवे दत्वा तदंगसक्त[ां] जरसं [।*]
भू-

7 षणमिव यो भेजे [8]पूरुर्भ्भूभारभरणधौतयभुजः[9] । [३*] ततो जनमे-

8 [ज*]यः [।*] ततः प्राचीशः [।*] ततस्सैन्ययातिः [।*] ततो हयपतिः
[।*] ततस्सार्व्वभौमः [।*]

9 ततो जयसेनः [।*] ततो महाभौमः [।*] तस्मादैशानः [।*] ततः क्रो-
धाननः [।*] ततो देवकिः [।*]

10 तस्मादृक्षुकः[10] [।*] तस्मादृक्षकः [।*] ततो म[ति]वरः [।*] ततः कात्यौ-
यनः[11] [।*] ततो नीलः [।*] [त]तो दु[ष्यं]-[12]

11 न्तः [।*] ततो भरतः । जाह्नवीयमुनातीरे कृत्वा यूपान्निरंत्तरान् [।*]
यो [महा]-

12 कर्म्मभरताख्या[13] ख्यातोश्वमधक्रत्[14] [॥ ४*] ततो भरत[ा]द्भूमन्युः [।*]
ततस्सुहोत्रः [।*] [त]-

13 तो हस्तिः[15] [।*] ततो विरोचनः [।*] तस्मा[द]जमीढः[16] [।*] ततस्सं-
वरणः [।*] तत(ा)स्सुधन्वा [।*] [त]-

14 [त]ः परिक्षित् [।*] ततो भीमसेनः [।*] ततः प्रदीपनः [।*] ततश्शं-
[त]नुः [।*] ततो विचित्रवी[र्य्यः] [।*]

15 [त]तः पांडुराजः [।*] कुंत्तीमाद्रीदेव्योयुधिष्ठिर[17] भीममर्ज्जुनं नकुलं [।*]
सह[देव]-

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[1] From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

[2] Read श्रीभर्त्तुर्भुव°.

[3] Read °भूद्ब्रह्मा.

[4] Read °धेर्म्मिथं.

[5] Read °भूषामणिश्चन्द्रमाः.

[6] Read नन्दनो.

[7] Read °वर्त्ती.

[8] Read पूरुर्भू°.

[9] Read पौरव.

[10] Read °दृक्षुकः.

[11] Read कात्यायनः.

[12] The *anusvâra* stands at the beginning of the next line.

[13] Read भरतनाम्ना.

[14] Read °श्वमेध.

[15] Read हस्ती.

[16] Read °मीढः.

[17] Read °देव्योर्युधि°.

16 [मि]ति स लेभे पंच मणीमिव सुतेज्ससस्तयान्[1] । [५*] विष्णुर्व्यंसस्य वय-
स्य[त]ा[सु]-

17 [प*]गतो मत्यंत्वलज्जां जहात्[2] यीग्रः पाशुपतप्रदानसमये चक्री[3] यदा[न्वे]-
षणं ।

18 [ये]न ह्रीं[द्र]मभूत्वह्रादिव[4] सता सिंहासनं वञ्चिणस्तोयं [विश्वजनीनचा-

19 [रुच]रितो लोकैकवीरोर्ज्जुनः । [६*] ततोर्ज्जुना[द]भिमन्युः[5] । ततः परि-
च्चित् । ततो जनमेजयः । तत[:*] चेमकः । [त*]-

20 [तो] नरवाहनः । ततश्शतानीकः । तस्मादुदयनः । [6]ततस्तद्वंश्येष्वयोध्या-
सिंह[ा*]सनासी[नेष्वे]कूनषष्टिभूपालेषु[7] ग[ते]-

21 [षु] (।) तदन्वये [वि]जयादित्यो नाम राजा विजिगीष(त)या दच्चिणाप-
डंगत्वा[8] चिलोचनपल्लवम[धि]च्चिप्य[9] कीर्त्तिशे[ष]-

22 [त]ामगमत[10] । [11]तस्म[ा]न्संकुलि [ष]स्मासगम्भाणी[12] तदग्रमहिषी मुडिवेमु-
नाम[ा*]ग्रह[ा]रमुपगम्य तन्निवासिना वि-

23 [ष्णु]भट्टसोमयाजिना दुहितृनिर्व्विशेषमभिरन्चिता[13] सती विष्णुवर्द्धननंदनमसूत
[।*] तस्य कुमा[र]स्य

24 [14]मानव्यसगोत्रहारितपुत्रह्विपच्चगोत्रक्रमाभितानि[15] कर्म्माणि कारयित्वा त[म]-
वद्धयत्[16] [।*] स च [मा]त्रा विदित[व्रि]-[17]

25 [त्त]ांत्तस्मान्निर्गत्य चलुक्यगिरौ नंदा[भ]गवतीमाराध्य(ा) कुमारनाराय[ण]मातृ-
गणां[श्च] संतर्प्य(ा) [श्वे]तातपत्रैक[शं][ख*]-

26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(ा)रा[ह]लाच्छनपिच्छकुंत्तसिंहासनमकरतोरण-
कनकदंडगंगायेसुन[ा*]दी-[18]

27 [नि] स्वकुलक्रमागतानि निच्चिप्तानीव सांम्राज्यचिह्नानि[19] समाद[ा*]य कडं-
ब्वगंग्ग(ा)भूमिपान्निर्ज्जित्य सेतुन[र्म]-

28 दामध्यं [20]सार्द्धासप्तलच्चं दच्चिणापडंग्गत्वा[21] पालयामास । [22]श्रीविष्णुवर्द्धनात्त-
स्माह्विजयादित्यभूपतिः [। प]-

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[1] Read सुतेजसस्तनयान्.
[2] Read जह्दौम: or, to suit the metre, त्यजन्नौम:.
[3] Read चक्रे.
[4] Read °भून्महादिवि.
[5] Read °मन्युः.
[6] *Śyê* looks like *śsê*.
[7] Read °ष्वेकोन°.
[8] Read °पथं गत्वा.
[9] Read °च्चिप्य.
[10] Read °गमत्.
[11] Read तस्मि°.
[12] Read गर्भिणी.
[13] Read °रच्चिता.
[14] Read हारितीपुत्र.
[15] Read क्रमोच्चितानि.
[16] Read °वर्धयत्.
[17] Read वृ.
[18] Read °ढक्का, लाञ्छन, and यमुना°.
[19] Read साम्राज्यचिह्नानि.
[20] Read सार्धसप्त.
[21] Read दच्चिणापथं and omit गत्वा.
[22] Read °वर्धना°.

29 [न्नव]ान्वयजातायां देव्यामासीत्सुतोत्तमः । [७*] [त]त्पुत्रः[1] पुलकेशिवल्लभ [।*] (तः)त्सुतः कीर्त्तिवर्म्मा [।*] तस्य तनयः

30 [श्रीम]तां स[क]लभुवनसंस्तुयमानमानव्यसगो[त्र]ाणां[2] हारितपुत्राणः[3] कौशिकी-वरप्रसादल[ब्ध]र[ा*]ज्यानां मातृग-

31 [ण]परिपालितानां स्व[ा*]मिमहासेनपादानुध्यातानां [4]भगवन्नारायणप्रसादितव-रवराह(ा)लांछनक्षणव-

32 [शी]कृता[र]ातिमण्डलानामश्वमधावभृतस्नानपवित्रितवपुषां[5] चालुक्यानांकुलमलं-क(ा)[रि]-

33 [ष्णो]स्सत्याश्रयव[ल्ल]भेंद्रस्य[6] भ्राता कु[ब्ज]विष्णु[व]र्द्धनोष्टादश वर्षाणि वेंग्गी-देशमपालयत्[7] [।*] त(ा)दात्मजो जय[सिं]-

34 हवल्ल[भस्त्रय]स्त्रिंशतं [।*] तदनुज इंद्रराजस्सप्त दिनानि [।*] त[त्सु]तो विष्णुवर्द्धनो नव वर्षाणि [।*] तत्सूनुः[8] मंग्गि[यु]-

35 [वरा]ज[ः] पंचविंशतिं [।*] तत्पुत्रो जयसिंह(ः)[स्त्र]य[ा]दश[9] [।*] तववरा-दः[10] कोक्किलिष्षण्मा[स]ान्[11] [।*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्द्ध*]-

36 [12][न]त[मु]च्चाट्य सप्तत्रिंश[त]मब्दान् [।*] तत्पुत्रो विजयादित्यभट्ट[ा*]रकोष्टा-दश [।*] तत्सुतो विष्णुवर्द्धनष्ष[ट्त्रिं]-

37 [श]तं [।*] [13][तंत्त]नय[ः ।*] नरेंद्रो युद्धाय[14] समरशतमष्टोत्तरंमति[15] रणस्थाने तावत्परिगणनया देवनिलयान् [।*] तटाका[ना*][रा]-

38 [मै][ः*] किव[16] सह निधाय क्षितिमपात्[17] धरांचत्वा[रिं]शच्छरद उद-धीरष्टसहिताः । [८*] तत्पुत्रः कलिविष्णुवर्द्धनो[ऽध्य]-

39 [र्द्ध]वर्षा[न्][18] [।*] तत्पुतो[19] [।*] मंगिराजोत्तमांगेन यो वी[र]स्समरांगणे [।*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-

40 [न]ांकुशः [॥ ९*] योधा[च्चो]च्चक्रकूटं किरणपुरगतं संकिलं क्षणायुक्तं यो-भैषीद्वल्लभें[द्रं] निज[म]-

41 [हि]मयुतं यो व्यधादग्रहीभ्य[20] [।] काळिंग[प्र]ाभृतिभान्स गुण[ग*]विजयादि-त्यदे[वो] महेंद्रस्सत्वा[रिं]-[21]

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[1] Between त and त्पु is an erased letter.

[2] Read संस्तूय°.

[3] Read हारितीपुत्राणां.

[4] Read भगवन्ना°.

[5] Read °मेधावभृथ.

[6] Read °भेन्द्रस्य.

[7] The final *t* is corrected from *ti*.

[8] Read °नुर्मङ्गि°.

[9] Read °स्त्रयोदश.

[10] Read तदवरजः.

[11] Read षण्मासान्.

[12] Read °नमसु°.

[13] Read तत्त°.

[14] Read युद्धायं.

[15] Read °मष्टोत्तरमपि.

[16] Read किल.

[17] Read °पाच्चतां (?).

[18] Read वर्षम्.

[19] Read तत्पुत्रः.

[20] Read °यहीश.

[21] Read महेन्द्रस्सत्वा°.

42 शत्समा भूवलय[मध][1] चतुस्संयुता रक्षति स्म [।] [१०*] तद्भ्रातुर्व्विक्रमा-
दित्यस्य तनयश्चाळु[क्य]-

43 [भी]मः [।*] [2]ष्वच्व्युत्तरं यस्त्रिंशतं[3] रणा[ना]नां [जि]त्वा स्वनाम्न[ा*] प्रधितं[4]
विधाय [।*] चाळुक्यभीमेश्वरदेवह[र्म्यं*]

44 [त्रिं]शत्समा[5] भूतलमन्वरक्षत् । [११*] तत्सुतः कोल्लभिगंडापरनामा [।*]
विदितो विजयादित्यः [6]स्व[र्व्वंधु]-

45 [गतु]त्ता[7] धरामपात्समार्द्धां वीर जयस्तं[भं] निधाय यः । [१२*] तत्सु-
तावम्मराजभीमौ [।*] तयोरम्मरजे-

46 [ज]ः[8] सप्त वर्षणि[9] [।*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलार्प्पिं-
तस्त्वांगः[10] कामुकवत्प्रवाहजल[वत्][11]

47 भंगैरनेकैर्य्युतः [।*] निस्सारः [12]क[द]ळीप्रकाडव[द]रण्या[व]ासभागन्निवस्तेनेयं[13]
जयिनाम्नभूमिपति[ना]

48 [र]ाजान्वती[14] भूरभूत् । [१३*] तत्सुतं [15]कंटिकाबेता[प]रनामानं विजया-
दित्यबालसुम्व[ा*]च्य ताडपो मा[स*]-

49 [मेकं] [।*] तं जित्वा चाळुक्य[भी]मतनयो (।) विक्रमादित्य [ए]कादश
मासान् । त[ा*]डपरा[*]त्मसुतो [16]युद्ध कुल्लस्सप्त [व]-

50 [र्षा]णि [।*] विद्राव्यैनं [17]युद्धमल्लं [18]स्व[द]शाद्वीरो धीम[ा*]नम्मरा[जा*]नुज-
[न्म]ा [।*] रा[ज]त्तेजा र[ा*]जभी[म]ा[19] जितारि[र्व्विं]ग्गीदेशं[20]

51 [द्वा]दशाब्दानरक्षत् । [१४*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-
मभूमीशस्य [।*] दानाम्नावाम्मंदृप[21] का[मो] विभवापह[ा*]सि-

52 [दे]वेंद्राः[22] [॥ १५*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]ङ्मु[ख]ः[23] [।*]
अम्मभूमिपतिरन्वपालयत्पंच[विंश]तिस[मा][ः*]

53 [24]क्ष्मातलं [॥ १६*] तंतः[25] [।*] [26]दानार्णवम्मभूपालभ्राता संवत्सर[म]यं
[।*] अपाहरांचतुष्षष्टिकलागुरुरिति [श्रु]तः । [१७*] [धीनिधे]-

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[1] Read °मथ.
[2] Read षष्यु°.
[3] यस्त्रिशतं is corrected from यस्त्रिंशतं.
[4] Read प्रथितं.
[5] Read त्रिंशत्समा.
[6] Read स्वर्ग.
[7] Read °तुलो धराम् । अपादर्धसमां वीरो.
[8] Read तयोरम्मराजः.
[9] Read वर्षाणि.
[10] Read °तस्वाङ्गः.
[11] Read °चक्रवत्°.
[12] The *da* of *kadalî* is entered below the line; read प्रकाण्ड.
[13] Read °नेयं.
[14] Read राजन्वती.
[15] Read कण्ठिका°.
[16] Read युद्धमल्लः.
[17] The *akshara* द्ध is entered below the line.
[18] Read स्वदेशा°.
[19] Read °भीमो.
[20] Read °रिर्व्वेङ्गी°.
[21] Read दानार्णवोऽम्मनृपतिः.
[22] The metre of the first half of this verse is Âryâgîti, while that of the second half is Gîti.
[23] In the second *pâda* of this verse, two *aksharas* are missing; read perhaps प्रसरयशोदिङ्मुखः.
[24] Read क्षमा.
[25] Read ततः.
[26] Read दानार्णवोऽम्म°.

54 [र्व्वि]रूपमानेदानिनो[1] दानभूतळपतेरनंत्तरं [।*] सप्तविंशतिसमा [वि]धेर्व्वशा-
दंध्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८*]

55 [द]ानार्न्नवस्यंदृदतेराय्यदेव्याश्च[2] नंद्दन: [।*] निर्म्मल[:*] श(ा)क्ति[व]र्म्मासौ
[3]द्वादशाब्दानप[ा*][द्गु]वं [॥ १९*] त[स्य]ावर[जो] विमलादि-

56 त्य[4] मानांबुनिधिं[5] मद्दिमंद्दार: [।*] द्रोह्री दृपुनो[पि][6] न [बा]द्दासि:
पा[ति] स्म धरामध[7] सप्ताब्दान् [॥ २०*] पुत्रस्तस्य [हि]म[ांशु]-

57 वंशतिलक[:*] श्रीराजराज[स्स]मास्वत्व[ा*]रिंशतमंध्रमंडलमपा[द्भू]लो[क]कल्पभ्र-
म:[8] [।*] यत्नि[र्व्वा]मन[ब]न्धनव्य[ति]-

58 करं वैरोचनवार्व्वाणं[9] वसय[ा]सर[सं यु]धिष्ठरवयंम्मने[10] धरित्रीजन:
[॥ २१*] त[त्पु]त्रो जयवान[पू]र्व्वपुरुषा[11] राजें-[12]

59 द्रचोड स्थित:[13] श्रीपंचद्र[वि]तस्मद्दांध्रवि[ष]यं[14] पंचाशदब्दानपात् [।*]
[य]स्य [15]स्वरतरप्रतापदद्दनज्वालासमालिं-[16]

60 [ग्ति]तोभे[17] मानुषगम्यतां द्दत[ह्नि]मो नूनं हि[म]ानीगिरि: [॥ २२*]
तस्याभ[वन्]गभगीरथ[दु]न्धु[म]ार[र]ामांबरीष[च]रि-[18]

61 तप्रतिमस्य पुत्र: [।*] शक्राक्रम: [19][प्र]धित[वि]क्र[म]चोडनामा चाळु[क्य*]-
[वंश]जलधे: परिपूर्न्नचंद्र:[20] । [२३*] तस्मिंस्त्यागस[मु]-

62 द्रापर[ना]मनि [चो]डमंडलं त्रातुं [।*] गतवति वेंग्गीभूमिर्न[ा]य[क]र-
हिता तदंत्तरे जाता [॥ २४*] तत्समय[21] [।*] ताडपोत्त[ा]-

63 टितो [22]याभूदम्मभूपाल[नं]दन: [।*] कंटिकाद्युतिमुत्कंठो[23] वेतच्चितिपति:
क्षती । [२५*] तस्मात्[24] वेदनरेंद्र[ादिं]-[25]

64 द्रगर्जेंद्रापह्द[ा*]सिविशदयेशा[:[26] ।*] [27][वु]त्तमचालुक्य[ा*]परसैंश्ना:[28] [स]त्याश्रय
स्समुद्युत:[29] [॥ २६*] तस्यासीदग्रमह्दिषी गंग्गा[न्व]-

65 यभेषणं[30] [।*] गौरी गौरीव(ा) लावण्याजातास्मप्तस्सुतास्त्रयो[31] [॥ २७*]
वीरो विजयादित्या[32] विम(ा)लादित्योध[33] विक्रमादित्य[:] [।*]

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[1] Read °मानदानिनो.
[2] Read दानार्णवस्य नृपतेरार्यदेव्याश्च.
[3] Read द्वादशा°.
[4] Read °त्यो.
[5] Read °निधिर्मंहि°.
[6] Read रिपुष्वोपि.
[7] Read °मय.
[8] Read द्रुम:.
[9] Read निर्वंणावासायास°.
[10] Read युधिष्ठिरमयं मेने.
[11] Read पुरुषो.
[12] The *anusvâra* stands at the beginning of the next line.
[13] Read स्थिर:.
[14] Read द्रविडै:.
[15] Read खैर°.
[16] The *anusvâra* stands at the beginning of the next line.
[17] Read °खिङ्गितो सोभे.
[18] Read भगीरथधुन्धु°.
[19] Read प्रथित.
[20] Read °पूर्ण.
[21] Read तत्समये.
[22] Read योभू°.
[23] Read कण्ठिकाद्युतिमत्कण्ठो.
[24] Read तस्मादेत°.
[25] The *anusvâra* stands at the beginning of the next line.
[26] Read °यशा:.
[27] Read उत्तम°.
[28] Read °संश:.
[29] Read समुद्भूत:.
[30] Read °यविभूषणम्.
[31] Read °ण्याज्जाता: सप्त सुतास्तयो:.
[32] Read °दित्यो
[33] Read °त्योश्च.

66 श्रीविष्णुवर्द्धनंद्रिपो[1] मल्लपंद्रिपकामराजमार्त्तण्ड[ा*]: [॥ २८*] [ए*][ते]षु वि-
जयादित्यसूर्य्यान्वयसमुद्भवां [।*] मु[प]-[2]

67 येमेध[3] विजयामहादेवीं म[ही]समां [॥ २९*] तस्यांतस्म[ा*][द]भूज्जि[ष्णु-
र्व्वि]ष्णुवर्द्धनभूपतिः [।*] वीरो मल्लपदेवोध[4] सामि[दे]-

68 वोमितद्युतिः [॥ ३०*] तेषामशेषविदुषां परितोषपाषी[5] स्थ[ा*]नं धृतः[6]
कुलगृहं मनु[जें]द्रलक्ष्म्याः [।*] भूषा भवः[7] खनिर-

69 नूनपराक्रमस्य[8] मल्लो द्वि[ष]ां जगति [म]ल्लपदेव आसीत् । [३१*]
[9]सगरवि[ष]येशहैहैयतिलकब्रह्माभिधानंनृप[वर]-[10]

70 तनया[मु]पयेमेसौ[11] मल्लपदे[वो] देवोपमोध[12] चं[द]लदेवीं [॥ ३२*] लीला-
वतीति चतुरेति कलावतेति[13] कल्याणि[नो]-

71 ति कुलजेति पतिव्रतेति [।*] धीरेत्युदारचरितेति सलक्षणेति [14]व्याव[र्ण्य]-
तेनवरतं जगतीजनेन । [३३*] तस्यां [चं]-

72 दल[दे]व्यां [म]ल्लपदेवो महेश्वराम्बवरः [।*] तनयमजनयद्देवं विजयादित्यं
दिलीप इव [र]-

73 घुमनघं [॥ ३४*] यं [15]चोमसाहसरुचिं विजयाभिवंद्यं धर्म्मप्रसूतिमविभिन्न-
कुलानुरागं [।*] श्रीवं[श]-

74 [16][व]र्द्धनमवाप्य युधिष्ठिरोयं[17] इत्यन्वयं विलसति स्थिरवाद्यलक्ष्मीः[18] [॥ ३५*]
यो राजेंदु[:] शक[ा]ब्दे निधिजलधि-

75 [वि]यच्चंद्रगे माघमासे शुक्ले पक्षे [19]दशम्याविनतनयदिने रोहिणीतारका[यां]
[।*] [मो]ने [ल]ग्नेभिषि[क्तो]

76 [नि]खिलगुणगणश्लालवालो[20] विशालां रत्नावलीं जनानामभिमतफलदां
कीर्त्तिपुष्पामपुष्यत् । [३६*] सो[यमा]-

77 [र]दवाडेशसुतां गंगामिवेश्वरः [।*] गंगादेवीं विशालाक्षीमुपयेमे मु[दा]-
न्वितः । [३७*] ताभ्यां

78 योजनि विष्णुांशो[21] वासु[दे]व इवापरः । मल्लभूपालक[:*] श्रीमांनृपा[णा]-
मुत्तमोत्तमः । [३८*] शाक[ाब्दे]

---

1 Read °वर्धननृपो मल्लपनृप°.
2 Read उप°.
3 Read °मेष.
4 Read °देवोथ.
5 Read पोषी.
6 Read धृतेः.
7 Read भुवः.
8 Read पराक्रमस्य.
9 Read हैहय.
10 Read °धानन्नृप.
11 Read °तनयाम्। उप°.
12 Read °मोघ.
13 Read कलावतीति.
14 Read व्यावर्ण्यते.
15 Read भीम.
16 Read वर्धन°.
17 Read °रीयमित्यन्वहं.
18 Read स्थिरराज्यलक्ष्मीः.
19 Read दशम्यामिन°.
20 Read °गणालवाल°.
21 Read विष्ण्वंशो.

79 वेदनेत्रचितिशशिगणिते [1]श्रेष्ठकृष्णे [द*]शम्यां भानूर्व्वारे[2] [सु]लग्ने महति
मृगपतावश्विबे[3] पीठपु[र्य्यां] [।*]

80 श्रीमच्चाळुक्यवंशोदधिसकलकलापूर्णचंद्रोभिषिक्त:[4] [5]कुन्तीश्रीनाथहर्म्ये सुरपति-
विभवो म-

81 [हभू]वल्लभोसौ [॥ ३९*] प्रादादखंड[6] गुडिवाडनामग्रामं स तस्मिन्नभिषेक-
काले [।*] प्रोल्नांडुदेशे प्रभ[वे]व्य-

82 याय कुंत्तीमनोरंजनमाधवाय । [४०*] स राजा रा[ज]परमेश्वरो राज-
[पु]रंदर: प[र]म-

83 [भ]ागवत: परमब्रह्मण्य: प्रोल्नांटिविषयवासिनो राष्ट्रकूटप्रमुखान्कुडुंबिनस्स-
[र्व्वा]-[7]

84 न्समाहूयेत्थमाज्ञापयति [।*] [वि]दितमस्तु व: प्रोल्नांटिविषये गुडिवाड-
नामग्रामोस्माभि: श्री[पी]-

85 [ठ]पुरनि[व]ासिने श्रीकुंत्तीमाधवदेवाय सर्व्वकरपरिहारेण दत्त: । शकवर्ष-
भुलु[8] ११[२]४गु[नें]टि

86 [9]ज्येष्ठब[हु][ळ*]दशमियुनादिवारमु नांटि सिंहोदयमुन । स्वस्ति सर्व्वलोका-
श्रयश्रीविष्णुवर्द्धनमहा-

87 राजुलैन मल्लपदेवचक्रवर्त्ति श्रीपिठापुरमुन श्रीकुंत्तीमाधवदेवर स[न्नि]धिन-
भिषिक्तुंडै पट्ट-

88 मुगट्टि तन्निमित्तमुन श्रीकुंत्तीमाधवदेवरकु [10]हविर्ब्भंसार्च्चनात्थन्नित्यनैमित्तिक-
मासोत्सवसंवत्सरोत्स[वा]-

89 र्त्थमुगा प्रोल्नांटिलो गुडिवाड यनियेडि ऊरु अखंडमुनु गृहक्षेत्रारामग्रा-
मेयकसहितमु-

90 ग[ा सर्व्व]कर[प]रिहारमुगांजेसि [आ]चंद्रार्क्कस्थायिगानिच्चिरि । अस्य ग्र[ा]-
मस्य सीमान: । पूर्व्वात:[11] कोम्म-

91 रेटि गट्ट वेदुरुपोद७७ सीमा । आग्नेयत: कवल[बों]ड्ड सीमा ।
दक्षिणत: वरिमिक दो[ड्डि मू]ल [सी]मा । नैरित्यत[:][12]

92 [दव्वं]गुंट्ट चिंत्त सीमा । पश्चिमत: कोलनि पोतमे[13] चेनि दूब सीमा ।
वायव्यत: चेदलुवाड का[र]ाड सुचंद्दि पुट्ट-

[1] Read ज्येष्ठ.

[2] Read भार्गोर्वारे.

[3] Read श.

[4] Read पूर्ण.

[5] Read कुन्तीश्रीनाथ.

[6] Read °खण्डं.

[7] Read कुटुम्बिन:.

[8] Read वर्षंबुलु.

[9] Read ज्येष्ठ.

[10] Read हविर्बलसार्चनार्थ°.

[11] Read पूर्वत:.

[12] Read नैर्ऋतत:.

[13] Read पोतम.

93 ह्व सीम[ा ।] [1]जत्तरत: भंडिधारि[2] सीमा । ईशान्यत:[3] कुलुमेटि चेदलु-
वाड भंडिधारि[4] मुद्यंहि सीमा । अस्य धर्मस्य केन[चि]-
94 द्बाधा न कत्तव्या[5] [।*] यदा[ह] [।*] स्वदत्तां परदत्तं[6] वा यो
[ह]रेत वसुंधरां [।*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते][7]
95 क्रिमि: । [४१*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२*] अ[नुणापि
क्ष]तो धर्म्म-
96 : पालनोयं[8] प्रयत्नत[: ।] शत्रु[रे]व [हि शत्रु][:*] स्वधर्मंशत्रुर्न्न[9] कस्य-
चित् । [४३*] श्रीपिठापुरमुन [10]कटाच[ा*]र्य्य[लिखि]तं [।*] श्री
श्री श्री भि [॥*]

TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of **(Vishṇu)** the husband of Śrî (*and*) lord of the world, was produced **Brahmâ**, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage **Atri.** From him came the **Moon,**— a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva).

(V. 2.) From this Moon was born **Budha,** a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor **Purûravâs.**

(Line 5.) From him (*came*) **Âyu**; from him **Nahusha**; from him **Yayâti**; (*and*) from him **Pûru**;—

(V. 3.) Pûru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) **Janamêjaya**; from him **Prâchîśa**; from him **Sainyayâti**; from him **Hayapati**; from him **Sârvabhauma**; from him **Jayasêna**; from him **Mahâbhauma**; from him **Aiśâna**; from him **Krôdhânana**; from him **Dêvaki**; from him **Ṛibhuka**; from him **Ṛikshaka**; from him **Mativara**; from him **Kâtyâyana**; from him **Nîla**; from him **Dushyanta**; (*and*) from him **Bharata,**—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jâhnavî (Gaṅgâ) and Yamunâ, performed a horse-sacrifice (*and hence became*) known by the name of Mahâkarma-Bharata.[11]

(L. 12.) From this Bharata (*came*) **Bhûmanyu**; from him **Suhôtra**; from him **Hastin**; from him **Virôchana**; from him **Ajamîḍha**; from him **Saṁvaraṇa**; from him **Sudhanvan**; from him **Parikshit**; from him **Bhîmasêna**; from him **Pradîpana**; from him **Śaṁtanu**; from him **Vichitravîrya**; (*and*) from him king **Pâṇḍu.**

(V. 5.) From the two queens Kuntî and Mâdrî, he (*viz.* Pâṇḍu) received five sons, who were as brilliant as jewels,— Yudhishṭhira, Bhîma, Arjuna, Nakula (*and*) Sahadêva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) **Arjuna,** whose companion Vishṇu (Kṛishṇa) became, disregarding the shame of being a mortal;

---

[1] Read उत्तर°.
[2] Read बंडिदारि.
[3] Read ऐशानत:.
[4] See note 2.
[5] Read कर्तव्या.
[6] Read परदत्तां.
[7] Read जायते.
[8] Read °नीय:.
[9] Read स्वाङ्गमं: शत्रुर्न.
[10] Read कष्टा°.
[11] *i.e.* 'Bharata (the performer) of great rites.'

who was embraced by Îśa (Śiva) at the time of the bestowal of the *Pâśupata* (weapon); (*and*) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of *two* Indras.[1]

(L. 19.) From this Arjuna (*came*) **Abhimanyu**; from him **Parikshit**; from him **Janamêjaya**; from him **Kshêmaka**; from him **Naravâhana**; from him **Śatânîka**; (*and*) from him **Udayana**. Then, after fifty-nine kings of his race, who sat on the throne at **Ayôdhyâ**, had passed away, a king of this race, **Vijayâditya** by name, having gone to the Dekhan with the desire of conquest (*and*) having challenged **Trilôchana-Pallava**, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahâra* called **Muḍivêmu**, and, being protected like a daughter by **Vishṇubhaṭṭa-Sômayâjin**, who dwelt there, gave birth to a son, **Vishṇuvardhana**. She brought him up, having caused to be performed for this prince the rites which were suitable to (*his*) descent from the double *gôtra* of those who belonged to the *gôtra* of the Mânavyas and were the sons of Hâritî. And he, having been told the (*foregoing*) events by (*his*) mother, went forth, worshipped the goddess Nandâ (Gaurî) on the **Chalukya** mountain, appeased Kumâra (Skanda), Nârâyaṇa (Vishṇu), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (*to him*) by the succession of his race, (*and*) which had been, as it were, deposited (*with these deities*),—(*viz.*) the white parasol, the single conch, the five *mahâśabdas*, the flags in rows, the *pratiḍhakkâ* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (*the emblems of*) the Gaṅgâ and the Yamunâ, *etc.*, conquered the **Kaḍamba** and **Gaṅga** princes, and ruled over the Dekhan, (*which is situated*) between (Râma's) Bridge and (*the river*) Narmadâ, (*and which contains*) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious Vishṇuvardhana was born by a queen of the **Pallava** race an excellent son, king **Vijayâditya**.

(L. 29.) His son (*was*) **Pulakêśi-Vallabha**. His son (*was*) **Kîrtivarman**. His son, **Kubja-Vishṇuvardhana**,—the brother of **Satyâśraya-Vallabhêndra** who adorned the race of the glorious **Châlukyas**, who belong to the *gôtra* of the Mânavyas who are praised in the whole world; who are the sons of Hâritî; who have acquired the kingdom through the favour of (Śiva) the husband of Kauśikî; who are protected by the troop of Mothers; who are meditating at the feet of the lord Mahâsêna (Skanda); who have subdued the crowd of (*their*) enemies in an instant through (*the power of*) the excellent crest of the boar, with which they have been favoured by the blessed Nârâyaṇa (Vishṇu); (*and*) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of **Vêṅgî** for eighteen years; his son, **Jayasiṁha-Vallabha**, for thirty-three (*years*); his younger brother, **Indurâja**, for seven days; his son, **Vishṇuvardhana**, for nine years; his son, **Maṅgi-yuvarâja**, for twenty-five (*years*); his son, **Jayasiṁha**, for thirteen (*years*); his younger brother, **Kokkili**, for six months; his elder brother, **Vishṇuvardhana**, having expelled him, for thirty-seven years; his son, **Vijayâditya-Bhaṭṭâraka**, for eighteen (*years*); his son, **Vishṇuvardhana**, for thirty-six (*years*); (*and*) his son,—

(V. 8.) The wise **Narêndra**, having fought one hundred and eight battles (*and*) having founded, it is said, as many temples (*and*) tanks with gardens on (*those*) battle-fields, ruled (*this*) excellent country for forty-eight years.

(L. 38.) His son, **Kali-Vishṇuvardhana**, (*ruled*) for one and a half year; (*and*) his son,—

(Vv. 9 and 10.) The great lord **Guṇa[ga]-Vijayâdityadêva**, surnamed **Tribhuvanâṅkuśa**,—the hero who played the game of ball on the battle-field with the head of **Maṅgirâja**; who burnt **Chakrakûṭa**; who frightened **Saṅkila**, residing in **Kiraṇapura** (*and*)

[1] *i.e.* he shared the throne of his father Indra during his visit to *Svarga*.

joined by **Kṛishṇa**; who restored his dignity to **Vallabhêndra**; and who received elephants as tribute from the **Kâḷiṅga** (*king*),— ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother Vikramâditya (*was*) **Châḷukya-Bhîma,—**

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of* Śiva), called **Châḷukya-Bhîmêśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhigaṇḍa,—**

(V. 12.) The renowned (*and*) unequalled hero **Vijayâditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Râjabhîma**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince Amma. (*For*), his enemies were driven from their country (*vishaya*), as the *Yôgin* has renounced worldly pleasures (*vishaya*); their bodies were empaled on stakes (*śûla*), as the body of a lover is filled with passion (*śûla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*araṇya*), as fire dwells in the (two) *araṇis*.

(L. 48.) Having expelled his son, the young **Vijayâditya**, whose other name was **Kaṇṭhikâ-Bêta,— Tâḍapa** (*ruled*) for one month. Having defeated him, **Vikramâditya**, the son of Châḷukya-Bhîma, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tâḍapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this Yuddhamalla from his country, the brave, wise, brilliant (*and*) victorious **Râjabhîma**, the younger brother of king Amma, ruled over the country of **Vêṅgî** for twelve years.

(V. 15.) This prince Râjabhîma had three sons,— **Dânârṇava**, prince **Amma**, (*and*) **Kâma,—** who surpassed (Indra) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a Mahêśvara (Śiva) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king Amma,— **Dânârṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dâna**, the **Andhra-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king Dânârṇava and of **Â[r]yadêvî**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalâditya**, an ocean of honour, the *Mandâra* (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Râjarâja**, the ornament of **the race of the Moon**, the *Kalpa* tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a Vairôchana (Bali) who did not undergo imprisonment by Vâmana, (*and*) a Yudhishṭhira who was not addicted to the trouble of forest-life.[1]

(V. 22.) His son, the victorious (*and*) firm **Râjêndra-Chôḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious **five Draviḍas** for fifty

[1] King Bali was confined by Vishṇu in his *Vâmanâvatâra* to the nether regions, and Yudhishṭhira had to live in the forest for twelve years.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A.D. 1318. By J. F. Fleet.

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NOTE.

The equivalents, given in Vol. IV. p. 185, of the dates in the Naḍagâm plates of Vajrahasta, are both wrong.

1. The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is **Sunday, 8th February, A.D. 1058.**

2. The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rêvatî (not Rôhiṇî).

The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for—

Ś. 960 current, to Friday, 20th May, A.D. 1037; *nakshatra* Punarvasu;
Ś. 960 expired, to Wednesday, 10th May, A. D. 1038; *nakshatra* Ârdrâ or Punarvasu;
Ś. 961 expired, to Sunday, 29th April, A.D. 1039; " Ârdrâ.

This date, accordingly, cannot be used with confidence for historical purposes.

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AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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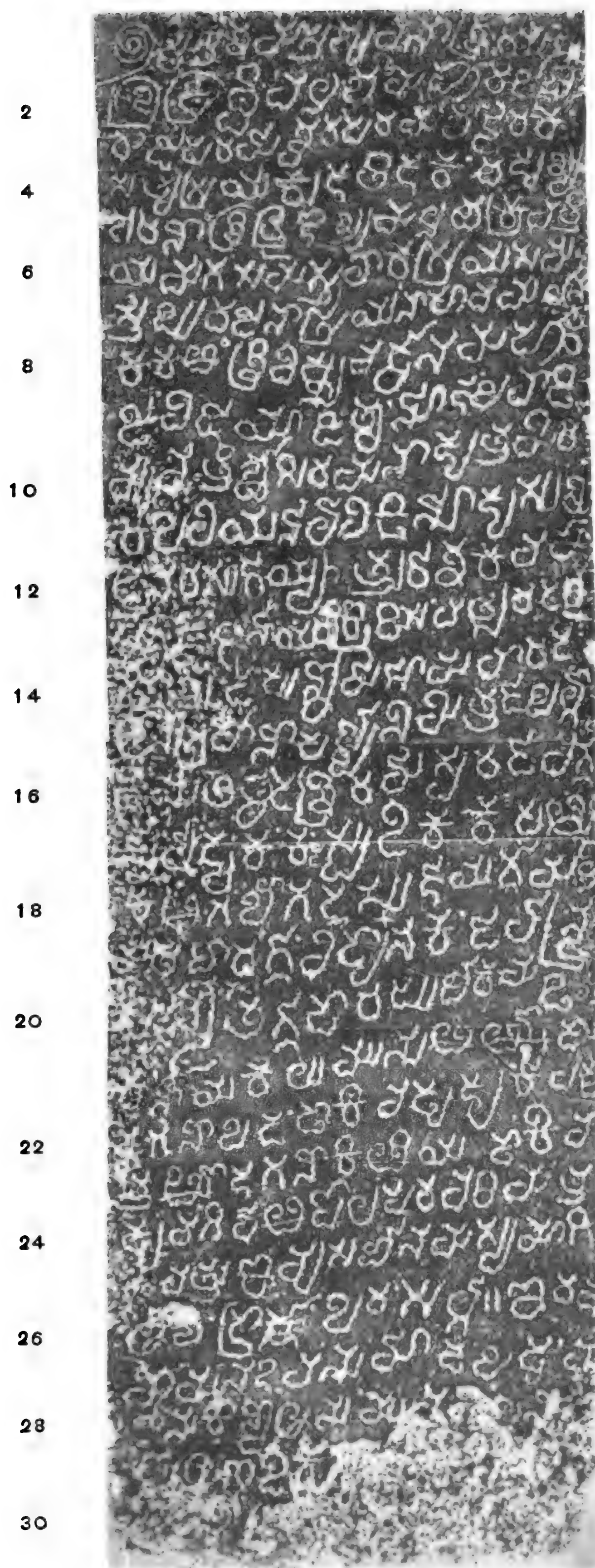
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Koṅkuḍûru Plates of Allâḍa-Doḍḍaya-Reḍḍi. By the same.
Tottaramûḍi Plates of Kâṭaya-Vêma. By J. Ramayya.
Three Inscriptions of Kâṭaya-Vêma. By E. Hultzsch.
Karikal Inscription of Madhurântaka. By the same.
Eight Vaṭṭeḻuttu Inscriptions of Chôḷa Kings. By the same.
Vêmavaram Plates of Vêma. By V. Venkayya.
Kôṭṭayam Plate of Vîra-Râghava. By the same.
Pâṇḍya Grant of Neḍuñjaḍaiyaṉ. By the same.
Piṭhâpuram Plates of Vîra-Chôḍa. By H. Krishna Sastri.
Copper-plates of Tribhuvanachakravartin Kôṉêrimaikoṇḍâṉ. By T. P. Krishnasvami.

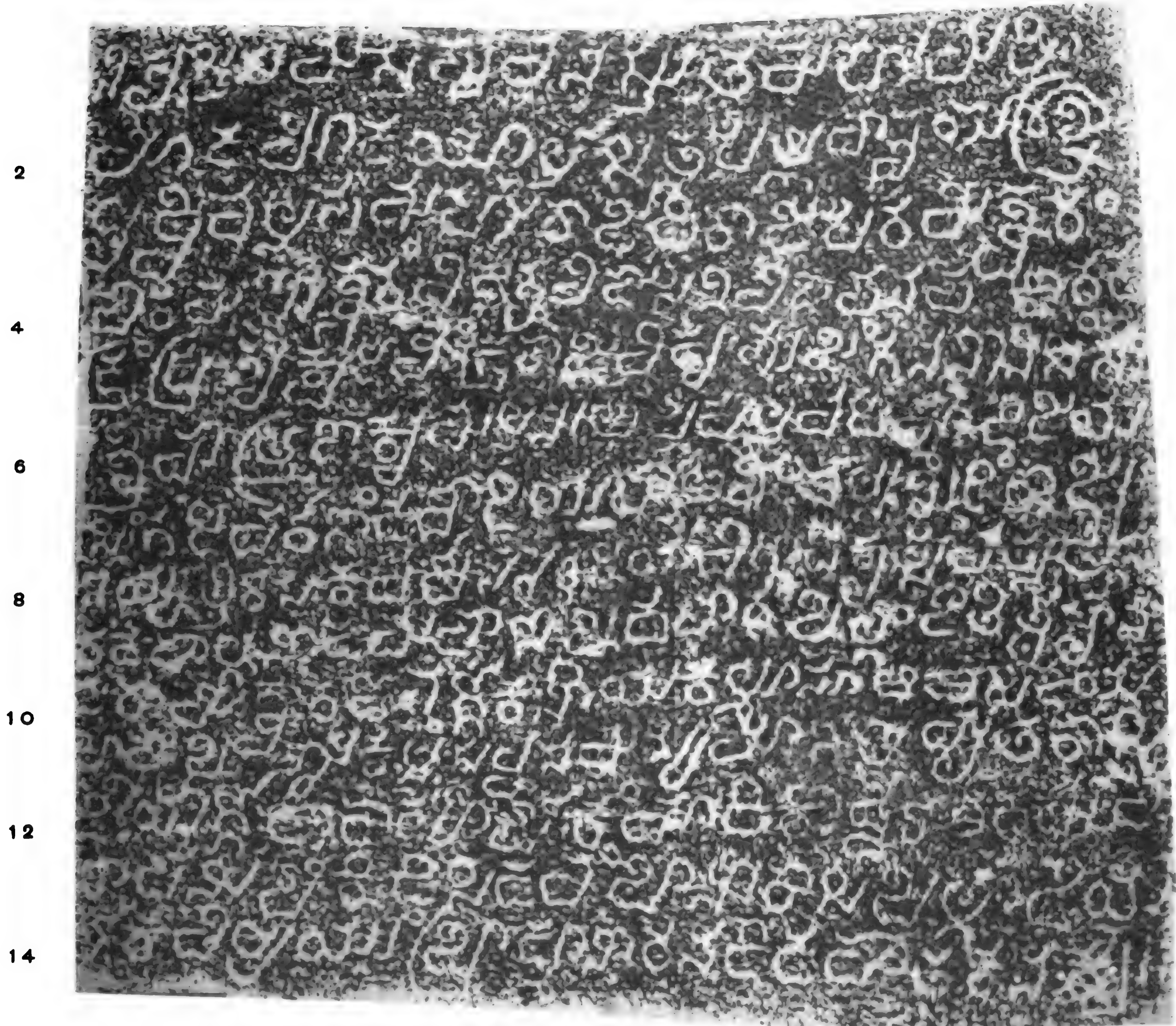
Jatinga-Ramesvara Hill Inscription of Vishnuvardhana-Vijayaditya; A.D. 1064.



J. F. FLEET, I. C. S.   SCALE ·18   COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A.D. 1072.



J. F. FLEET, I. C.S. SCALE ·21 COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagîratha, Dhundhumâra, Râma and Ambarîsha, was he who bore the renowned name **Vikrama-Chôḍa,** who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(*-like*) **Châḷukya** race.

(V. 24.) When he, whose other name was **Tyâgasamudra,** had gone to protect the **Chôḍa-maṇḍala,** the country of **Vêṅgî** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bêta,**[1] who was the son of king **Amma;** whose neck was resplendent with a necklace (*kaṇṭhikâ*); (and) who had been expelled by Tâḍapa,— to this prince Bêta was born **Satyâśraya,** whose other name was **Uttama-Châlukya,** (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gaṅga** race, was **Gaurî,** who resembled Gaurî (Pârvatî) in beauty. This couple had seven sons,— the brave **Vijayâditya, Vimalâditya, Vikramâditya,** the glorious prince **Vishṇuvardhana,** prince **Mallapa, Kâma** and **Râjamârtaṇḍa.**

(V. 29.) Among these, **Vijayâditya** married **Vijayâ-mahâdêvî,** who was born from the **race of the Sun,** (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana,** the brave **Mallapadêva,** and the brilliant **Sâmidêva.**

(V. 31.) Among these, **Mallapadêva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like Mallapadêva married **Chandaladêvî,** the daughter of an excellent prince named **Brahman,** who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya.**

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from Mahêśvara (Śiva), Mallapadêva begot on this Chandaladêvî a son, king **Vijayâditya,** just as Dilîpa (*begot*) the sinless Raghu.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of* Bhîma); who was saluted by victory (*or by* Vijaya, *i.e.* Arjuna); who was the birth-place of virtue (*or the son of* Dharma); whose devotion to his family (*or to* Nakula) was unbroken; (*and*) who propagated a glorious family,— royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for Yudhishṭhira.[2]

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),[3] the sky (0), and the moon (1),— (*i.e.* **1079**),— in the month of **Mâgha,** in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (*i.e.* on Saturday), under the asterism Rôhiṇî, at the Mîna *lagna*,— this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz.* heaven).

[1] See line 48 of the text.

[2] Yudhishṭhira was the son of Dharma and the brother of Bhîma, Arjuna and Nakula, who are alluded to in the first half of the verse.

[3] See p. 228 above.

(V. 37.) As Îśvara (Śiva) (*married*) Gangâ, he joyfully married the large-eyed **Gangâdêvî**, the daughter of the lord of **[Âra]davâḍa.**

(V. 38.) This couple had a son who was a partial incarnation of Vishṇu, like a second Vâsudêva (Kṛishṇa),— the glorious king **Malla,** the most excellent of princes.

(V. 39.) In the **Śâka** year reckoned by the Vêdas (4), the eyes (2), the earth (1), and the moon (1),— (*i.e.* **1124**),— in the dark (*fortnight*) of Jyaishṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapati (*i.e.* Siṁha), under the asterism Aśvinî, at **Pîṭhapurî,** in the temple of the god **Kuntînâtha,** was anointed this prince **Malla,** whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(*-like*) race of the glorious **Châḷukyas.**

(V. 40.) At this time of (*his*) anointment, he gave the whole village named **Guḍivâḍa** in the district (*dêśa*) of **Prôl-nâṇḍu** to the imperishable lord **Mâdhava** who gladdens the heart of **Kuntî.**

(L. 82.) This king,— the *Râjaparamêśvara*, the Puraṁdara (Indra) among kings, the devout worshipper of Bhagavat (Vishṇu), the devout worshipper of Brâhmaṇas,— having called together the *Râshṭrakûṭas* and all other ryots inhabiting the district (*vishaya*) of **Prôl-nâṇḍu,** commands as follows : —

(L. 84.) "Be it known to you that We have given the village named **Guḍivâḍa** in the district (*vishaya*) of **Prôl-nâṇḍu,** with exemption from all taxes, to the god **Kuntî-Mâdhavadêva** who resides in **Śrîpîṭhapura.**"

(L. 85.) In the **Śaka** year **1124,** on the tenth *tithi* of the dark (*fortnight*) of Jyaishṭha, on Sunday, at the rising of Siṁha,— Hail! The asylum of the whole world (*Sarvalôkâśraya*), the glorious **Vishṇuvardhana-Mahârâja,** *alias* **Mallapadêva-Chakravartin,** having been anointed and crowned at Śrîpîṭhâpuram in the presence of the god **Kuntî-Mâdhavadêva,** gave on this occasion to the god Kuntî-Mâdhavadêva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called **Guḍivâḍa** in **Prôl-nâṇḍu,** together with houses, fields, gardens and inhabitants, having exempted (*it*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :— In the east, the boundary (*is*) a bamboo bush on the embankment of the **Kommarêru** (*river*). In the south-east, the boundary (*is*) a pair of boulders.[1] In the south, the boundary (*is*) the corner of the yard[2] of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabbaṅ]guṇṭa (*tank*). In the west, the boundary (*is*) a sluice[3] at the field of Pôtama of **Kolanu.**[4] In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries[5] of **Chedaluvâḍa** and **Kâ[r]âḍa.** In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries[6] of **Kulumêḍu** and of the cart-road of **Chedaluvâḍa.**

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by **Kaṇṭâchârya** at **Śrîpîṭhâpuram.** Hail! Hail! Hail! *Bhi.*[7]

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[1] *Boṇḍa* is perhaps the same as *baṇḍa*. [2] See Mr. Kittel's *Kannada-English Dictionary*, s. v. *doḍḍi*.
[3] See *ibid.* s. v. *tûbu*, the usual Telugu form of which is *tûmu*.
[4] See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.
[5] The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.
[6] See the preceding note.
[7] This is perhaps the initial of some controlling officer.

No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khâlimpur,** near Gaur, in the Maldah district of the Bhâgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,[1] with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal,* Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is **a single plate** which measures about 11⅜″ broad by 1′ 4⅜″ high. Like the other plates of the same dynasty,[2] it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4″ in the first three lines of the writing on either side, and projecting about 5⅞″ above the plate. The main part of this ornament is a **seal,** formed by five concentric rings, the innermost of which is about 2⅝″ in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the **legend** *śrîmân=Dharmmapâladêvaḥ,* written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about 5⅛″ distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *aksharas* on the second side, is in an excellent state of preservation. The **size of the letters** on the first side is about $\frac{5}{16}$″, while on the second side it is only between $\frac{3}{16}$″ and ¼″.—The **characters** belong to the northern class of alphabets. Like those of the short Gayâ inscription of Dharmapâla (Sir A. Cunningham's *Mahâ-Bôdhi,* Plate xxviii. 3), they hold an intermediate position between those of the Dêô-Baraṇârk inscription of Jîvitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions,* Plate xxix. B) and those of the Badâl pillar inscription of the time of Nârâyaṇapâla (*Epigraphia Indica,* Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p, m,* and *s* are mostly open at the top, and that separate signs are employed to denote final *t, n,* and *m,* with the *virâma* written beneath or over the sign, or attached to the top

[1] Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nârâyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pâdamûla* in line 51 of the text. According to Mr. Batavyal, the adjective *pâdamûla-samêta* means 'one who came to visit,' and the substantive *Nârâyaṇa-bhaṭṭâraka,* which that adjective qualifies, therefore cannot denote the god Nârâyaṇa, but "plainly refers to some person whose name was Nârâyaṇa." Really *pâdamûla* denotes the attendants of some god or idol, and *Nârâyaṇa-bhaṭṭârakaḥ pâdamûla-samêtaḥ* therefore literally can only mean 'the lord Nârâyaṇa, associated with his attendants.'

[2] These plates are the Mungir plate of Dêvapâla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Bhâgalpur plate of Nârâyaṇapâla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinâjpur plate of Mahîpâla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Âmgâchhî plate of Vigrahapâla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virâma*.[1] As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.[2] The conjunct *rth*, which occurs only in the word *sâhâyakârthaṁ*[3] in line 13, is denoted by a sign of its own, which has developed out of the sign for *rth* as it appears in line 12 of the Aphsaḍ inscription of Âdityasêna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kôṭâ Buddhist inscription of the *Sâmanta* Dêvadatta[4] of Vikrama-Saṁvat 847(?). The sign for *ṭ* is similar to the sign for the same letter in the Deopara inscription of Vijayasêna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.[5] The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.[6] The sign of *avagraha*[7] is employed three times, in *grâmô syya*, l. 31, *tatô ssmâbhis*, l. 52, and *yathâ ssmâbhir*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nâgarî alphabet, and that, on palæographical grounds, the inscription may confidently be assigned to the ninth century A.D.— The **language** is Sanskṛit. The inscription, after the words *ôṁ svasti* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghôsrâwâ inscription, is called *Vajrâsana*, and, after that, twelve other verses in praise of the king Dharmapâla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards **orthography**, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used[8] instead of the lingual in *viśvag=*, l. 12, and *viśayê*, l. 31, and instead of the dental in the word *arddhaśrôtikâ*, l. 34 ff.; the dental *n* is employed instead of *anusvâra* in *yaśânsy=*, l. 60;

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[1] Final *m* is throughout denoted by a half-form of *m* (*i.e.* an *m* without the horizontal top-line) with the sign of *virâma* below (but not attached to) it; *e.g.* in *anuyâtam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virâma*, *e.g.* in *vibhramât*, l. 26; once, in *antarâlât*, l. 28, by a half-form of *t* with the *virâma* above it; once, in *aurvavat*, l. 16, by a nearly full form of *t* with the *virâma* attached to the top of it; and once, in *vasêt*, l. 57, by the ordinary form of *t* with the *virâma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virâma* below it, and once, in *śrîmân*, l. 30, above it; four times by the full form of *n* with the *virâma* attached to the top of it, as in *bhâvan*, l. 17; and once, in *nichitân*, l. 17, by the full form of *n* with the *virâma* below it.

[2] In the Ghôsrâwâ Buddhist inscription of the time of Dêvapâla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badâl pillar inscription and in the Bhâgalpur plate of Nârâyaṇapâla it is used throughout.

[3] Mr. Batavyal read this *sâhâyakâraṁ*. The sign for *rth*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

[4] See *Ind. Ant.* Vol. XIV. p 46. I owe excellent impressions of that inscription to Dr. Fleet.

[5] The first form of *i*, described above, we find in the word *iva* in line 2 of the Aśîrgaḍh seal of the Maukhari king Śarvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badâl pillar inscription (as well as in the Bhâgalpur plate of Nârâyaṇapâla, the Dinâjpur plate of Mahîpâla, the Gayâ inscription of Yakshapâla, and in inscriptions at Sirpur, *Archæol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *Ijjâ* in line 5 of the Dêô-Baraṇârk inscription of Jîvitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

[6] This sign is used 11 times, from °*dâvaḥ* in line 30 to *prativâsinaḥ* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvâra*.

[7] The sign of *avagraha* occurs once (in line 8) in the Kôṭâ inscription of Dêvadatta of Vikrama-Saṁvat 847 (?), and once (in line 5) in the Gwâlior inscription of Bhôjadêva of Kanauj of Vikrama-Saṁvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghôsrâwâ inscription it is used no less than seven times, but in the Badâl pillar inscription only twice.

[8] This use of the palatal sibilant may be accounted for by the influence of the Mâgadh Prâkṛit.



1. Khalimpur Plate of Dharmapaladeva;
Epigraphia Indica, Vol. IV. No. 34.
HALF-SIZE.



2. Komarti Plates of Chandavarman;
Epigraphia Indica, Vol. IV. No. 16.
FULL-SIZE.



3. Chikkulla Plates of Vikramendravarman II.;
Ep. Ind. Vol. IV. No. 25.
FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;
South-Indian Inscriptions, Vol. II. No. 74.
FULL-SIZE.

E. HULTZSCH.
NEGATIVES BY WIELE & KLEIN, BANGALORE
COLLOTYPE BY W. GRIGGS.

and the word *chaturshu* is written *chaturushu* in line 44.[1] In respect of the observance of the rules of *saṁdhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvâra*, not only in *samvat*, l. 61, but also at the end of words, *e.g.* in *-vapushâm=vâhinînâm=vidhâtuṁ*, l. 20; that *t* is doubled before *r* in *râjaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-kṛidvîpaḥ*, l. 41, and *vudhvâ*, l. 58 (but not in *vuddhvâ*, l. 60); and that *visarga* several times has been wrongly omitted, *e.g.* in *akîrtti kshapayatâm*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparilikhitaka*, for *uparilikhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.[2] The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrôtikâ*, *khâtaka*, *khâṭikâ*, *jôlaka*, *bhishuka* (?), and *yânaka* or *yânikâ*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashṭhâdhikṛita*, *Daṇḍaśakti*, *Khôla*, *Jyêshṭhakâyastha* and *Dâśagrâmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapâṭaka*[3] and *haṭṭikâ* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramêśvara Paramabhaṭṭâraka Mahârâjâdhirâja* **Dharmapâladêva,** and records that the king, at the request of his *Mahâsâmantâdhipati* **Nârâyaṇavarman,** which was communicated to him by the *Dûtaka*, the *Yuvarâja* **Tribhuvanapâla,**[4] granted four villages to a temple of the god N[u]nna-Nârâyaṇa, which had been founded by Nârâyaṇavarman at **Śubhasthalî.** It is the earliest record of any extent that has yet been found of the **Pâla**[5] dynasty, but, excepting that it gives us the names of the father and grandfather— **Vapyaṭa** and **Dayitavishṇu**— of **Gôpâla [I.],** and relates that, to put an end to lawlessness and disorder, Gôpâla was induced by the people to assume the sovereignty, and that he married the **Bhadra**[6] king's daughter **Dêddadêvî,** it tells us nothing whatever that was not known before regarding that dynasty. About **Gôpâla,** its founder, we learn no more from it than what has just been stated. Of **Dharmapâla,** his and Dêddadêvî's son, the only fact recorded is, that he installed a certain king of **Kanyakubja** (or Kanauj), to the joy of the people of **Pañchâla,** and with the ready approval of the **Bhôjas, Matsyas, Madras, Kurus, Yadus, Yavanas, Avantis, Gandhâras** and **Kîras.** And of this even we already had a more specific account in the third verse of the Bhâgalpur plate of Nârâyaṇapâla, according to which Dharmapâla gave back again the sovereignty of **Mahôdaya** (or Kanauj), which he had acquired by defeating **Indrarâja** and other enemies, to the begging **Chakrâyudha.**

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[1] Compare *aruhati* for *arhati*, above, Vol. III. p. 143.

[2] Compare, *e.g.*, *bhuktaka* in line 10 of the Madhuban plate of Harsha, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

[3] In a note on the translation I have drawn attention to the fact that the Dêô-Baraṇârk inscription of Jîvitagupta II. of Magadha (*Gupta Inscr.* No. 46) contains the word *talâvâṭaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials— in line 10, what has been understood to be the name of a village, appears to me really to be *kiśôra-vaḍavâ-gô-mahishy-adhikṛita*— and that in line 14 of it we have the same word *yathâkâlâdhyâsin* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from Orissa.

[4] The *Dûtaka* of the Mungir plate of Dêvapâla also was a *Yuvarâja*, the king's son Râjyapâla; see *Ind. Ant.* Vol. XXI. p. 258.

[5] This designation of the family actually occurs in line 4 of the Kamauli plate of Vaidyadêva, *Ep. Ind.* Vol. II. p. 350.

[6] The Bhadras are variously placed in the middle country, or in the eastern or southern division of India; *Ind. Ant.* Vol. XXII. p. 174.

No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king **Mahîpâla,** Vikrama-Saṁvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.[1]— The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêśa. According to the topographical list of the *Bṛihatsaṁhitâ*,[2] the Kurus[3] and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras[4] to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the Lakkhâ Maṇḍal *Praśasti*,[5] were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.— Dharmapâla, when he made this grant, resided at **Pâṭaliputra,** the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyaṇapâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahîpâla from Vilâsapura. In the plate of Vigrahapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god **N[u]nna-Nârâyaṇa,** or, more fully, 'to the holy lord N[u]nna-Nârâyaṇa (*bhagavan-N[u]nna-Nârâyaṇa-bhaṭṭâraka*), installed there (*tatra pratishṭhâpita*) [*viz.* at the temple founded by Nârâyaṇavarman], associated with (*i.e.* and to) the **Lâṭa**[6] Brâhmaṇas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishṭhâpitasya bhagavataḥ Śivabhaṭṭârakasya pâśupatâchârya-parishadaś=cha* in line 39 of the Bhâgalpur plate, by which a donation was made in favour of the god Śiva. Their general

[1] For a list of the Pâla kings from Gôpâla I. to Vigrahapâla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahârâja* Vinâyakapâla, [Harsha-]Saṁvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dêôgaḍh inscription of the *Mahârâjâdhirâja* Bhôjadêva, the successor of the *Mahârâjâdhirâja* Râmabhadradêva, Vikrama-Saṁvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the Jaina *Harivaṁśa-Purâṇa* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Saṁvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivaṁśa-Purâṇa* and the king Indra and Chakrâyudha of the Bhâgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.

[2] See *Ind. Ant.* Vol. XXII. p. 169 ff.

[3] In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandêlla Yaśôvarman.

[4] *Ibid.* p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikuṇṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chêdi Karṇa and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

[5] *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

[6] Lâṭa is central and southern Gujarât, and it seems very appropriate that Gujarât Brâhmaṇas should have been in charge of the temple of Nârâyaṇa (Vishṇu-Kṛishṇa), whose own principal residence was Dvârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nârâyaṇa*. In other inscriptions we have *bhagavat(ch)-śrî-Nârâyaṇabhaṭṭârakâya*[1] or *bhagavantaṁ śrîman-Nârâyaṇabhaṭṭârakam=uddiśya*,[2] but *nunna* (or *nanna*) conveys no such meaning as *śrî* or *śrîmat* do. Nor is it possible to form the compound *bhagavannunna*[3] and make it qualify *Nârâyaṇabhaṭṭâraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhaṭṭâraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nârâyaṇa* together to be the name of the god for whom the temple had been built by Nârâyaṇavarman, and to assume that the god Nârâyaṇa was so called in honour of the founder's father, whose name, in that case, must have been **N[u]nna.** Or, if the true reading of the text should be *Nanna-Nârâyaṇa*, it might also be possible to regard **Nanna**[4] as another name of the founder of the temple, Nârâyaṇavarman, himself, and in this case *Nanna-Nârâyaṇa* would exactly correspond to *Kamala-Nârâyaṇa*, the name of the god Nârâyaṇa for whom a temple was built at Dêgâṁve by the Kâdamba queen Kamalâdêvî.[5] However this may be, the general practice of naming gods or their temples in the manner described is notorious.[6]

The names of the four villages, granted at Nârâyaṇavarman's request by the king, are **Krauñchaśvabhra, Mâḍhâśâmmalî, Pâlitaka,** and **Gôpippalî.** The three first were in the **Vyâghrataṭî** *maṇḍala* of the **Mahantâprakâśa** *vishaya*[7] of the **Puṇḍravardhana** *bhukti*, while the last was in the **Âmrashaṇḍikâ** *maṇḍala* of the **Sthâlîkkaṭa** *vishaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the **Udragrâma** *maṇḍala*, the villages **Kâlikâśvabhra, Gaṅginikâ** and **Jênandâyikâ,** and the small island of **Kâṇâ**; besides, mention is made of the river **Kôṇṭhiyâ.**

The inscription is **dated,** in lines 60-61, '12 days (*i.e.* on the 12th day) of Mârga of the year 32 of the increasing reign of victory' (of Dharmapâla).[8]— It was engraved by Tâtaṭa, the son of Subhaṭa and grandson of Bhôgaṭa.

TEXT.[9]

First Side.

1 Ôṁ[10] svasti [||*] Sarvvajñatâṁ[11] śriyam=iva sthiram=âsthitasya Vajrâsa-
2 nasya va(ba)hu-mâra-kul-ôpalambhâḥ | dêvyâ mahâ-karuṇayâ paripâ-
3 litâni rakshantu vô daśa va(ba)lâni diśô jayanti || [1*] Śriya[12] iva subhagâ-

[1] Line 20 of the Pâṇḍukêśvar plate of Lalitaśûra, *Proceedings, Beng. As. Soc.* 1877, p. 72.

[2] Line 45 of the Tarpandighî plate of Lakshmaṇasêna, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

[3] I only mention this on account of Mr. Batavyal's translation 'the God-guided Bhaṭṭa Nârâyaṇa.'

[4] The name *Nanna* occurs in the passage of the *Harivaṁśa-Purâṇa*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

[5] See Dr. Fleet's *Dynasties*, 2nd ed., p. 569.

[6] Alla, the son of Vâillabhaṭṭa, built a temple of Vishṇu called *Vâillabhaṭṭasvâmin*, *Ep. Ind.* Vol. I. p. 154; Mathanadêva founded a temple of Îśvara (Śiva), called *Lachchhukêśvara* after his mother Lachchhukâ, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, *e.g.* *Nôhalêśvara* after Nôhalâ, *ibid.* Vol. I. p. 270; or from the locality where it was, *e.g.* *Lôṇâdityadêva* from the place Lavaṇêtaṭa, *ibid.* Vol. III. p. 275. Names of the god Nârâyaṇa, with which *N[u]nna-Nârâyaṇa* may be compared, (besides *Kamala-Nârâyaṇa*) are *Ballâla-Nârâyaṇa*, *Rûpa-Nârâyaṇa*, and *Gôga-Nârâyaṇa*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

[7] See below, p. 253, note 3.

[8] The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

[9] From impressions supplied by Dr. Hultzsch.

[10] Expressed by a symbol. [11] Metre: Vasantatilakâ. [12] Metre: Mâlinî.

4 yâḥ sambhavô vârirâśiś=śaśadhara iva bhâsô viśvam=âhlâdayantyâḥ | prakṛitir=avanipânâṁ santatêr=uttamâyâ a-

5 jani **Dayitavishṇuḥ** sarvvavidy-âvadâtaḥ || [2*] [1]Âsîd=â sâgarâd=urvvîṁ gurvvîbhiḥ kîrttibhiḥ kṛitî | maṇḍayan

6 khaṇḍit-ârâtiḥ ślâghyaḥ śrî-**Vapyaṭas**-tataḥ || [3*] [2]Mâtsya-nyâyam=apôhituṁ prakṛitibhir=Lakshmyâḥ karaṁ=grâhitaḥ śrî-**Gôpâ-**

7 **la** iti kshitîśa-śirasâṁ chûḍâmaṇis=tat-sutaḥ | yasy=ânukriyatê sanâtana-yaśô-râśir=diśâm=âśayê śvêtimnâ ya-

8 di paurṇṇamâsa-rajanî jyôtsn-âtibhâra-śriyâ || [4*] Śîtâṁśôr=iva Rôhiṇî Huta-bhujaḥ Svâh=êva têjô-nidhêḥ Śarvâṇ=î-

9 va Śivasya Guhyaka-patêr=Bhadr=êva **Bhadr**-âtmajâ | Paulôm=îva Purandarasya dayitâ śrî-**Dêddadêv**-îty=abhûd=dêvî tasya vinô-

10 da-bhûr=Mura-ripôr=Lakshmîr=iva kshmâ-patêḥ || [5*] Tâbhyâṁ[3] śrî-**Dharmmapâlaḥ** samajani sujana-stûyamân-âvadânaḥ svâmî bhûmi-

11 [4]patînâm=akhila-vasumatî-maṇḍalaṁ śâsad=êkaḥ [|*] chatvâras=tîra-majjat-kari-gaṇa-charaṇa-nyasta-mudrâḥ samudrâ yâtrâṁ ya-

12 sya kshamantê na bhuvana-parikhâ viśva(shva)g=âśâ jigîshôḥ || [6*] Yasminn=uddâma-lîlâ-chalita-va(ba)la-bharê dig-jayâya pravṛittê yântyâ-[5]

13 [m=v]iśvambharâyâṁ chalita-giri-tiraśchînatâṁ tad-vaśêna | bhâr-âbhugn-âvamajjan-maṇi-vidhura-śiraś-chakra-sâhâyakârthaṁ Śêshê-

14 ṇ=ôdasta-dôshṇâ tvaritataram=adhô=dhas=tam=êv=ânuyâtam || [7*] [6]Yat-prasthânê prachalita-va(ba)l-âsphâlanâd=ullaladbhir=dhûlî-pûraiḥ pihi-

15 ta-sakala-vyômabhir=bhûtadhâtryâḥ | samprâptâyâḥ parama-tanutâṁ chakravâlaṁ phaṇânâṁ magn-ônmîlan-maṇi Phaṇipatêr=lâ-

16 ghavâd=ullalâsa || [8*] [7]Viruddha-vishaya-kshôbhâd=yasya kôp-âgnir=aurvavat | anirvṛiti[8] prajajvâla chatur-ambhôdhi-vâritaḥ || [9*]

17 [9]Yê=bhûvan Pṛithu-Râma-Râghava-Nala-prâyâ dharitrîbhujas=tân=êkatra didṛikshuṇ=êva nichitân sarvân samam=Vêdhasâ[10] | dhva-

18 st-âśêsha-narêndra-mâna-mahimâ śrî-**Dharmmapâlaḥ** kalau lôla-śrîkariṇî-niva(ba)ndhana-mahâstambhaḥ samuttambhitaḥ || [10*] Yâsâṁ[11]

19 nâśîra-dhûlî-dhavala-daśa-diśâṁ drâg=apaśyann=iyattâṁ dhattê Mândhâtṛi-sainya-vyatikara-chakitô dhyâna-tandrîm=Mahêndraḥ |

20 tâsâm=apy=âhavêchchhâ-pulakita-vapushâm=vâhinînâm=vidhâtuṁ[12] sâhâyyaṁ yasya vâ(bâ)hvôr=nikhila-ripukula-dhvaṁsinôr=n=â-

21 vakâśaḥ || [11*] **Bhôjair-Matsyaiḥ** sa-**Madraiḥ** **Kuru-Yadu-Yavan-Âvanti-Gandhâra-Kîrair**-bhûpair=vyâlôla-mauli-praṇati-pariṇataiḥ

22 sâdhu saṅgîryamâṇaḥ | hṛishyat-**Pañchâla**-vṛiddh-ôddhṛita-kanakamaya-svâbhishêkôdakumbhô dattaḥ śrî-**Kanyakuvja(bja)s**-sa-lalita-cha-[13]

23 lita-bhrûlatâ-lakshma yêna || [12*] Gôpaiḥ[14] sîmni vanêcharair=vanabhuvi grâm-ôpakaṇṭhê janaiḥ krîḍadbhi[ḥ*] pratichatvaraṁ śiśu-gaṇaiḥ

24 pratyâpaṇa[m]=mânapaiḥ[15] | lîlâ-vêśmani pañjarôdara-śukair=udgîtam=âtma-stavaṁ yasy=âkarṇṇayatas=trapâ-vivalit-ânamraṁ sa-

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[1] Metre: Ślôka (Anushṭubh).
[2] Metre: Śârdûlavikrîḍita; also of the next verse.
[3] Metre: Sragdharâ; also of the next verse.
[4] Originally *patînâṁ* seems to have been engraved.
[5] Read *yântyâṁ vi°*.
[6] Metre: Mandâkrântâ.
[7] Metre: Ślôka (Anushṭubh).
[8] Read *anivṛitti*.
[9] Metre: Śârdûlavikrîḍita.
[10] Read *samaṁ Vêdhasâ*.
[11] Metre: Sragdharâ; also of the next verse.
[12] Read *-vapushâṁ vâhinînâṁ vidhâtuṁ*.
[13] Instead of *Kanyakuvjas*, one would have expected *Kânyakuvjas*.
[14] Metre: Śârdûlavikrîḍita.
[15] This appears to be the true reading of the original; possibly *mânapaiḥ* may be an error for *mânavaiḥ*.

25 d=aiv=ânanam || [13*] Sa khalu Bhâgîrathîpatha-pravarttamâna-nânâvidha-nauvâṭaka-sampâdita-sêtuva(ba)ndha-nihita-śailaśi-

26 khara-śrêṇi-vibhramât[1] niratiśaya-ghana-ghanâghana-ghaṭâ-śyâmâyamâna-vâsaralakshmî-samâravdha(bdha)-santata-jaladasa-

27 maya-sandêhât[2] udîchîn-ânêka-narapati-prâbhṛitîkṛit-âpramêya-hayavâhinî-kharakhur-ôtkhâta-dhûlî-dhûsarita-di-

28 gantarâlât paramêśvara-sêvâ-samâyâta-samasta-Jamvû(mbû)dvîpa-bhûpâl-ânanta-pâdâta-bhara-namad-avanêḥ **Pâṭalipu-**

29 **tra**-samâvâsita-śrîmaj-jayaskandhâvârât paramasaugatô mahârâjâdhirâja-śrî-**Gôpâladêva**-pâdânudhyâtaḥ pa-

30 ramêśvaraḥ paramabhaṭṭârakô mahârâjâdhirâjaḥ śrîmân **Dharmmapâladêvaḥ** kuśalî || Śrî-**Puṇḍravarddhanabhu-**

31 kty-antaḥpâti-**Vyâghrataṭîmaṇḍala**-samva(mba)ddha-**Mahantâprakâśa** vi ś a (s h a) y ê[3] **Krauñchaśvabhra**-nâma-grâmô ṣsya cha sîmâ[4] paśchi-

32 mêna Gaṅginikâ | uttarêṇa Kâdamva(mba)ri-dêvakulikâ kharjjûra-vṛikshaś=cha | pûrvvôttarêṇa râjaputtra-Dêvaṭa-kṛit=âliḥ | vî-

33 japûrakaṅ=gatvâ pravishṭâ | pûrvvêṇa Viṭak-âliḥ khâṭaka-yânikâ[ṁ] gatvâ pravishṭâ | jamvû(mbû)-yânikâm=âkramya jamvû(mbû)-yânaka[ṁ]

Second Side.

34 gatâ | tatô nisṛitya[5] puṇyârâma-vi(bi)lv-ârddhaśrô(srô)tikâ[ṁ?] | tatô=pi nisṛitya na-

35 lacharmma[ṭ-ô]ttarântaṁ gatâ nala[cha]rmmaṭât dakshiṇêna nâmuṇḍikâpi[hê]-

36 [sadûmmi ?]kâyâḥ | khaṇḍamuṇḍamukhaṁ khaṇḍamukhâ vêdasavi(bi)lvikâ vêdavi(bi)lvikâtô rôhitavâṭiḥ piṇḍâraviṭijôṭikâ-sîmâ

37 u[kt]ârajôṭasya dakshiṇântaḥ[6] grâma-vi(bi)lvasya cha dakshiṇântaḥ[6] | dêvikâ-sîmâ viṭi | dharmmâyô-jôṭikâ | Êvam=**Mâḍhâśâmmalî** nâ-

38 ma grâmaḥ [|*] asya ch=ôttarêṇa Gaṅginikâ sîmâ tataḥ pûrvvêṇ=ârddhaśrô(srô)tikayâ âmrayânakôlarddhayânikaṅ=gataḥ[7] ta-

39 tô=pi dakshiṇêna Kâlikâśvabhraḥ | atô=pi nisṛitya śrîphala[bh]ish[u]kaṁ yâvat=paśchimêna tatô=pi vi(bi)lvaṅgôrddhaśrô(srô)ti-

40 kayâ Gaṅginikâṁ pravishṭâ | **Pâlitakê** sîmâ dakshiṇêna Kâṇâ dvîpikâ | pûrvvêṇa Kôṇṭhiyâ srôtaḥ [|*] uttarêṇa

41 Gaṅginikâ | paśchimêna Jênandâyikâ | êtad-grâma-sampârîṇa-parakarmma-kṛidvîpaḥ[8] | **Sthâlikkaṭa**vishaya-

42 samva(mba)ddh-**Âmrashaṇḍikâ**maṇḍal-ântaḥpâti-**Gôpippalî**-grâmasya sîmâḥ | pûrvvêṇa[9] Udragrâma-maṇḍala-paśchima-sîmâ | dakshi-

43 ṇêna jôlakaḥ [|*] paśchimêna Vêsânik-âkhyâ khâṭikâ | uttarêṇ=Ôdragrâma-maṇḍala-sîmâ-vyavasthitô gô-mârgaḥ | Êshu cha-

44 turushu[10] grâmêshu samupagatân sarvvân=êva râja-râjanaka-râjaputra-râjâmâtya-sênâpati-vishayapati-bhôgapati-shashṭhâdhi-

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[1] Read -*vibhramân=*.   [2] Read -*sandêhâd=*.

[3] See below, p. 253, note 3.   [4] Originally *sîmô* was engraved.

[5] Read, here and below, *niḥsṛitya*. Some correctious no doubt are necessary in the following lines, but I do not understand the text properly.

[6] This might possibly both times be read *dakshiṇântaṁ*.

[7] The intended reading may be °*yânikâṅ=gatâ*.

[8] Read -*kṛid=dvîpaḥ*.   [9] Read *pûrvvêṇ=Ôdra*°.   [10] Read *turshu*.

45 kṛita-daṇḍaśakti-dâṇḍapâśika-chaurôddharaṇika-daussâdhasâdhanika-dûta-khôla-gamâgamik-âbhitvaramâṇa-hastyaśvagômahishyajâ-

46 vikâdhyaksha-n[au]kâdhyaksha-va(ba)lâdhyaksha-tarika-śaulkika-gaulmika-tadâyuktaka-viniyuktak-âdi-râjapâdôpajîvinô=nyâṁś=ch=âkîrtti-

47 tân[1] châṭabhaṭajâtîyân yathâkâl-âdhyâsinô jyêshṭhakâyastha-mahâmahattara-mahattara-dâśagrâmik-âdi-vishayavyavahâriṇaḥ

48 sa-karaṇân prativâsinaḥ kshêtrakarâṁś=cha vrâ(brâ)hmaṇa-mânanâ-pûrvvakaṁ yathârham=mânayati vô(bô)dhayati samâjñâpayati cha | Matam=astu

49 bhavatâm [|*] Mahâsâmantâdhipati-śrî-Nârâyaṇavarmmaṇâ dûtaka-yuvarâja-śrî-Tribhuvanapâla-mukhêna vayam=êvam=vijñâpitâḥ[2] yathâ ṣsmâ-

50 bhir=mmâtâpitrôr=âtmanaś=cha puṇy-âbhivṛiddhayê Śubhasthalyân dêvakulaṁ=kâritat(n)=tatra pratishṭhâpita-bhagavan-N[u]nnaNârâyaṇa-bhaṭṭârakâya[3] tatpra-

51 tipâlaka-Lâṭadvija-dêvârchchak-âdi-pâdamûla-samêtâya pûj-ôpasthân-âdi-karmmaṇê chaturô grâmân[4] atratya-haṭṭikâ-talapâṭaka-

52 samêtân=dadâtu dêva iti | tatô ṣamâbhis=tadîya-vijñaptyâ[5] êtê upari-likhitakâś=chatvârô grâmâs=talapâṭaka-haṭṭikâ-samêtâḥ sva-

53 sîmâ-paryantâḥ sôddêśâḥ sadaśâpachârâḥ[6] akiñchitpragrâhyâḥ[7] parihṛita-sarvvapîḍâḥ[8] bhûmichchhidra-nyâyêna chandr-ârka-kshiti-samakâlaṁ

54 tath=aiva pratishṭhâpitâḥ[9] | yatô bhavadbhis=sarvvair=êva bhûmêr=ddâna-phala-gauravâd=apaharaṇê cha mahânarakapât-âdi-bhayâd=dânam=idam=anumô-

55 dya paripâlanîyam | prativâsibhiḥ kshêtrakaraiś=ch=âjñâśravaṇa-vidhêyair=bhûtvâ samuchita-kara-piṇḍak-âdi-sarvva-pratyây-ôpanayaḥ kârya

56 iti || [10]Va(ba)hubhir=vvasudhâ dattâ râjabhis=Sagar-âdibhiḥ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam |(||) [11]Shashṭim=varsha-sahasrâṇi svargê mô-

57 dati bhûmidaḥ [|*] âkshêptâ ch=ânumantâ cha tâny=êva narakê vasêt || Sva-dattâm=para-dattâm=vâ[12] yô harêta vasundharâ[m] [|*] sa vishṭhâyâṁ=kṛimir=bhûtvâ pitṛi-

58 bhis=saha pachyatê || Iti[13] kamaladal-âmvu(mbu)vindu-lôlâṁ śriyam=anuchintya manushya-jîvitañ=cha [|*] sakalam=idam=udâhṛitañ=cha vudhvâ[14] na hi puru-

59 shaiḥ para-kîrttayô vilôpyâ[ḥ*] || [15]Taḍit-tulyâ lakshmî[s=*]tanur=api cha dîpânala-samâ |[16] bhavô duḥkh-aikântaḥ para-kṛitim=akîrtti[ḥ*] kshapayatâm [|*] yaśâ-[17]

60 nsy=âchandrârkka[ṁ*] niyatam=avatâm=attra cha nṛipâḥ karishyantê vu(bu)ddhvâ yad=abhiruchitaṁ kim=pravachanaiḥ || Abhivarddhamâna-vijayarâjyê

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[1] Read *tâṁś=châṭa°*.

[2] Read *êvaṁ vijñâpitâ*.

[3] In *bhagavannunna* the double *n* of the fourth *akshara* is quite clear, but the sign of the vowel *u* is doubtful; and of the last *akshara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannunna* or *bhagavannanna*, not *bhagavannanda*.

[4] Read *grâmân=*.

[5] Read *°pty=aita*.

[6] Read *°chârâ*.

[7] This word is followed by a sign of punctuation which has been struck out.

[8] Read *°pîḍâ*.

[9] This is probably an error for *pratipâditâḥ*.

[10] Metre: Ślôka (Anushṭubh); also of the two next verses.

[11] Read *shashṭiṁ varsha-*.

[12] Read *-dattâṁ vâ*.

[13] Metre: Pushpitâgrâ.

[14] Read *buddhvâ*.

[15] Metre: Śikhariṇî.

[16] This sign of punctuation is superfluous.

[17] Read *yaśâṁsy=*.

61 **saṁvat**[1] **32** **Mârga-dinâni**[2] **12** ‖[3]

62 [4]**Śrî-Bhôgaṭasya pautrêṇa śrîmat-Subhaṭa-sûnunâ | śrîmatâ Tâtaṭên=êdaṁ**[5] **utkîrṇṇaṁ guṇa-śâlinâ ‖**

TRANSLATION.

Ôm. Hail!

(Verse 1.) May the ten powers of Vajrâsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort— great compassion, conquer the regions where many hosts of the Evil one are seen, protect you![6]

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so **Dayitavishṇu**, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious **Vapyaṭa**, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious **Gôpâla**, whom the people made take the hand of Fortune, to put an end to the practice of fishes;[7] whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rôhiṇî is the beloved of the Moon, Svâhâ of the Sacrificial Fire, Śarvâṇî of Śiva, and Bhadrâ of the lord of the Guhyakas;[8] as the daughter of Pulôman is of Purandara, and Lakshmî of Mura's foe, so the illustrious **Dêddadêvî**, a daughter of the **Bhadra king**, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious **Dharmapâla**, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

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[1] Read *sáṁvat*. [2] One would have expected *-dinê*.

[3] After this about five letters may have been engraved, but, if they were, they are quite illegible now.

[4] Metre: Ślôka (Anushṭubh). [5] Read *=êdam=ut°*.

[6] *Vajrâsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrâsanam âsanaṁ yasya*); and the word, as I now see, is used in the same sense in line 8 of the Ghôsrâwâ inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrâsanaḥ* instead of *Sa-vajrâsanaḥ*). On Buddha's ten powers (*daśa balâni*) see Kern's *Buddhismus*, Vol. I. p. 346. Like the verse at the commencement of the Mungir plate of Dêvapâla and the verse at the commencement of the Bhâgalpur, Dinâjpur and Âmgâchhî plates of Nârâyaṇapâla, Mahîpâla and Vigrahapâla III., the above verse admits of another interpretation with which it would apply to the king Dharmapâla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapâla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *bahumârakulôpalambhâḥ* must be taken as a Bahuvrîhi compound, qualifying *diśaḥ*, but its formation is irregular.

[7] Gôpâla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mâtsya nyâya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche*: *Parasparâmishatayâ jagatô bhinnavartmanaḥ | daṇḍâbhâvê paridhvaṁsî mâtsyô nyâyaḥ pravartate* ‖— *Diśâm=âśayaḥ*, 'the sky,' is equivalent to *digavasthâna* which is given in von Böhtlingk's *Dictionary*.

[8] The Guhyakas, like the Yakshas, are attendants of Kuvêra, the god of wealth; Purandara is Indra, and Mura's foe Vishṇu-Kṛishṇa.

marching,[1] Śêsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Pṛithu, Râma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious **Dharmapâla,** who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant— the fickle goddess of fortune.

(V. 11.) For those armies of his,— not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Mândhâtṛi,[2] exhausts himself in conjectures,— for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed[3] the illustrious king of **Kanyakubja,** who readily was accepted by the **Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhâra** and **Kîra** kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of **Pañchâla.**

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,[4] and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now— from his royal camp of victory, pitched at **Pâṭaliputra,** where the manifold fleets of boats[5] proceeding on the path of the Bhâgîrathî[6] make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Râma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

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[1] *Chalitagiritiraśchînatâ* is an abstract noun derived from the Karmadhâraya compound *chalitagiri-tiraśchîna*, the first member of which is a Bahuvrîhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tam* towards the end of the verse is governed by *adhô=dhas*; see the *Mahâbhâshya* on Pâṇini, ii. 3, 2.— The thousand-headed serpent-king Śêsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

[2] Mândhâtṛi was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Mândhâtṛi.'

[3] The word of the original text, *dattaḥ*, indicates that Dharmapâla had been requested (probably by the Pañchâlas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

[4] Or, it may be, 'by the people ;' see above, p. 248, note 15.

[5] *Nauvâṭaka* apparently is equivalent to *nauvitâna* in v. 22 of the Deopara inscription of Vijayasêna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauvâṭa*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhâgalpur plate of Arâyaṇapâla.

[6] *i.e.* the Ganges.

the innumerable foot-soldiers of all the kings of Jambûdvîpa,[1] assembled to render homage to their supreme lord;— the devout worshipper of Sugata, the *Paramêśvara Paramabhaṭṭâraka Mahârâjâdhirâja*, the glorious **Dharmapâladêva**, who meditates on the feet of the *Mahârâjâdhirâja*, the glorious **Gôpâladêva**, being in good health,—[2]

(L. 30.) In the **Mahantâprakâśa** district (*vishaya*), which belongs to the **Vyâghrataṭî** *maṇḍala*[3] within the prosperous **Puṇḍravardhana** *bhukti*, is the village named **Krauñchaśvabhra**. Its boundary on the west is Gaṅginikâ; on the north it is the small temple of Kâdambarî and a date tree; on the north-east the dike made by the *Râjaputra* Dêvaṭa; it goes to and enters a citron grove (?); on the east it is the dike of Viṭaka,[4] . . . . Also the village named **Mâḍhâśâmmalî**. On the north its boundary is Gaṅginikâ; from there, on the east, ... ; from there again, on the south, it is Kâlikâśvabhra, proceeding thence as far as . . . . . . ; on the west, from there again, ... it enters Gaṅginikâ. At **Pâlitaka** the boundary on the south is the small island of Kâṇâ; on the east the river Kôṇṭhiyâ; on the north Gaṅginikâ; on the west Jênandâyikâ. On the island the funeral rites of this village are performed[5] (?). Of the village of **Gôpippalî**, which is within the **Âmrashaṇḍikâ** *maṇḍala* belonging to the **Sthâlîkkaṭa** district (*vishaya*), the boundaries are, on the east the western boundary of the Udragrâma *maṇḍala*, on the south a *jôlaka* (?), on the west the *khâṭikâ* (?) named Vêsanikâ, on the north the cattle-path running on the borders of the Udragrâma *maṇḍala*.

(L. 43.) To all the people assembled at these four villages, the *Râjans*, *Râjanakas*, *Râjaputras*, *Râjâmâtyas*,[6] *Sênâpatis*, *Vishayapatis*, *Bhôgapatis*, *Shashṭhâdhikṛitas*,[7] *Daṇḍaśaktis*, *Dâṇḍapâśikas*, *Chaurôddharaṇikas*, *Dauḥsâdhasâdhanikas*, *Dûtas*, *Khôlas*,[8] *Gamâgamikas*, *Abhitvaramâṇas*, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *Tarikas*,[9] *Śaulkikas*, *Gaulmikas*, *Tadâyuktakas*, *Viniyuktakas* and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the *Jyêshṭhakâyasthas*,[10] *Mahâmahattaras*, *Mahattaras*, *Dâśagrâmikas*[11] and other district

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[1] *i.e.* India.

[2] This sentence is taken up again towards the end of line 43 (*êshu chaturshu grâmêshu*), and ends in line 48 (*samâjñâpayati cha*). The intermediate passage must be taken by way of parenthesis.

[3] Since a *maṇḍala* forms part of a *vishaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dinâjpur plate of Mahîpâla where the sequence is *bhukti, vishaya, maṇḍala*.

[4] From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khâtaka*, *yânikâ* or *yânaka*, *ardhasrôtikâ* and *bhishuka*(?), I cannot suggest suitable meanings.

[5] If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sampârîṇa*, which is not found elsewhere, is used in the sense of *sâmparâyika*.

[6] This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhôgas*,' where *bhôga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *vishaya*. The *Bhôgapatis*, *Shashṭhâdhikṛitas* and *Daṇḍaśaktis* are not enumerated in the other copper-plates of the same family, but *bhôgapati* does occur, after *vishayapati*, in line 13 of the Pâṇḍukêśvar plate of Lalitaśûra. In line 8 of the Kâvî plate of Jayabhaṭa III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati*, *bhôgika*.

[7] *Shashṭhâdhikṛita*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashṭhâṁśa* or *shaḍbhâga*, *i.e.* the sixth part of the produce, due to the king.

[8] *Khôla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame;' in the other copper-plates of the same family and in the plate of Lalitaśûra its place is taken by *prêshaṇika* 'a messenger.'

[9] *i.e.*, probably, 'overseers of ferries, tolls, and forests.'

[10] Literally 'the chief writers.'

[11] Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karaṇas*,[1] and to the resident cultivators,— to all these, especially honouring the Brâhmaṇas, he[2] pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahâsâmantâdhipati*, the illustrious **Nârâyaṇavarman**, by the mouth of the *Dûtaka*, the *Yuvarâja* **Tribhuvanapâla**, has preferred to us the following request: "For the increase of our parents' and our own merit we have had a temple built at **Śubhasthali**. To the holy lord N[u]nna-Nârâyaṇa[3] who has been installed there (*by us*), and to the Lâṭa Brâhmaṇas, priests and other attendants[4] who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikâ* and *talapâṭaka*,[5] for the performance of worship and other rites." Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapâṭaka* and *haṭṭikâ*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,[6] not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhûmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,[7] and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of Mârga.

(L. 62.) This was engraved by the skilful Tâtaṭa, the son of the worthy Subhaṭa and son's son of the worthy Bhôgaṭa.

No. 35.—KUḌOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, buried in the ground, at the village of "Kuḍopali" in the Bargarh tahsîl of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nâgpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzsch, to whom the plates were lent by the Curator of the Nâgpur Museum, Mr. R. S. Joshi.

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[1] *Karaṇa* denotes a writer, scribe, or accountant.

[2] The subject of the sentence is *Dharmapâlaḍêvaḥ* in line 30.

[3] Or, perhaps, Nanna-Nârâyaṇa.

[4] The word *pâdamûla* of the original also occurs in line 20 of the plate of Lalitaśûra, where we have *bhṛitya-pâdamûla-bharaṇâye*. Synonymous with it, we have *pâdakula* in v. 74 of the Sâsbahû temple inscription of Mahîpâla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pâli word *pâdamûlika*, 'a man servant;' *Jâtaka*, Vol. II. p. 328, l. 13.

[5] Of the two words left untranslated, *haṭṭikâ* must be derived from *haṭṭa*, 'a market,' and may mean 'market dues.' *Talapâṭaka* we have, in the form *talâvâṭaka* (or *talavâṭaka*) in line 7 of the Dêô-Baraṇârk inscription of Jîvitagupta II., *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indraji, 'the village accountant.' Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote 'land paying rent to Government;' see *Ind. Ant.* Vol. XI. p. 339.

[6] The original, like the Bhâgalpur plate, has here *sadaśâpachârâḥ* instead of the ordinary *sadaśâparâdhâḥ*.

[7] *i.e.* payments in kind; the term in the original is *piṇḍaka*, which seems to take the place here of the ordinary *bhâgabhôga*. The word *piṇḍa* occurs, apparently in a different sense, in the phrase *vishayâd-uddhṛitapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pâṇḍukêśvar plate of Lalitaśûra.

These are **three copper-plates**, each of which measures about 7⅝" long by 4" broad. They are held together by a **ring**, which had not been cut when the plates reached Dr. Hultzsch. The ring is about ⅜" thick and 3½" in diameter. Its ends are soldered into a **seal** which bears in high relief a sitting *haṁsa*, facing the proper left and surmounted by a crescent, and, below the *haṁsa*, the legend *Râṇaka-śrî-*[*Pu*]*ṁ*[*ja*]. The **weight of the plates** is 2 lbs. 4½ oz., and of the ring and seal 8½ oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, n characters that closely resemble those of the inscription itself:—

Pêṁṭṭâ(?)*pamhâlâtalikatamvôlabhôlichhatrasatau* ||

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The **size of the letters** is between ¼" and $\frac{5}{16}$". The **characters**, which include decimal figures for 1 and 3 in line 7, are Nâgarî, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virâma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvâra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akshara* to which the *anusvâra* belongs.[1] The only final form of a consonant which occurs is that of *m*, in *-ârttham* in line 18. Of individual letters, the initial *i* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-âddhyâi*, l. 16), or from left to right[2] (in *itiḥ*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lôisarâ*, l. 10, and *idaṁ*, l. 35). The initial *ê*, which occurs only in *pivarddhaê* (for *vivṛiddhayê*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ê*, which is very similar to the letter *ê* used in the Cambridge MS. Add. 1691, II.,[3] is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, *e.g.*, in the word *êva* in line 14 of the Naḍagâm plates of Vajrahasta of Śaka-Saṁvat 979 (above, p. 189, Plate), in the word *êkaikêna* in line 17 of the Deopara inscription of Vijayasêna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *êtasya* in line 2 of the Kamauli plates of Vaidyadêva of Kâmarûpa (*ibid.* Vol. II. p. 350, Plate), in the word *êtâbhyâṁ* in line 24 of the Bâkergañj plate of Kêśavasêna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *êva* (not *êsha*) in line 9 of the Gayâ inscription of Purushôttamasiṁha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *êshaḥ* in line 10 of the Sylhet plates of Kêśavadêva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *êtasya* in line 24 of the Sylhet plates of Îśânadêva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sârnâth inscription of Mahîpâla of Vikrama-Saṁvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gôvindpur inscription of the poet Gaṅgâdhara of Śaka-Saṁvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadêva of Śaka-Saṁvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayâ inscription of Yakshapâla (*Ind. Ant.* Vol. XVI. p. 64). The particular

[1] This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvâra*, not as a form of the letter *m*.

[2] This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khâlimpur plate of Dharmapâla; see above, p. 244.

[3] See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ê*, spoken of above, in the manuscripts has taken the place of the triangular form of *ê* from about the middle of the 12th century A.D.

form of *ê* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that **this inscription cannot have been written earlier than about the first half of the 12th century A.D.** Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *ê*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *ṭ* (or *ṭṭ*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâlimpur plate of Dharmapâla), and that no clear distinction is made between *ṭ* and *ṭṭ*.— **The language** of the inscription is Sanskṛit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prâkṛit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âddhyâi* for *-âddhyâyi*, *i.e.* *-âddhyâyinê*, l. 16, and *pivarddhaê* for *vivṛiddhayê*, l. 18), the substitution of *kh* for *ksh* in *khiti*, l. 17, and of *ś* for *shy* in *bhaviśati*,[1] l. 27, etc.— As regards **orthography,** short vowels are frequently used for long ones; the vowel *ṛi* and the syllable *ri* are confounded in *Tṛikaliṅga*, l. 5, and *pitribhi*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kauṇḍiṇya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (*e.g.* in *varśa*, l. 23), the lingual once (in *vaṁsha*, l. 8) and the dental twice (in *pravêsa*, l. 12, and *pâsai*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *âmra* and *tâmra* are written *âmvra* and *tâmvra*, in lines 11, 18, and 35.— Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śâstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pû]rṇadatta, the son of the *Śrêshṭhin* Kiraṇa, of **Lênapura.**

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahêśvara (Śiva), the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, **the ornament of the Sômakula, the lord of the three Kaliṅgas,** the glorious **Mahâ-Bhavaguptarâjadêva,** who meditates on the feet of the devout worshipper of Mahêśvara (Śiva), the *P. M. P.*, **the ornament of the Sômakula, the lord of the three Kaliṅgas,** the glorious **Mahâ-Śivaguptarâjadêva,** (and who resides) at **Yayâtinagara,**— [his feudatory] the devout worshipper of Mahêśvara (Śiva), who is born in the **Maṭhara** family and has obtained favour by a boon of (the goddess) Kâlêśvarî, the lord of fifteen villages (*pallikâ*), who has obtained the five *mahâśabdas*, the *Mâṇḍalika*, *Râṇaka*, the glorious **Puñja** (l. 9), the son of **Vôḍâ (?)**, after having worshipped the Brâhmaṇas at the village of **Lôisarâ** in the **Giḍâṇḍâ** district (*maṇḍala*), from his residence at **Vâ(?)maṇḍâpâṭi** (l. 7) issues a command to the *Râjaputras*, *Talavargins*(?), *Sâmavâjikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhaṭṭaputra* Nârâyaṇa, the son of Janârdana, an immigrant from **Hastipada** (l. 15), belonging to the Kauṇḍinya *gôtra*, with the *pravara* of Mitrâvaruṇa,[2] and a student of the Kaṇva *śâkhâ*; and that out of respect for this order and out of respect for religion this grant is to be protected.

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[1] *Bhaviśati*, no doubt, will remind the reader of such futures as *aṇapeśaṁti*, *vaḍhiśati*, etc., in the Shâhbâzgarhî version of Aśôka's edicts.

[2] A member of the Kauṇḍinya *gôtra* ordinarily has the three *pravaras* Vâsishṭha, Maitrâvaruṇa and Kauṇḍinya.

The localities mentioned in the above I have not been able to identify.

Since the *Râṇaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahâ-Bhavaguptarâjadêva,** in whose reign it was issued, apparently is the **Mahâ-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palæographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahâ-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahâ-Bhavagupta II., **Śivagupta,** with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kêsari dynasty of Orissa.** While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there *was* a chief or king, one of whose names *did* end in the word *kêsarin.* The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadêva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bâlârjuna. And of these chiefs the Râjim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadêva of the Pâṇḍu *vaṁśa*; and it gives besides the name of Nannadêva's son (not, I think, his adopted son) Mahâśiva-Tîvaradêva. Now in the Nâgpur Museum there is a large fragmentary inscription,[1] of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sûryaghôsha,**[2] and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana,** was born from the Pâṇḍava *vaṁśa*;[3] and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,[4] had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Vishṇu (the younger brother of Indra), I conclude that the eldest son was **Indrabala.** The name of the fourth son was **Bhavadêva.** Of him it is stated, in line 9, that he was a lion in battle, *raṇakêsarin,*[5] and the name **Raṇakêsarin** is actually given to him in line 13 (*sa śrîmân=Raṇakêsarî vijayatâṁ*). And line 14 further records that he also bore the name **Chintâdurga.**[6] **Bhavadêva-Raṇakêsarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhâskarabhaṭṭa, was put up during his reign.— Although Bhavadêva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

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[1] I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4′ 5″ long by 1′ 10½″ high. At the end of each line about 30 *aksharas* are broken away, and the two last lines are more or less illegible.

[2] The inscription does not say that Sûryaghôsha was 'the sovereign lord of Urîsî (Orissa).'

[3] *Gachchhati bhûyasi kâlê bhûmipatiḥ kshapita-sakalaripupakshaḥ | Pâ[ṇḍa]va-vaṁśâd=guṇavân=Udayana-nâmâ samutpannaḥ* ‖

[4] The same Udayana is also mentioned as a king of the past in line 1 of the Kâlañjar inscription of which a photo-lithograph is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti râjâ yaḥ kulê Pâṇḍavânâṁ sakala-bhuvana-nâthasy=âsya Bhadrêśvarasya | pavana-lulita-chihnaṁ ramyakânt-ishṭakâbhir=gṛiha-varam=atibhaktyâ kâritaṁ têna pûrvvaṁ* ‖).

[5] *Kṛipâṇa-nakharêṇ=âśu vikramya dalayan=raṇê | abhavad=vairi-mattêbhân=sa êkô raṇa-kêsarî* ‖

[6] *Janayati śatrushu chintâṁ yô vai durggaś=cha saṅgarê yasmât | têna raṇa-ghasmarô=sau Chin[tâd]urgg-âkhyatâm=agamat* ‖

Kaṇaswa inscription of Śivagaṇa,[1] confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Râjim copper-plate inscription of Mahâśiva-Tîvaradêva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.[2]

TEXT.[3]

First Plate; Second Side.

1 Ôṁ[4] svasti [||*] **Śrî-Yayâtinagarê** [5]paramamâhêśvara-paramabhaṭṭâ-
2 raka-mahârâjâdhirâja-pa[ra*]mêśvara-**Sômakulatilaka-Trika-**
3 **liṅgâdhipati-śrî-Mahâ-Śivaguptarâja**dêva-pâdânudhyâta[6]-paramamâ-
4 hêś[v]ara-paramabhaṭṭâraka-mâ(ma)hârâjâdhirâja-paramêśvara-**Sômaku-**
5 **latilaka-Tṛi(tri)kaliṅgâdhipati-śrî-Mahâ-Bhavaguptarâjadêva-mahî-**
6 pravarddhamâna-kalyâna(ṇa)vijayarâjyê **trayôdaśa-saṁvatsarê**[7] **âtr=âṅkê sa-**
7 **mvata 13**[8] [9]**Vvâ(?)maṇḍâpâṭṭî(ṭi)-samâvâsakâta**[10] paramamâhêśvara-**Maṭhara-**
8 vaṁshô(śô)dbhava-kulatilaka[11]-K[â]lêśvari(rî)[12]varalavdha(bdha)prasâda-pañchadaśapallikâ-
9 dhipati-samadhigatapañchamahâśavda(bda)-mâṇḍalika-râṇaka-śrî-**Puṇja(?)**[13]

Second Plate; First Side.

10 [14]**Vvô(?)ḍâ-suta[ḥ*]** kuśali(lî) **Giḍâṇḍâ-**maṇḍala-prativa(ba)ddha-**Lôisarâ-grâmya**[15]
11 sa-gartt-ôśara sa-jala-sthala s-âmvra-madhu sa-[vâ?] ṭṭa-viṭṭap-âraṇya châ-
12 tuḥ-sima-paryânta â-chaṭṭa-bhâṭa-pravêsa sarvva-vâdhâ-vivarji-
13 ta sarvv-ôparikara-kar-âvâṁ-sahita vrâhmaṇâṁ sampujya tatra pratinivâ-
14 sinô râjaputra-talavargi-sâmavâji[16] cha sarvvê janapadâṁ
15 samâjñâpayati viditam=astu bhavatâṁ **Hastipada-**vinirgata[17] Kauṇḍiṇya(nya)-
16 gôtra[18] Mitrâvva(va)ruṇa-pravara[19] Kanva(ṇva)-śâkh-âddhyâi[20] bhaṭṭaputra-śrî-
Nârâyaṇa[21] Da(ja)nârdana-suta[22]

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[1] See *Ind. Ant.* Vol. XIX. p. 57, Plate.

[2] The Boramdeo inscription, of which a lithograph is given in *Archæol. Surv. of India,* Vol. XVII. Plate xx. E., speaks of Bâlârjuna (*i.e.* the Śivagupta of the Sirpur inscription) as a king of the past.

[3] From impressions supplied by Dr. Hultzsch.

[4] Expressed by a symbol.

[5] Originally *pamama*° was engraved.

[6] Originally °*dhyâtâ* | *parama*° was engraved.

[7] Read *-saṁvatsarê=tr=âṅkê saṁvat.*

[8] From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

[9] Read *Vâmaṇḍâ*° (?); below, *vv* is three times written instead of *v*, in *talavvargi*, l. 14, *Mitrâvvaruṇa*, l. 16, and *pivvarddhaś*, l. 18; compare also *Vvôḍâ-*, l. 10.

[10] Read *-samâvâsakât*, for *-samâvâsât* or *-vâsakât.*

[11] One would have expected only either *Maṭharavaṁśôdbhava-* or *Maṭharakulatilaka-*.

[12] The actual reading may possibly be *Kulêśvari*°.

[13] Read *-Puñjô.*

[14] Read *Vôḍâ-* (?); see above, note 9.

[15] From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lôisarâ-grâmê brâhmaṇân=sampûjya tatra pratinivâsinô râjaputra-talavargi*(?)*-sâmavâji[k-âdîn=] sarvâñ=janapadân=samâjñâpayati* | *Viditam=astu bhavatâṁ [yath=âyaṁ grâmaḥ] sa-gart-ôsharaḥ sa-jala-sthalaḥ s-âmra-madhûkaḥ sa-vâṭa-viṭap-âraṇyaś=chatuḥ-sîmâ-paryantô=châṭa-bhaṭa-pravêśaḥ sarva-vâdhâ-vivarjitaḥ sarv-ôparikara-kar-âdâna-sahitô Hastipada-*.

[16] Originally *talavvargi* was engraved, but the upper *v* of the *akshara vva* has been struck out. The word *talavargi*[*n*] I have not met with elsewhere; *sâmavâjika* actually occurs in line 11 of the Gañjâm plates of Pṛithivivarmadêva, above, p. 200; and the Kaṭak plates of Mahâ-Śivagupta in line 27 apparently read *talahi*(?)*ta-sâmavâyika*, where *sâmavâyika* probably is the original of *sâmavâjika*; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. As. Soc.* Vol. XLVI. Part I.

[17] Read *-vinirgatâya.*

[18] Read *-gôtrâya.*

[19] Read *-pravarâya.*

[20] Read *-âddhyâyinê.*

[21] Read °*yaṇâya.*

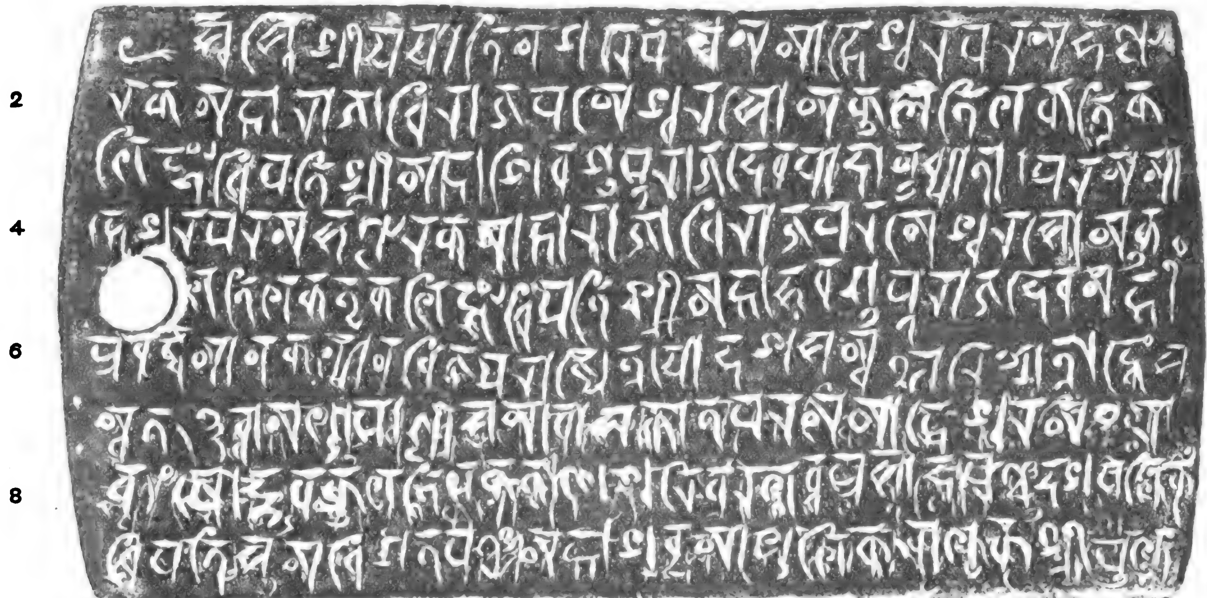
[22] The word *suta* is engraved below the line; read *-sutâya.*

Kudopalli Plates of the time of Maha-Bhavagupta II.

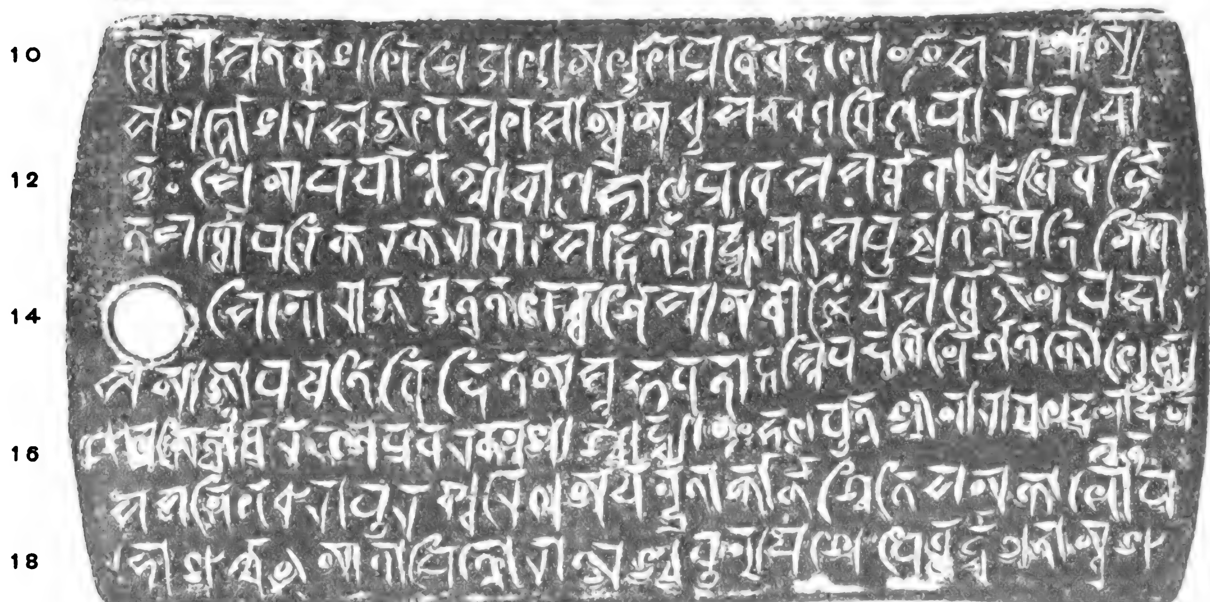
i a.



i b.



ii a.



J. F. FLEET, I. C. S. SCALE ·80 W. GRIGGS, PHOTO-LITH.

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

ii b.

iii.

17 [1]sasaliladhârâ-puraścharêṇam=a-chandra-t â r k - â r k a - k h i t i - s a m a k â l - ô p a -
18 bhôg-ârttham mâtâpitrôr=âtma[na*]ś=cha punya(ṇya)-yaśô-pivarddhaê[2] tâmvra-śâ-

Second Plate; Second Side.

19 sanên=âkari(rî)kṛitya pratipâditô=smâbhi[ḥ*] śâsana-gauragaura-[3]
20 vâ dharmma-gauvaṇâ cha bhavadbhî pratipâlanipâ [||*] Tathâ ch=ôktaṁ dharma-
21 śâstrê [|*] [4]Vahubhir=vvasudhâ dattâ râjana Sagar-â[di*]bhi yasya yasya yadâ
22 bh[u]mi tasya tasya tadâ phala [||*] Mâ bhud=aḥ phala-śaṁkâ va[5] para-dat=êti
23 pârthiva sva-dânât=phalam=anyantaṁ[6] paradat-ânupâlanê [||*] Śashṭhiṁ varśa-
24 sahasrâṇi svargê [m]ôdati bhumi-da[7] |(||) Bhumî yaḥ pratigṛihnanti yasya bhumi
25 prayachhati ubhau tau punya-karmâṇau niyatautaṁ[8] svarga-[gâ]minau |(||) Âditya Varu-
26 ṇô Vishṇu Vrahma Sômô Hutâśana Śulapâṇis=tu bhagavâṁm=abhinandanti bhu-
27 mida [||*] [9]Bhumi-dâtâ kulê jâtâ sa nyas=trâtâ bhaviśati [||*] Ubhau[10] punya-ka-

Third Plate; First Side.

28 rmâṇau niyatautaṁ sargga-gâminau |(||) Taḍâgânâṁ sahasrâṇi vâ-
29 japêya-śatâni cha gavâṁ kôṭṭi-pradânêna bhumi-harttâ na śu-
30 dhyati |(||) Haratê hâravatê yas=tu manda-vuddhis=tamâ-vṛita sa vaddhaḥ Vâru-
31 ṇai pâsai tiryagyôni sa gachhati |(||) Sva-datta para-dattâm=vâ y
32 harêd=vasundharâ sa vishṭhâyâṁ kṛimir=bhutvâ pitribhi , saha pa-
33 chyatê |(||) Itiḥ kamaladal-âmvuvindu-lôlâ śrîm=anuchintya manushya-ji-
34 vitaṁ cha sakalam=idam=udâhṛitaṁ vuddhâḥ na hi purushaṁ para-kirtima vilô-
35 pyatê || || **Lênapura-śrêshṭhi-śri-Kiraṇa-suta-**[Pû]rṇṇadat[ê]na idaṁ[11] tâmvraṁ yalikhi-
36 taṁ tat=pramâṇam=iti [||*]

No. 36.— KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.; A.D. 1053.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

Keḷawaḍi, Keḷwaḍi, or Keḷôḍi,[12] is a village about ten miles to the north of Bâdâmi, the chief town of the Bâdâmi tâluka of the Bijâpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as **Keḷavâḍi,** in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Keḷavâḍi three-hundred. The stone tablet containing the

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[1] Read *saliladhârâ-puraḥsaram=â-chandra-târak-ârka-kshiti-*.

[2] Originally *pivvarddhaê* was engraved, but the lower *v* of the *akshara vva* is struck out. Read *-vivṛiddhayê tâmra-*.

[3] Read *śâsana-gauravâd=dharmma-gauravâch=cha bhavadbhiḥ paripâlanîyaḥ*.

[4] I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

[5] This is meant for *mâ bhûd=vaḥ phala-śaṅkâ vâ*; see the Gañjâm plates of Pṛithivivarmadêva, above, p. 201, 27.

[6] Read *=ânantyaṁ*.

[7] The second half of this verse has been omitted.

[8] Read *niyataṁ*.

[9] The first half of this verse has been omitted.

[10] This is the second half of the verse in lines 24-25.

[11] Originally *ibhaṁ* was engraved; read °*dattên=êdaṁ tâmraṁ likhitaṁ*.

[12] Lat. 16° 3′, long. 75° 46′; Indian Atlas, sheet No. 41,— 'Kelludee.'

greater part of the record was found on the public road outside a temple of Raṅganâtha at Keḷawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsâgar, just on the north of Keḷawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganâtha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The **writing** covers an area about 2′ 10″ broad by 3′ 7″ high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.— The **sculptures** above it, at the top of the tablet, are— in the centre, a *liṅga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḍ*, which, however, only appears quite clearly in *nibiḍa*, line 17. The *virâma* is represented by its own proper sign, throughout. The size of the letters ranges from about $\frac{9}{16}$″ to $1\frac{3}{16}$″.— The **language** is Kanarese.[1] Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇṇavaṁ*, line 26, and *dharmmavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivêśanamuman*, line 23, for certain, and probably in *paṁneraḍuman*, line 14, it is formed with *m*. In *kôḍinaluṁ koḷaginalu*[*ṁ**], line 26, we have the rather rare copulative form of the locative singular.— The **orthography** presents nothing calling for special remark.

The **inscription** refers itself to the reign of **the Western Châlukya king Sômêśvara I.** It mentions a feudatory of his, the *Mahâsâmantâdhipati* and *Daṇḍanâyaka* **Bhôgadêvarasa,** who was governing **the Paṅgaragi twelve,**— a group of villages, doubtless in the Keḷavâḍi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Keḷawaḍi. And the object of it is to record that Bhôgadêvarasa's nephew, the *Mahâmâtya* **Supparasa,** granted some cultivable land, and a site for a house, for (the purposes of) the tank **at Keḷavâḍi.** The tank still exists, and is a well-known place for small game.

As regards the **date,**— the occasion on which the grant was made was the Uttarâyaṇa-saṁkrânti or winter solstice of the Vijaya *saṁvatsara*, Śaka-Saṁvat 975 (expired). And the corresponding European date is the **24th December, A.D. 1053,** on which day the winter solstice, as represented by the Makara-saṁkrânti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

TEXT.[2]

1 Svasti[3] Samastabhuvanâśraya śrîpri(pṛi)thvîvallabha ma[hârâjâdhirâja pa]-
2 ramêśvara paramabhaṭṭâraka **Satyâśraya-kuḷa-tiḷakaṁ Châ[ḷ]uky-âbharaṇam** śrîma]-
3 t-[T*]**raiḷôkyamalladi(dê)vara** vijaya-râjyam=uttar-ôra(tta)r-âbhivri(vṛi)ddhi-pra[varddhamânam=â]-

[1] The words *maneya* (l. 9), *deyi* . . (l. 12), and *narati* (ll. 25, 27) are unintelligible.
[2] From the ink-impression.
[3] This word is preceded by a symbol which resembles *śrî*, but does not seem to be meant for it. The use of *śrî* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.

Kelawadi Inscription of the time of Somesvara I.; A.D. 1053.



J. F. FLEET, I. C. S. SCALE ·20 COLLOTYPE BY W. GRIGGS.

4 chaṁdr-ârkka-târaṁ baraṁ saluttam-ire [|*] Tat-pâdapadm-ôpajîvi sama[dhi-gatapañchama]-

5 **hâśabda-mahâsâmantâdhipati mahâ-prachaṇḍa-daṇḍanâya[kaṁ]** . . . .

6 dâyakan[1]=asama-samara-samaya-samuchita-nija-bhuja-vijaya . . . .

7 vidârit-ôgra-samagra-hasti-kuṁbhi-kuṁbha-daḷana-kaṭhôra-saṁgrâma-ka . . . .

8 ravaṁ | **Lâṭa-Karṇṇâṭa-Karahâṭa-Kaḷiṁga-Ko[ṁ*]ga-Vaṁgi(ga)-Veṁgi-dêśa-strî-mad-ô** . . . .

9 dupta(shṭa)-darppishṭa(shṭha)-vidvishṭa m[a]neya-mahâsâmanta-maṇḍaḷika-makuṭa-sa . . . . [di]-

10 śâ-paṭṭaṁ | madavad-ari-kuḷa-luṭhat-pâṭhîna-ṭhaṁ(ṭaṁ)kâ[ra]-ghûrṇṇit-ârṇṇava-baḍav[âna]ḷaṁ ripu]-

11 [k]âḷânaḷaṁ | naṭa-nagna-bhagna-kavi-gamakavâdi-vâgmi-dîn-ânâtha-chiṁtâmaṇi |[2] vivêka . . . .

12 raṁga-saṁsthâpita-vri(vṛi)ksha-saṁbhêdanaṁ deyi . . śirach(ś)-chhêdanaṁ | śrîmat-[T*]raiḷô[kyamalladêva-pâdâṁ]-

13 bhôruh-ârâdhakaṁ vairi-saṁsâdhakaṁ | nâm-âdi-samasta-prasa(śa)sti-[sa]h[i]t[aṁ] śrîmad-[d*]a-

14 ṇḍanâyakaṁ **Bhôgadêvarasaṁ** **Paṁgaragi**-paṁneraḍu[m]an=âḷuttam-ire [|*] Âtana maidunaṁ |

15 Samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna-m[â]n-ôṁnata-prabhu[tva*]-maṁ-

16 tr-ôtsâha-śakti-traya-saṁpannaṁ | vibudha-prasannaṁ | sakaḷa-vibhu-râja-sarôjinî-râ-

17 jad-râjaha[ṁ*]saṁ Sarasvatî-karṇṇ-[â*]vataṁsa[ṁ |] [pî]vara-subhaga-kâminî-jaghana-nibiḍa-kaṭhin-ôttuṁga-

18 vri(vṛi)tta-stana-ṭha(ta)ṭ-ârppita-sphâra-hâraṁ | **Karṇṇâṭa-kanat-karṇṇapûraṁ** \ Hara-charaṇa-[ka]maḷa-yugaḷa-ma-

19 da-mudita-matta-shaṭcharaṇaṁ | vâchak-âbharaṇaṁ | vidagdha-mugdha-yuvatîjana-sni[g]dh[a-n]êtr-âṁjanaṁ | suka-

20 vijana-manô-raṁjanaṁ | baṁdhu-chiṁtâmaṇi | śishṭa-rakshâmaṇi | ashêśa[3]-sa[ka]]a-jana-stutyaṁ |

21 nâm-âdi-samasta-praśasti-sahitaṁ śrîmat **Supparasar** |[4] **Sa(śa)ka-[va]rsha 975-neya**

22 **Vijaya-saṁvatsarada ut[t*]arâyaṇa-saṁkrâṁtiy-aṁdu Keḷavâḍiya** keṛege biṭṭa

23 keyi 20 mattaruṁ oṁdu maneya nivêśanamuman=âvan-orbban=uṇṭ=î keṛe-

24 yan=agaḷvaṁ paḍisalisuvan=ida[n=âvan]-orb[b]aṁ kâḷa-kâḷ-âṁtaradiṁd=âḷvan=î śâsa[na*]-ma-

25 ryyâdeyaṁ pratipâḷisidaṁ Vâraṇâsi-Kurukshêtradal sâsira-kavilenarati-

26 ya kôḍinaluṁ koḷaginalu[ṁ*] suvarṇṇavaṁ kaṭṭisi brâhmaṇargge dânaṁ-geyda puṇyam=akkuṁ |

27 iṁt-appudan=aṟid=î dharmmavan=aḷida mahâpâtakan=initu kavile[na]rati brâhma-

28 ṇaran=aḷida pâtakav-eydugum [||] Ślôka [|] Sva[5]-datt[âṁ*] para-datt[â*]ṁ vâ yô harêti(ta) vasuṁdha-

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[1] On the analogy of other records, the reading here was probably either *sujana-sukha-dâyakan* or *vipra-vara-dâyakan*.

[2] Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

[3] Read *aśêsha*.

[4] This mark of punctuation is superfluous.

[5] Metre: Ślôka (Anushṭubh).

29 râ[ṁ] shashṭir-vvarsha-[1]sahasrâṇi vish[ṭhâ]y[âṁ] jâyatê krimiḥ || Sâmâ[n]yô[2]=yaṁ dha-
30 rmma-sêtuṁ nripâṇâṁ[3] kâḷê-kâḷ[ê] pâḷanîyô bhavadbhiḥ | sarvvân=êtâṁ[4] bhâginaḥ[5] pârtthi-
31 vêṁdr[ân*] bhûyô-bhûyô yâchatê Râmabhadraḥ || Chaṭṭapayyana likhitaṁ
32 Saivojana besa[diṁ ||*]

ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, the glory of the **family of Satyâśraya**, the ornament of the **Châḷukyas**, the glorious **Trailôkyamalladêva-(Sômêśvara I.)** (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l. 4),— *viz.* the illustrious *Daṇḍanâyaka* **Bhôgadêvarasa** (l. 14); a *Mahâsâmantâdhipati* who had attained the *pañchamahâśabda*; . . . . of the women of the **countries of Lâṭa, Karṇâṭa, Karahâṭa, Kaḷiṅga, Koṅga, Vaṅga, and Veṅgi** (l. 8); a worshipper of the water-lilies that were the feet of the glorious **Trailôkyamalladêva** (l. 12),— was governing **the Paṅgaragi twelve** (l. 14) :—

His nephew (l. 14), the illustrious **Supparasa** (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahâmâtya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the **Karṇâṭa** (l. 18), **on the occasion of the Uttarâyaṇa-saṁkrânti of the Vijaya saṁvatsara which was the Śaka year 975** (l. 21), gave, to the tank of **Keḷavâḍi** (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at Vâraṇâsi and Kurukshêtra and giving them to Brâhmaṇs! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and Brâhmaṇs!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by Chaṭṭapayya,— apparently at the command of Saivoja.

No. 37.— DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(*Continued from page 221.*)

A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam in the Chingleput district.[6]

1 Svasti śrî || Pugaḷ-mâdu vilaṅga . . . .
3 . . . . [7]kôvirarâjakêsaripanma-

[1] Read *shashṭiṁ varsha-*. [2] Metre: Śâlinî. [3] Read *sêtur=nnripâṇâṁ*.
[4] Read *êtân*. [5] The more usual reading is *bhâvinaḥ*.
[6] No. 23 of the Government Epigraphist's collection for the year 1896.
[7] Read *kôv=Irâja°* or *kô Vîra-Râja°*.

4 r=â[ṉa] Tribhuvanachakravattigaḷ śrî-Kulôttuṅga-Śôḷadêvaṟku yâṇḍu 48vadu . . . . . .

7 . . . . yâṇḍu [4]0 [8]du[1]

8 Kumba-nâyaṟṟu=ppûrvva-pakshattu davititaiyum[2] Veḷḷi-kkiḻam[aiyu]m [p]eṟṟa Śadaiyattu nâḷ.

"**In the 48th year** (*of the reign*) **of king Râjakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva.**"

"**In the [48]th year,**[3]— on the day of **Śatabhishaj,** which corresponded to a **Friday** and to the second *tithi* of the first fortnight of the month of **Kumbha.**"

The conclusion arrived at above, p. 72, was that the reign of Kulôttuṅga-Chôḷa I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Saṁvat 992 expired, and the same month of his 48th year must fall in Śaka-Saṁvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Saṁvat 1039 expired the month of **Kumbha** lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of **Friday, the 25th January A.D. 1118,** when the *nakshatra* by the equal-space system was **Śatabhishaj** for 2h. 38m. after mean sunrise. **The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.**[4]

B.— VIKRAMA-CHOLA.

21.— Inscription in the Mahâliṅgasvâmin temple at Tiruviḍaimarudûr in the Tanjore district.[5]

1 || Svasti śrî [||*] Pû-mâlai miḍaindu . . . .

3 . . . . . kô=Pparakêśaripaṟmar=âṉa Tribhuvanaśakravattigaḷ śrî-Vikkrama-Śôḷadêvaṟku yâṇḍu 4âvadu [I]shapa-nâ[ya]ṟṟu apara-pakshattu ashṭamiyum Tiṅgaḷ-kiḻamai[yum] peṟ[ṟa] Śadaiyatti=nâ-

4 ḷ.

"**In the 4th year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Vikrama-Chôḷadêva,**— on the day of **Śatabhishaj,** which **corresponded** to a **Monday** and to the eighth *tithi* of the second fortnight of the month of **Ṛishabha.**"

22.— Inscription in the Śvêtâraṇyêśvara temple at Tiruveṇkâḍu in the Tanjore district.[6]

1 Svasti śrî [||*] Pû-mâlai miḍaind[u] . . . .

8 . . kô=[Ppa]rak[ê]śaripa[ṟ]mar=â[ṉa Ti]ri[bh]u[vanachakra]vatti śrî-[V]ikrama-Śôḷadê[va*]ṟku yâṇḍu 5âvadu Siṁha-nâyaṟṟu a[pa]ra-pakshattu Tiṅgaḷ-ki[ḻa]maiyum [ê]kâdi(da)śiyum [p]eṟṟa T[iru]vâdirai-nâḷ.

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[1] The figure 8 looks almost like *va*, and it is possible, though not probable, that the actual date is *40vadu*.

[2] Read *dvitîyaiyum*.

[3] Or perhaps 'in the 40th year ;' see note 1 above.

[4] It may be added that, if the reign of Kulôttuṅga-Chôḷa I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kshaya-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pûrva-Bhadrapadâ for 5h. 16m. after mean sunrise.

[5] No. 188 of the Government Epigraphist's collection for the year 1895.

[6] No. 121 of the Government Epigraphist's collection for the year 1896.

"**In the 5th year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Vikrama-Chôḷadêva,**—on the day of **Ârdrâ,** which corresponded to a **Monday** and to the eleventh *tithi* of the second fortnight of the month of **Siṁha.**"

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chôḷa very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Ṛishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṁvat 1034 expired, and the date No. 22, of the month of Siṁha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Saṁvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṁvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṁvat 1037 expired.

Now, **with the 18th July A.D. 1108 as the day of Vikrama-Chôḷa's accession,** the two dates, for Śaka-Saṁvat 1034 expired, actually work out as follows:—

In Śaka-Saṁvat 1034 expired the month of **Ṛishabha** lasted from the 24th April to the **24th** May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of **Monday, the 20th May A.D. 1112,** when the *nakshatra* by the equal-space system was **Śatabhishaj** for 0h. 39m. after mean sunrise.

In the same year the month of **Siṁha** lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of **Monday, the 19th August A.D. 1112,** when the *nakshatra* was Punarvasu (which follows immediately upon Ârdrâ) for 17h. 44m. after mean sunrise.

On the other hand, **with the 15th July A.D. 1111 as the day of the king's accession,** the two dates, for Śaka-Saṁvat 1037 expired, would work out thus:—

In Śaka-Saṁvat 1037 expired the month of **Ṛishabha** lasted from the 24th April to the **25th** May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was **Śatabhishaj** for 5h. 55m. after mean sunrise.

In the same year the month of **Siṁha** lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôḷa's accession cannot have taken place in July A.D. 1111; and **they render it extremely probable that his accession really took place in July A.D. 1108.**

C.— KULOTTUNGA-CHOLA III.

23.— Inscription in the Śvêtâraṇyêśvara temple at Tiruveṇkâḍu in the Tanjore district.[1]

1 Svasti śrîḥ [||*] Puyal vâyppa . . . .
2 . . . . kô=P[pa]rakêsaripaṉmar=âṉa Tribuvaṉachchakkaravattigaḷ śrî-Kulôttuṅga-Śôḷa[d]êvarkku y[â]ṇḍu eṭṭâvadu nâḷ Kaṟkaṭaka-nâyaṟṟu pûrvva-paksha-
3 ttu daśamiyum Tiṅgaṭ-kiḻamaiyum peṟṟa A[ṉ]iḻa[t]tiṉ=ṉâḷ.

[1] No. 118 of the Government Epigraphist's collection for the year 1896.

"**In the eighth year** (*of the reign*) **of king Parakêsarivarman,** *alias* **the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,**— on the day of **Anurâdhâ,** which corresponded to a **Monday** and to the tenth *tithi* of the first fortnight of the month of **Karkaṭaka.**"

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulôttuṅga-Chôḷa III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkaṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṁvat 1100 expired or in A.D. 1179, in Śaka-Saṁvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṁvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṁvat 1107 expired.

In Śaka-Saṁvat 1107 expired the month of **Karkaṭaka** lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half *commenced,* by the Sûrya-siddhânta 0h. 13m. after, and by the Brahma-siddhânta about 1h. before, mean sunrise of **Monday, the 8th July A.D. 1185,** and ended shortly after sunrise of the next day;[1] and on the same Monday the *nakshatra* was **Anurâdhâ,** by the Brahma-siddhânta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulôttuṅga-Chôḷa III. must have commenced to the time **from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).**

24.— Inscription in the Śvêtâraṇyêśvara temple at Kaḍappêri near Madurântakam.[2]

1 . . . . Tribhu[vana]śakkravattigaḷ śrî-Kulôttuṅga-Śôḷadê[var]kku yâṇḍu padiṉ-âṟâvadu . . . .
2 . . . . Âni-
3 mâsattu=[ppa]ttân=t[i]yadiyum śaduttiyum Mûlamum Śani-kkiḻamaiyum=ânav=anṟu.

"**In the sixteenth year** (*of the reign*) **of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,**— on the day which was a **Saturday** and (*the day of*) **Mûla** and a fourth *tithi* and the tenth solar day of the month of **Âni.**"

According to what has been said before, this date, of the month of Âni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṁvat 1115 expired or 1116 expired.

In Śaka-Saṁvat 1115 expired the Mithuna-saṁkrânti took place, by the Ârya-siddhânta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of **Âni** therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Âni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakshatra* at sunrise was Pushya (No. 8), not Mûla (No. 19).

On the other hand, in Śaka-Saṁvat 1116 expired the Mithuna-saṁkrânti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of **Âni.** The 10th day of Âni, accordingly, was **Saturday, the 4th June A.D. 1194,** and on that day the *nakshatra was* **Mûla,** by the Brahma-siddhânta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi.*

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[1] The *tithi* therefore was either a current *tithi* or it was a *prathama-daśamî.*

[2] No. 181 of the Government Epigraphist's collection for the year 1896.

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Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted[1] in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulôttuṅga-Chôḷa III., the general result now is that **the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).**[2]

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus:—

1.— **Râjarâja** (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.— **Râjêndra-Chôḷa I.** (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.— **Râjâdhirâja** (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Saṁvat 970 current = A.D. 1047-48.

4.— **Kulôttuṅga-Chôḷa I.** (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.— **Vikrama-Chôḷa** (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.— **Kulôttuṅga-Chôḷa III.** (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38.— SANKALAPURA INSCRIPTION OF KRISHNARAYA; SAKA-SAMVAT 1435.

BY E. HULTZSCH, PH.D.

Saṅkalâpura is a village 1¼ miles east of Hosapêṭe (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of **Âñjanêya** (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of **Gaṇapati,** with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The **alphabet** is Kanarese, and the **languages** are Sanskṛit and Kanarese. The inscription opens

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[1] A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amânta* Jyaishṭha or the fourth *tithi* of the bright half of Âshâḍha; it is easy to prove that the *nakshatra* could not possibly be Mûla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mûla ordinarily goes together with Âshâḍha-sudi 14; and it commences on the day of Jyaishṭha-sudi 14, when one of the months that precede Âshâḍha is intercalary. In Śaka-Saṁvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakshatras* on Jyaishṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyêshṭhâ and Mûla, which they actually were.

[2] Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkaṭaka (corresponding to the 9th July) of Śaka-Saṁvat 1100.

with the Sanskṛit words *śrî-Kôṭa-Vinâyakâya namaḥ*, 'obeisance to the holy Kôṭa-Vinâyaka!' (l. 1), and 18 Sanskṛit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of **Kṛishṇarâya** at **Hampe.**[1] The subsequent passage in Sanskṛit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampe inscription. Then follow two Sanskṛit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskṛit verses (21-23), and a few auspicious words in Sanskṛit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalâpura inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that **Kṛishṇarâya** of **Vijayanagara** (A.D. 1510-1529)[2] granted the village of **Saṅkalâpura,** where the slab still exists, to a temple of Gaṇapati, which was called **Kôṭa-Vinâyaka** (ll. 1, 69, 78 and 92, or Kôṭa-Gajavaktra, l. 75), *i.e.* 'the Vinâyaka in the Fort,'[3] and which was situated "on the eastern side of the **Dêvêri** road in **Vijayanagarî**" (l. 66 f.). In honour of the temple, Saṅkalâpura received the surname **Kôṭa-Vinâyakapura** (l. 70, also Vinâyakapura, l. 80 f., or Kôṭa-Vighnêśapura, l. 74). The village was situated on the west of **Aṅguḷika,** on the north of **Jambunâtha,** on the east of **Nâgalâpurî,** and on the south of **Kâranûru** (v. 19). On the *Hospet Taluk Map,* I find the southern boundary of Saṅkalâpura, **Jambunâthanahaḷḷi,** which corresponds to the Jambunâtha of the inscription. The site of the western boundary, Nâgalâpurî, is now occupied by the town of Hosapêṭe. The northern boundary, Kâranûru, may be connected with the modern **Kâriganûru,** which is however on the east of Saṅkalâpura. The eastern boundary, Aṅguḷika, is the modern **Iṅgaligi,** east of Kâriganûru.

The date of the grant was **Tuesday,** the 6th *tithi* of the dark fortnight of the *nija* Bhâdrapada in the **Śâlivâhana-Śaka** year **1435** (expired), the **Śrîmukhi**-*saṁvatsara* (l. 76 f.). According to Sewell and Dikshit's *Indian Calendar,* the corresponding European date is **Tuesday, the 20th September A.D. 1513.** Line 77 further states that the *tithi* was the **Kapilâ-shashṭhî.**[4] Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:—"Bhâdrapada badi 6 is called Kapilâ-shashṭhî when joined with Tuesday, Vyatîpâta-yôga, and Rôhiṇî-nakshatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th *tithi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was **Rôhiṇî** and the *yôga* **Vyatîpâta,** which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46′, the sun was also in **Hasta** (160°—173° 20′)."

Besides, some land was given to a certain [Sô]vârya, the son of Mêḷarsa of **Chandragiri** (l. 82 ff.). Chandragiri is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named **Chandragiri-râjya.**[5]

TEXT.[6]

63 dhaṁnyêna **Nâgâṁbikâ-Nruhari**-nrupa-naṁdanêna[7] nikhila-hru-[8]
64 day-ânaṁdanêna samara-mukha-vijayêna vijayêna diśâṁ
65 **Vijayana[ga]rê** siṁhvâsanam=âruṁhya[9] śâ[sa]tâ sakalâṁ bhu-
66 vaṁ bhuja-vijita-sâṁparâyêṇa [10]**Krushṇarâyêṇa** **Vijaya-**
67 **nagarî-Dêvêri**-vîdhikâ-[11]prâg-dêśa-nivâsâya sakala-maṁgaḷ-âvâ-

[1] *Ep. Ind.* Vol. I. p. 361 ff.
[2] Above, page 3.
[3] *Kôṭa* represents the Kanarese *kôṭe,* 'a fort.'
[4] See Viśvanâtha's *Vratarâja* in Dr. Aufrecht's *Oxford Catalogue,* p. 284*b*.
[5] See above, Vol. III. p. 119 f.
[6] From three inked estampages.
[7] Read *-Nṛihari-nṛipa-*.
[8] Read *-hṛi°*.
[9] Read *siṁhâsanam=âruhya*.
[10] Read *Kṛishṇa°*.
[11] Read *-vîthikâ-*.

68 sâya bhuvana-vighna-nivâraṇa-sâ[va]dhânâya śrî-
69 **Kôṭa-Vinâyak**-âbhidhânâya **Saṁkalâpur**=îti pra-
70 siddha-**Kôṭa-Vinâyakapura**-pratinâmaka-grâmaś=chatu-
71 [s*]-sîm-âbhirâmô [da]ttô vitt-ôpakâriṇâ Ravitanay-â-
72 nukâriṇâ || Paśchâd-bhâgê=**inguḷikasya** (|) **Jaṁbbunâthasya**
73 ch=ôttarê | prâg-dê[ś]ê **Nâgalâpuryâḥ** **Kâranûrô[s]**=tu dakshi-
74 ṇê | [19*] Madhyê śrî-**Kôṭa-Vighnêśapur**-âkhyaṁ **Saṁkalâpuraṁ** [|*]
75 śrî-**Kôṭa-Gajavaktrâya** [p]râdâ[ch*]=[chh]rî-**Krushṇa**-bhûpatiḥ[1] || [20*] Svasti śrî [|*]
76 Jay-âbhyudaya-**[Śâl]ivâhana-Śaka**-varushaṁgaḷu 1435nêya
77 **Śrîmukhi**-saṁvatsara n[i]ja-Bhâdrapada ba 6 **Maṁgaḷavâra Ka[pi]l[â*]**-shashṭhi-puṁṇya-
78 kâladalû [2]śrî-**Kr[u]shṭharâya-Mahârâyaru** śrî-**Kôṭa-Vinâyi[ka]**-dêva-[3]
79 rike[4] pûj[e]-punaskâra-naivêdya-aṁga[ra]ṁgavai[bha]va-rath[ôt]sa[vaṁ]gaḷu
80 sâṁgav=âgi naḍaya[5] bêk=âgi **Saṁkalâpurakke** [p]ratinâ[mav]=âda **Vinâ-**
81 **yakapurav**=eṁba grâmavanû trivâchâ dhâre[ya*]n=eradu koṭṭaru [|*] Yî[6] dha[rma]-
82 u â-chaṁdr-ârkka-sthâyiy=âgi [7]naḍayal=u[ḷ*][ḷadu] [|*] Yî[8] grâma[va]n=ûr=[â]gi-
83 si ho[s]t=âgi keṛa[9] kaṭṭis[tu][10] **Chaṁdragiri-Mêḷarsa[ra** ma]ga **[Sô]vâryarige**
84 dasavaṁdav=âgi koṭṭa gadda[11] kha 10 [|*] Ivê âth[â]ra[da]lû[12] hattu [kha]ṁ[ḍ]u-
85 ga gaddeyanû[13] â-chaṁdr-ârkkaṁ sthâyiy=â[g]i niṁ[nda][14] putra-pautra-pâraṁ-
86 pariyav=â[g]i dân-âdhikra[ya]-yôgyav=âgi [15]naḍaya[l=u][ḷ*][ḷaḍu] | Sva-dattâ-
87 [d*]=dviguṇaṁ puṁṇyaṁ para-datt-â[n]upâlanaṁ | para-datt-âpa-
88 hârêṇa sva-dattaṁ niḥpalaṁ[16] bhavêt || [21*] Dâna-pâlanayô[r]=ma-
89 dhyê dânâ[ch*]=chhrêyô=[nu]pâlanaṁ | dânât=svarga[m=a]vâpnô[t]i pâ-
90 lanâ[d=a]chyutaṁ [pa]daṁ || [22*] Sva-dattâṁ para-[da]ttâṁ=v[vâ] yô ha-
91 rêta vasuṁdharâṁ | [17]shashṭhir=varusha-sahasrâṇi vishṭhâ-
92 yâṁ jâyatê kri[mi]ḥ . || [23*] **Śrî-Kôṭa-Vinâyakâ-**
93 **ya** namaḥ [|*] Śubham=a[st]u | Śrî śrî śrî [||*]

TRANSLATION.

(Line 63.) The fortunate one; the son of **Nâgâmbikâ** and of king **Nṛihari**; who delighted all hearts; who was victorious at the head of battles; who conquered (*all*) quarters; who, having ascended the throne at **Vijayanagara**, was ruling the whole earth; who won battles by (*the strength of his*) arm; **Kṛishṇarâya**, who benefitted (*others*) with (*his*) wealth like (Karṇa) the son of the Sun,[18]—gave, together with[19] (*its*) four boundaries, a village which was known as **Saṅkalâpuri** and which was surnamed **Kôṭa-Vinâyakapura**, to (*the god*) whose name is the holy **Kôṭa-Vinâyaka**, who is assiduous in removing (*all*) obstacles in the world, who is an abode of all good luck, (*and*) who resides on the eastern side of the **Dêvêri** road (*vîthikâ*) in **Vijayanagari**.

(Verses 19 and 20.) The glorious king **Kṛishṇa** gave to the holy **Kôṭa-Gajavaktra** (*the village of*) **Saṅkalâpura**, surnamed the holy **Kôṭa-Vighnêśapura**, (*which was situated*) in the

[1] Read -*Kṛishṇa*-. [2] Read -*Kṛishṇa*°. [3] Read -*Vinâyaka*-.
[4] Read °*rige*. [5] Read *naḍeya*. [6] Read *î dharmavu*.
[7] Read *naḍeyal*=. [8] Read *î*. [9] Read *keṛe*.
[10] Read *kaṭṭisiddu* (?). [11] Read *gadde*. [12] Read *idê âdhâradalû*.
[13] Read *gaddeyû*. [14] Read *nindu*. [15] Read *naḍeyal*=.
[16] Read *nishphalaṁ*. [17] Read *shashṭiṁ varsha*-.
[18] Compare the *biruda* Pûshaja-darpa-hṛid-aṁhati-śauṇḍa; above, Vol. III. p. 148.
[19] Literally, 'adorned by.'

middle (*of the following boundaries*),— on the western side of **Aṅguḷika,** on the north of **Jambunâtha,** on the eastern side of **Nâgâlâpurî,** and on the south of **Kâranûru.**

(L. 75.) Hail! Prosperity! In the year **1435** of the victorious and prosperous **Śâlivâhana-Śaka,** the **Śrîmukhi**-*saṁvatsara*, the 6th (*tithi*) of the dark (*fortnight*) of *nija* Bhâdrapada, **Tuesday,** at the auspicious time of the **Kapilâ-shashṭhî,**— the glorious **Kṛishṇarâya-Mahârâya,** having poured out water with three-fold repetition of the words ("*not mine!*"),[1] gave the village called **Vinâyakapura,** which was a surname of **Saṅkalâpura,** to the holy god **Kôṭa-Vinâyaka,** in order that the worship, repairs, offerings, all enjoyments,[2] and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[ṇḍugas]* of wet land (*gadde*) were given as free land (*dasavanda*) to **[Sô]vârya,** the son of **Mêḷarsa** of **Chandragiri.**

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy **Kôṭa-Vinâyaka!** Let there be prosperity! Hail! Hail! Hail!

No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

BY E. HULTZSCH, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough fac-simile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *viz.* (1) to substantiate a previous remark[3] on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;[4] and (2) to settle the date of the well-known South-Indian author Appayadîkshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in **Veḷâppâkkam,** consists of **five copper-plates,** of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is **Nandinâgarî,** with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryê* (line 13), *Tâtayârryêṇa* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrô* (l. 8) and *śaurrêṇa* (l. 26).

The inscription consists of 71 **Sanskṛit** verses, and of a few words in Sanskṛit prose at the beginning and end. Of peculiar Sanskṛit words the following deserve to be mentioned: *animêshânôkaha* (l. 79) = *sura-druma*; *Śaly-âri* (l. 91) = *Yudhishṭhira*; and *aṁhiti* (l. 98 f.) =

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[1] See *Ep. Ind.* Vol. I. p. 401, note 40.

[2] See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

[3] *Ind. Ant.* Vol. XIII. p. 127, note 17.

[4] *South-Indian Palæography*, second edition, p. 55, note.

aṁhati, 'a gift.'[1] Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l. 90) = *daṭṭu*, 'a crowd, an army,' and *diśâpaṭṭa* (l. 95) = *diśâpaṭa*, 'causing (his enemies) to be scattered in all directions.'[2] *Chaurâsi* (l. 77) is the Hindûstânî *chaurâsî*, 'eighty-four,' and *sâmul* (l. 81) is perhaps the Arabic *shâmil*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Âraviṭi* (ll. 17 and 83), *Kandanavôli* (l. 28), *Nellaṭûri* (l. 137) and *Vêlûri* (l. 138) are Telugu genitives of *Âraviḍu*,[3] *Kandanavôlu*,[4] etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty— *viz*. the Kûniyûr and Koṇḍyâta grants of Veṅkaṭa II. and the Kallakurśi grant of Raṅga VI.[5]— as far as the reign of Tirumala I. Of his four sons[6] the Vilâpâka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷâmbâ (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs :— "Forcibly deprived of troops of horses and elephants, weapons, parasols, *etc.* at the head of a battle by the excellent soldiers of the army of this powerful (king),— the son of Malikibharâma, Mahamandaśâhu, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikibharâma and Mahamandaśâhu are Malik Ibrâhîm and Muḥammad Shâh. Both of them were kings of Golkoṇḍa. Muḥammad Shâh, the son of Ibrâhîm Shâh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."[7]

Veṅkaṭa I. claims to have ruled over the country of Karṇâṭa (l. 107). He also bore the title *Urigôla-suratrâṇa* (l. 86), 'the Sultân of Orangal (?).'[8] His surnames *Châḷikkx-chakravartin* (l. 92 f.), *Kalyâṇapur-âdhipa* (l. 91 f.) and *Vêṅga-Tribhuvanimalla* (l. 85) are reminiscences of the Western and Eastern Châlukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kâmbhôja, Bhôja, Kâḷiṅga and Karahâṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), *i.e.* Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tithi* of the bright fortnight of the month Vaiśâkha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (*i.e.* 1523), which was the cyclic year Plava (*i.e.* A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭêśa (v. 42), *i.e.* at Tirupati[9] in the Chandragiri tâluka of the North Arcot district. The donee was Tiruveṅgaḷanâthârya (v. 48), the son of Anantabhaṭṭa of Urpuṭûr and grandson of Sûryadêvâryabhaṭṭa (v. 47). He was conversant with the eighteen *Purâṇas* (vv. 45 and 48) and belonged to the Śrîvatsa *gôtra*, the *Âpastamba-sûtra* and the *Yajuḥ-śâkhâ* (v. 43).

The object of the grant was the village of Viḷâpâka, surnamed Jvaraharliṅgasamudra (v. 52), which belonged to the Paḍaviḍu-mahârâjya, the Paḷuvûr-kôṭṭaka, the Arugunna-

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[1] Above, Vol. III. p. 148, and Vol. IV. p. 2.

[2] See Mr. Kittel's *Kannaḍa-English Dictionary*, p. 790.

[3] Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravêḍu, 16 miles W.S.W. from Râyachôṭi in the Cuddapah district.

[4] This is the Telugu original of the Anglo-Indian name 'Kurnool ;' compare the *Manual of the Kurnool District*, p. 1.

[5] See above, Vol. III. p. 237.

[6] Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

[7] See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapâda or Sapâta, the opponent of Râma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yûsuf 'Âdil Shâh of Bijâpur (A.D. 1489-1511).

[8] Compare above, Vol. III. p. 83, note 2.

[9] The same locality is referred to by the names Vṛishaśaila and Veṅkaṭâdri in verse 26.

Parandrâmi-sîmâ, the **Perin-Timiri-nâḍu**, and the **Kalavê-pattu** (v. 48 f.), and which was situated on the east of **Arugunna**, on the south of **Kûrapâḍi**, on the west of **Châtûr** and **[Sa]travâḍi**, and on the north of **Timiri** (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot tâluka. Viḷâpâka is **Veḷâppâkkam** (No. 15 on the map). Its surname Jvaraharliṅgasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,[1] (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.[2] The western boundary of Viḷâpâka, Arugunna, is **Ariṅkuṉṟam** (No. 28 on the map); the northern boundary, Kûrapâḍi, is **Kûṟâmbâḍi**[3] (No. 16); the eastern boundaries, Châtûr and [Sa]travâḍi, are **Śâttûr** (No. 14) and probably **Śattiravâḍi**, which is mentioned as a hamlet of Veḷâppâkkam in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, **Timiri**, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Viḷâpâka belonged, can also be identified. Kalavê-pattu is named after **Kalavai** (No. 96 on the map). Perin-Timiri-nâḍu owes its name to **Timiri** and is mentioned as Perun-Timiri-nâḍu in other inscriptions.[4] Arugunna-Parandrâmi-sîmâ[5] is derived from **Ariṅkuṉṟam**, the western boundary of Viḷâpâka, and from **Baradarâmi** (No. 71 on the map). Paḷuvûr-kôṭṭaka is the same as **Paḍuvûr-kôṭṭam**, on the extent of which see above, pp. 138 and 180. **Paḍavîḍu-mahârâjya** is a well-known division of the Vijayanagara kingdom.[6]

The grant was made by **Veṅkaṭa I.** at the request of a subordinate prince, as stated in verses 57-61 :— "With a libation of water (poured) over gold, the glorious king **Vîra-Veṅkaṭapati-Mahârâya** joyfully granted (the village), sanctioning the request of the glorious prince **Liṅga**, who was the renowned son of prince **Bomma** of **Vêlûru**; who was the victorious grandson of prince **Vîrappa-Nâyaka**; who was ever devoted (?) to the shrine of Vîra at **Śrî-Nellaṭûru**;[7] who resembled the sun (in conferring) prosperity on the lotus group— the hearts of scholars; who terrified the mind of prince **Ballâḷarâya**; who was engaged in establishing *Mahâdêvas* (i.e. *liṅgas* of Śiva) and *Mahîdêvas* (*i.e.* Brâhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned **Anukûla** *gôtra*." Liṅga's father Vêlûri-Bomma, *i.e.* Bomma of Vêlûru, is identical with **Śiṉṉa-Bommu-Nâyaka** of **Vêlûr**, whose inscriptions are dated in **Śaka-Saṁvat 1471 and 1488**,[8] and with **Chinna-Bomma**, the son of **China-Vîra**, father of **Liṅgama-Nâyaka** and patron of **Appayadîkshita**.[9] A comparison of verses 57-61 of the Viḷâpâka grant with the colophons of Appayadîkshita's *Śivâdityamaṇidîpikâ*[10] shows that Liṅga or Liṅgama-Nâyaka inherited his *birudas* from his father Bomma. As we know now that Appayadîkshita lived at the court of Śiṉṉa-Bommu-Nâyaka of Vêlûr, who was a subordinate of the Vijayanagara king **Tirumala I.**,[11] and that Bomma's son, Liṅga, was a contemporary of Veṅkaṭa I. in Śaka-Saṁvat 1523, it follows that the Veṅkaṭapati with whose support Appayadîkshita composed the *Kuvalayânanda*,[12] must be **Veṅkaṭa I.** of Vijayanagara.

[1] *South-Indian Inscriptions*, Vol. I. p. 69.

[2] Above, Vol. III. p. 225, note 5, and Vol. IV. p. 228, note 4.

[3] See above, p. 138.

[4] See above, p. 138 and note 7.

[5] Compare *Parandrâmi-pattu* in the Koṇḍyâta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Koṇḍyâta is found as Koṇṇayâttam near Paṭṭu (No. 94) on the *Guḍiyâtam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Gûḍanagaram (No. 99); the northern boundary, the Kauṇḍinya-nadî; the eastern boundary, Chittâtûru (No. 92); and the southern boundary, Veṭṭuvâṇam (No. 61 on the *Vellore Taluk Map*).

[6] See above, Vol. III. p. 149 and note 8.

[7] Compare *Nellûri-Vîra-kshêtraka-malla* in my *Second Report on Sanskṛit MSS.* p. 100.

[8] *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

[9] See my *Second Report on Sanskṛit MSS.* p. xiii.

[10] See the extracts on p. 100 of the same Report.

[11] *South-Indian Inscriptions*, Vol. I. p. 69.

[12] Dr. Aufrecht's *Oxford Catalogue*, p. 213*a*.

Verses 62 and 63 state that the donee, Veṅgaḷabhaṭṭa, assigned one share of the village to the writer, Râmaya, and to the engraver (*śilpin*), Kâmaya,[1] to meet the cost of the writing materials.

TEXT.[2]

First Plate.

1 श्रीवेंकटेशाय नमः । यस्य संपर्कपुंण्येन नारी-
2 रत्नमभूच्छिला[3] । यदुपास्यं सुमनसां तद्वस्तुद्वंद्वमा-
3 श्रये । [१*] यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतं । विघ्नं नि-
4 घ्नंति भजतां विष्वक्सेनं [त]माश्रये । [२*] जयति क्षीरजल[धे]-
5 र्जातं सव्येक्षणं हरेः । आलंबनं चकोराणाममरायुष्क-
6 रं महः । [३*] पौत्रस्तस्य पुरूरवा बुधसुतस्तस्या[यु]रस्यात्म-
7 जस्संजज्ञे नहुषो ययातिरभवत्तस्माच्च[4] पूरुस्ततः । तद्वं-
8 शे[5] भरतो बभूव नृपतिस्तत्संततौ शंतनुः[6] (।) तत्तुर्यो विजयोभि-
9 मन्युर[द]भूत्तस्मात्परीक्षित्ततः । [४*] नंदस्तस्याष्टमोभूत्तम-
10 जनि नवमस्तस्य [7]राजचक्रिक्ष्मापस्ततस्सम[:*] श्रीपतिरु-
11 चि[र]भवद्राजपूर्वो नरेंद्रः । तस्यासीद्बिज्जलेंद्रो दशम इ-
12 ह नृपो वीरहेमाद्रिरायस्तार्तीईको[8] मुरारौ ज्ञातन-
13 तिरुदभूत्तस्य मायापुरीशः । [५*] [9]तत्तुर्येजनि तातपिंनमम-
14 हीपालो निजालोकनत्रस्तामित्रगणस्ततोजनि हरन् दु-
15 र्गाणि[10] समाहितात् । चंक्रेकेन[11] स सोमिदेवनृपतिस्तस्यैव
16 जज्ञे सुतो वीरो राघवदेवराडिति तत[:*] श्रीपिंनमोभून्नृ-[12]
17 पः । [६*] आ[र]वीटिनगरीविभोरभूदस्य बुक्कधरणीपतिस्सुतः [।]
18 येन [13]साळुवनृसिंहराज्यमप्यैधमानमहसा स्थिरीकृ-
19 तं । [७*] स्वःकामिनी[:*] स्वतनुकांतिभिराक्षिपंतीं बुक्कावनी-
20 पतिलको बुधकल्पशाखी । क[ल्या]णिनीं कमलनाभ इ-
21 वाब्धिकन्यां [14]बलांबिकामुदवहद्बहुमान्यसीलां[15] [॥ ८*] सुते-
22 व कलशांबुधेस्सुरभिळाघ्नुगं माधवात्कुमारमिव

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[1] Regarding these two persons see above, Vol. III. p. 237.

[2] From Sir Walter Elliot's ink-impressions.

[3] Read °भूच्छिला.

[4] Read °त्तस्माच्च.

[5] Read तद्वंशे.

[6] Read शंतनुस्तत्तुर्यो.

[7] Read राजच°.

[8] Read °स्तार्तीयीको.

[9] Read तत्तुर्यो.

[10] Read दुर्गाणि.

[11] Read चक्रेकेन.

[12] Read °भून्नृपः.

[13] Read नृसिंह.

[14] Read बल्लाम्बिका°.

[15] Read °शीलाम्.

Second Plate ; First Side.

23 ग्रंकराल्कुलमहीभृत: कंन्यका । जयंतममर-
24 प्रभोरपि शचीव बुक्काधिपाग्रृतं[1] (।) जगति बल्लमाल-
25 भत रामराजं सुतं । [९*] सहस्रैस्समत्या सहितमपि य[:*] सिं-
26 धुजनुषां सपादस्यानीकं सूमिति[2] भुजशौरेंण[3] मह[त]ा [।*]
27 विजित्यादत्तस्मादवनिगिरिदुर्गं विभुतया विधूतेंद्र: कास-
28 प्पोडयमपि विद्राव्य सहसा । [१०*] कंदनवोलिदुर्गमुरु कंदळद-
29 भ्युदयी बाहुबलेन यो बहुतरेण विजित्य हरे: । संनिहित-
30 स्य तत्र चरणांबुषु भक्ततया ज्ञातिभिरर्पितं सुधयति स्म
31 निषेव्य विषं । [११*] श्रीरामराजक्षितिपस्य तस्य चिंतामणेरर्थि-
32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लक्कांबिकामुष्य
33 महिष्यलासीत् । [१२*] तस्याधिकैस्समभवस्तनस्तपोभि[:*][4] श्रीरंग-
34 राजनृपति[:*] शशिवंशदीप: । भासन् समुल्लसति धामनि
35 यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंजनानी[5] । [१३*] सतीं ति-
36 रुमलांबिकां चरितलीलयारुंधतीप्रथामपि तितिक्षया
37 वसुमतीयशो रुंधतीं । हिमां[शु]रिव रोहिणीं हृदयहारि-
38 णीं सद्गुणैरमोदत सधर्मिणी[म]यमवाप्य वीराग्रणी: । [१४*]
39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं
40 वेंकटाद्रिक्षितीशं । प्रजनयत स [6]येतानानुपूर्व्या कुमारा-
41 निह तिरुमलदेव्यामेव राजा महोजा:[7] । [१५*] सकलभुवनकंट-
42 कानरातीन् समिति निहत्य स रामराजवीर: । भरत-
43 मनुभगीरथादिराजप्रथितयशा: प्रशशास चक्रमुर्व्या:[8] । [१६*]

Second Plate ; Second Side.

44 [व्य]राजत श्रीवरवेंकटाद्रिराज[:*] क्षितौ लक्ष्मणचारु-
45 [मू]र्तिः । [9]जाघो[ष]दूरीकृतमेघनाद: कुर्वन् सुमित्राशय-
46 हर्षपोषं । [१७*] त्रिषु श्रीरंगक्ष्मापरिभृडकुमारेष्वधिरणं[10] वि-
47 जित्यारिक्ष्मापान्[11] तिरुमलमहारायनृपति: । महौजा[:*]
48 सांम्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुर्वी[12] सर्वामपि

[1] Read °पाक्छृतं. [2] Read समिति. [3] Read शौर्येण.
[4] Read °भवस्तनयस्तपोभि:. [5] Read °नानि. [6] Read एता°.
Read महौजा:. [8] Read °मुर्व्या:. [9] Read ज्या.
[10] Read परिवृढ. [11] Read °पान्सिरु°. [12] Read प्रशास्त्युर्वीं.

49 तिसृषु[1] मूर्तिष्विव हरिः । [१८*] [2]यशस्विनामग्रसरसा[3] यस्य पट्टा-
50 भिषेके सति पार्थिवेंद्रोः । दानांबुपूरैरभिषिच्यमाना देवी-
51 पदं भूमिरियं दधाति । [१९*] अनंतरं तत्तनय[:*] प्रती[त]प्रका-
52 शित हस्तापजितद्युशाखी । श्रीवेंगळांबाचिरपुंण्यराशि[:*][4] श्री-
53 रंगराय[:*] श्रितभागधेयः । [२०*] यथाविधि [5]महीसुरात्तमङ्ग-
54 ताभिषेकोत्सवे [6]यदीय्यकरवारिदे कनकवृष्टिदे सर्वं-
55 तः । यशोमयतरंगिणी दशदिगंतरे जृंभते सतां प्र-
56 शमितोभवत्कृपणतोरुदावानलः । [२१*] विद्व[त्*]त्राणपराय-
57 णस्तदनुज[:*] श्रीवेंगळांबापुरापुण्योत्कर्षफलोदय-
58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिव[7] स्तितस्सु-
59 रगिरौ सांम्राज्यशिंहासने[8] (।) सर्वां शास्ति नयेन
60 वेंकटपतिश्रीदेवराय[:*] क्षमां । [२२*] यथा रघु[कु*]लोद्व-
61 ह[:*] स्वयमरुंधतीजानिना स्वगोत्रगुरुणा सुधी-
62 तिलकतातयार्येण यः । यथाविधि यशस्विना[9]
63 विरचिताभिषेक[:*] क्षण[ा*]द्विभिद्य यवनाशरान्

Third Plate; First Side.

64 विजयते प्रशासन्महीं[म्*] । [२३*] श्रीवेंकटांबा व-
65 रराघवांबा (।) पेदोपमांबापि च कृष्णमांबा [।*]
66 कोंडांबिका देव्य इमा भजंते शचित्वइनी-[10]
67 तिदया यथा[11] इयं । [२४*] यस्यातिप्रथितौजसो र-
68 णमुखे सेनाभटैरुद्भटैस्साटोपाहृतसैंधव-
69 [द्वि]पघटाशस्तातपत्रादिमः । निर्विंशो मलि-
70 कीभरा[म]तनुभूत्संप्रा[प्य*][12] गेहं [म]हैर्मंदस्मम्
71 मद्दमंदशाद्दुरयते [13]शार्याभिधा[म]न्वहं । [२५*]
72 [14]यस्मिंनंगशनिविंशिषमखिलामुर्वीं भुजे
73 बिभ्रति प्रीताः पन्नगमंडलाधिपकुलश्री-
74 णीभृतो निर्भराः । यस्मै भूवलयैकदूर्वंहक-[15]

1 Read तिसृषु.
2 Read यशस्विना°.
3 Read °सरसः.
4 Read °राशिः.
5 Read महीसुरोत्तम.
6 Read यदीय.
7 Read °द्रुरिव स्थितः.
8 Read सिंहासने.
9 Read यशस्विना.
10 Read °चयी.
11 Read यथेमम्.
12 Read °भूः सं°.
13 Read सार्वा°.
14 Read यस्मिन्नन्द°.
15 Read धूर्वह.

75 लामाग्रंसमानाश्चद्वा सेवंवे वृषभद्रलता-[1]
76 मधिगता[:*] श्रीवेंक[ट]ाद्रीश्वरं । [२६*] वाराशिगांभी-
77 र्यंविशेषधुर्यश्चीराशिदुर्गैकविभा[ऋ]वर्य:[2] । प-
78 राष्टदिशायमन:प्रकामभयंकर: [3]शार्ङ्गध[र]ां-
79 तरंग: । [२७*] हतरिपुरनिमिषानीकश्ची याचकानां
80 श्चोसबिरुदरगंडो रायराहुत्तमिंड: । महि-
81 तचरितधन्यो मंनियान् सामुलादि- (।) प्रकटि-
82 तबिरुदश्री: पाटितारातिलोक: । [२८*] सार[वी]र-
83 रमया समुल्लसन्[4] आरवीटिपुरद्वारना-

Third Plate; Second Side.

84 यक: । कुंडलीश्वरमहाभुज[:*] श्रयन् मंडली-
85 कधरणीवराहतां । [२९*] वेंगत्रिभुवनीमल्ल[:*] सं-
86 ख्यचितिकलार्जुन: । उरिगोलसुरत्राणो हरिगो-
87 चरमानस: । [३०*] राज्ञां वरो रणसुखरामभद्र इति
88 श्रुत:[5] । वनिंतभिरुदो[6] नानावर्नंश्रीमंडलीकगं[ड]
89 इति ।[7] [३१*] आत्रेयगोत्रजानामग्रसरो भूभुजामु-
90 दारयशा: । अतिबिरुदतुरगघट्टो मतिगुरुरा-
91 रट्टमगधमान्यपद: । [३२*] शस्यारिनीतिशाली क-
92 ल्याणपुराधिप: कलाचतुर: । चाक्लिक्कचक्रव-
93 र्तीं माणिक्क[म]हाकिरीटमहनीय: । [३३*] एबिरुदरा-
94 यराहुत[वे]श्यैकभुजंगबिरुदभरितश्री:[8] । रस्य-
95 तरकीर्ति[9] श्रोड्डियरायदिशापट्टबिरुद[घो]षेण । [३४*]
96 [10]श्रोषधिपत्युपमाहृतगंडस्तो[ष*]णरूपजितासम-
97 कांड: । [11]भाषगेतप्पुवरायरगंड: पोषणनिर्भर-
98 भूनवखंड: । [३५*] राजाधिराजबिरुदो राजराजसम[ां]-
99 [क्षि]ति: । मूरुराय[र]गंडांको मेरुलंघियशोभर: [।] [३६*]
100 परदारेषु विमुख: (।) परराजभयंकर: । शिष्ट-
101 संरक्षणपरो दुष्टशार्दूलमर्दन: । अरीभगंड-

[1] Read शैलता°.
[2] Read °धीरासि°.
[3] Read शार्ङ्ग.
[4] Read °सन्नार°.
[5] Read श्रुत:.
[6] Read वर्णितबिरुदो नानावर्ण°.
[7] This verse consists of half a *ślôka* and half an *âryâ*.
[8] Read वैश्यैक.
[9] Read °कीर्तिरोड्डिय°.
[10] Read °मायित.
[11] Read भाषेगे.

102 मेरुंडो हरिभक्तिसुधा[नि]धिः । [३७*] इत्यादिबिरुदै[र्वं]-
103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

Fourth Plate; First Side.

104 जनितांजलिबंधया । [३८*] कांभोजभोजकालिंगकरहाटादि-
105 पार्थिवैः । प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः । [३९*] सोयं नी-
106 तिजितादिभूपतितति[:*] सुत्रामशाखी सुधीसार्थानां भुजतेज-
107 सा स्ववशयन् [1]कर्नाटसिंहासनं । आ सेतोरपि चाहिमा[द्रि] वि-
108 मतान् सद्भत्य[2] शासन्मुदा (।) सर्वोर्वीं प्रचकास्ति वेंकटपति-
109 श्रीदेवरायाग्रणीः । [४०*] शक्तिनेत्रकळंबेंदुगणिते शकवत्सरे ।
110 [प्र]वसंवत्सरे पुष्ये माशि[3] वैशाखनामनि । [४१*] पक्षे [व]-
111 ळक्षे पुण्यर्क्षे पुण्यायां [4]द्वादसीतिथौ । श्रीवेंकटेशपा-
112 दाब्जसंनिधौ श्रेयसां निधौ । [४२*] [5]श्रीमत्श्रीवस[च्च]गोत्रा-
113 य वरापस्तंबसूत्रिणे । यशस्विने यजुश्शाखाध्यायिनेभी-
114 ष्टदाइने[6] । [४३*] यजनादिमषट्कर्मभजनात्पावनात्मने । नि-
115 त्यनैमित्तिकाचारनिर्मलस्वांतवृत्तये । [४४*] मृष्टान्नदानसं-
116 [7]तुंष्टशिष्टाचारद्विजन्मने । अष्टादशपुराणार्थद्रष्टाश-
117 यसरोरुहे । [४५*] भवताराय वा[ल्मी]केरंशाय च बृहस्प-[8]
118 ते[:*] । राजन्यास्थानरत्नाय रचिताशेषबंधवे । [४६*] सूर्यदेवा-
119 [र्य]भट्टस्य पौत्रायामित[तेजसे][9] । उपुंटूरनंतभट्टपुत्रा-
120 [10]य्यातियशस्विने । [४७*] तिरुवेंगळनाथार्यपौराणीकविप-[11]
121 श्चिते । पडवीडुमहाराज्ये पळुवूर्कोट्टके स्थितं । [४८*] [च]रग-[12]
122 [न्नपरं]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

Fourth Plate; Second Side.

123 डुस्थं (।) कलवेपत्तुशोभितं । [४९*] अरुगुन्नमहाग्रामप्रा-
124 चीभागसुपाश्रितं । संप्रोक्षसत्कूरपाडिदक्षिणस्यां[13]
125 दिसि[14] स्थितं । [५०*] [15]श्रीचातु[रु]तन्नवाक्योस्तु पश्चिमा[शासुपाश्रि]तं [।*]

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[1] Read कर्णाट.
[2] Read संहृत्य.
[3] Read मासि.
[4] Read द्वादशी.
[5] Read श्रीमच्छ्रीवत्स.
[6] Read दायिने.
[7] Read °तुष्ट.
[8] Read बृहस्पतेः.
[9] तेजसे appears to be corrected from कर्विने ; compare below, line 138.
[10] Read °याति°.
[11] Read पौराणिक.
[12] Read चरगुन्नपरंद्राशि.
[13] Read °पाडेर्दक्षिणस्यां.
[14] Read दिशि.
[15] The fourth syllable is indistinct and may be meant for *rru*, *rpu*, *rshu* or *rmu* ; read श्रीचातूर्स्व°.

126 तिमिरिग्रामराजस्य कौबेरी[1] दिशमाश्रितं[2] । [५१*] ज्वरहर्लि-
127 गससुद्र(राय)प्रतिनामसमन्वितं । विळापाकाख्यमुग्रा[मं]
128 शोभितं शोभनैर्गुणैः । [५२*] सर्वमान्यं चतु[:*]सीमासहितं च सम-
129 तंत:[3] । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३*] अक्षिण्य[ा*]-
130 गामिसयुक्तं[4] येकभोज्यं सभुरुहं[5] । वापीकूपतटाकैश्च क-
131 च्छारामैश्च[6] सयुतं । [५४*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।
132 दानाधमनविक्रीतियोग्यं विनिमयोच्चितं[7] । [५५*] परीत: प्रयते[8] स्नि-
133 ग्धैः पुरोहितपुरोगमैः । विविधैर्विबुधै[:*] [9]श्रौथपथिकैरधिकै-
134 र्गिरा । [५६*] [10][ख्यातानुकूलगोत्राब्धिसुधांशोर्महसां प्रभोः । शिवा]-
135 [दिवादिमूर्धन्यसिवश]ास्त्राभिमानिन:[11] । [५७*] महादेवमहीदे[वप्र]-
136 [12]तिष्टानिरतस्य ह । बल्लाळरायभूपालमनोभीतिप्रदाइन:[13] । [५८*] विद्दज-[14]
137 [15]नहृदांभोजकुलाभ्युदयभास्वत: । [16]श्रीनेल्लटुरिवीराख्यक्षेत्रस्थान-
138 वतस्सदा । [५९*] वीरप्पनायकक्ष्मापपौत्रस्यामित्रकर्षिन:[17] । वेलूरिबो-
139 मनृपते: (।) पुत्रस्यातियशस्विन: [॥ ६०*] श्रीमतो लिंगभूपाल[18] विश्वस्तिमनु-
140 पालयन् । श्री[वी]रवें[क*]टपतिमहारायमहीपति: । सहिरंण्यपयोधा-
141 रापूर्वकं दत्तवान्मुदा ॥ [६१*] विद्दान् वेंगळभट्टाख्य: (।) रामयाभिध-
सूरिणे । स-
142 भापतिवरायास्मै शिल्पिने कामया[य] च । [६२*] दत्तवान् भागमेकं
तत्[19] भोगाष्ट-
143 कसमन्वितं । [20]शासनो[ल्ले]खनद्रव्यनिमित्ताय [द्द]योरपि ॥ [६३*]

Fifth Plate.

144 श्रीवेंकटपतिरायक्षितिपतिवर्यस्य कीर्तिधुर्य-
145 स्य(ा) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहें-
146 द्रस्य । [६४*] वेंकटपतिरायगिरा सरसमभाणीत्सभापते:
147 पौत्र: । कामकोटिसुतो रामकवि[:*] शासनवांछयं ।[21] [६५*] श्री-
148 वेंकटपतिरायक्ष्मापतिदेशेन कामयाचार्य: । गण-

[1] Read कौबेरीं.
[2] Read °माश्रितम्.
[3] Read समन्तत:.
[4] Read °संयुक्तमेक°.
[5] Read सभूरुहम्.
[6] Read कच्छारामैश्च संयुतम्.
[7] Read °योचितम्.
[8] Read प्रयतै:.
[9] Read श्रौत.
[10] The bracketed passage in l. 134 f. is engraved on an erasure.
[11] Read °शिवशास्त्रा°.
[12] Read °तिष्ठा.
[13] Read °दायिन:.
[14] Read विद्वज्ज°.
[15] Read हृदम्भोज.
[16] Read °ट्टूरि.
[17] Read कर्षिण:.
[18] Read भूपस्य.
[19] Read तु (?).
[20] Read °णोल्लेखन.
[21] Compare p. 275, note 7.

149 पयतनय[:*] ग्रा[स*]नमलिखदिं[1] वीरणानुमस्ताम्नं । [६६*] दानपा-
150 लनयोर्मध्ये [2]दाना[च्छ्रे]योनुपालनं [।*] दाना[त्*] स्वर्गमवाप्नोति
151 पालनादच्युतं[3] पदं । [६७*] स्वदत्ता[द्*]द्विगुणं पुण्यं परदत्तानुपा-
152 लनं । पर[द*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८*] स्वदत्तां
153 परदत्तां वा यो हरेत वसुंधरां । षष्टिं वर्षसहस्राणि[4]
154 विष्ठायां जा[य]ते क्रिमिः । [६९*] ऐकैव[5] भगिनी लोके सर्वे[षा*]मेव भूभु-
155 जां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । [७०*] सामान्यो-[यं]
156 धर्मसेतुं[6] नृपाणां काले काले पालनीयो भवद्भिः [।*] सर्वानेतां[7]
157 [भ]राविनः पा[र्थिवें]द्रान् [भू]यो [भूयो*] याचते राम-
158 चंद्रः ॥ [७१*]
159 श्रीविंकटेश[8] [॥*]

No. 40.— KARHAD PLATES OF KRISHNA III.; SAKA-SAMVAT 880.

BY R. G. BHANDARKAR, M.A., PH.D., C.I.E.

These copper plates were found at **Karhâḍ** in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Ânandâśrama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of **Kaṅkêṁ** (ll. 62 and 65), situated in the district of **Karahâṭa** and belonging to the **Kalli** group of twelve (l. 61 f.), by **Kṛishṇarâja** (v. 24), who was also called **Akâlavarsha** and **Vallabha** (l. 55), and who was **Kṛishṇa III.** of the **Râshṭrakûṭa** family. The grantee was **Gaganaśiva** (ll. 61 and 65), who was versed in all the *Śivasiddhântas*. He was the pupil of **Îśânaśiva** of **Karahâṭa** (l. 59 f.),— the modern **Karhâḍ**;— and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The **date** of the grant was **Wednesday**, the **thirteenth** *tithi* of the **dark** fortnight of **Phâlguna** of the cyclic year **Kâlayukta,** the **Śaka** year being **880** *past* (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date :— "Śaka-Saṁvat 880 expired by the southern luni-solar system *was* Kâlayukta, and the equivalent of the date is

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[1] Read °लिखदिदं.
[2] Read दानाच्छ्रेयो.
[3] Read °दच्युतं.
[4] Read सहस्राणि.
[5] Read एकैव.
[6] Read °सेतुर्नृपाणां.
[7] Read °नेतान्.
[8] This word is engraved in large Telugu characters.

Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amânta* Phâlguna *commenced* 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was **Śatabhishaj**; for, the conjunction of the 13th *tithi* of the dark half of the *pûrṇimânta* Chaitra or *amânta* Phâlguna with the *nakshatra* Śatabhishaj— a conjunction at which the *tithi* is called **Vâruṇi**— is very auspicious,[1] so that donations *etc.*, made on such an occasion, are as meritorious as those made at an eclipse *etc.*"

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at **Dêôlî** near Wardhâ which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sâtyaki-varga-bhâjaḥ*, we have in the Karhâḍ plates (v. 6) *tuṅga-yaśaḥ-prabhâvâḥ*. Still the reading of the Dêôlî plates is not a mistake, and the family was regarded as belonging to the Sâtyaki branch of the Yâdava race, as we have a statement to that effect in the Navasârî grants, also edited by me. But the varied reading of the present grant enables me to make out that the Râshṭrakûṭas sprang from a family that was known by the name of **Tuṅga.** Hence it is that so many of the princes have their names ending in that word. Kṛishṇa I. was called Śubhatuṅga; Gôvinda III., Jagattuṅga; and Śarva or Amôghavarsha, Nṛipatuṅga. Then in the description of **Dantidurga** we have one verse more than in the Dêôlî plates, in which his having wrested the supreme sovereignty for his own family from the **Châlukyas** is mentioned distinctly (v. 9). There is also an additional verse about **Nṛipatuṅga** or Amôghavarsha, who therein is represented, as in the Navasârî grants, to have "burnt" or destroyed the **Châlukya** race (v. 14). In the account of **Amôghavarsha,** the Baddiga of the Khârêpâṭaṇ grant, the father of Kṛishṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dêôlî plates ends with the coronation of **Kṛishṇa III.**; and all that he is therein represented to have done, he did while he was a *Kumâra*, or crown-prince, and *janak-âjñâ-vaśa*, *i.e.* acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered **Sahasrârjuna,** who was an elderly relative of his mother and his wife (v. 25). Sahasrârjuna is the mythical hero to whom the **Kalachuri** rulers of **Chêdi** traced their descent, and who, in the story in the *Mahâbhârata*, is represented to have killed Jamadagni, the father of Paraśurâma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chêdi generally, or some of them at least particularly, were called by the name of Sahasrârjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The **Sahasrârjuna,** therefore, conquered by our Kṛishṇa, must have been a ruler of Chêdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amôghavarsha, the father of Kṛishṇa, is in the Karḍâ plates represented to have married **Kandakadêvî,** the daughter of **Yuvarâja,** who must have been the same as the fourth prince in the list given by Professor Kielhorn;[2] and it appears that Kṛishṇa himself married a lady from the same family. Who the particular prince conquered by Kṛishṇa III. was, it is difficult to say. The name Arjuna or

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[1] "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhayôga. In the former case the *tithi* is called *Mahâvâruṇî*, and in the latter *Mahâmahâvâruṇî*."

[2] *Ep. Ind.* Vol. II. p. 304.

Sahasrârjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Râshṭrakûṭas also do not occur therein. The following is a list of those princes :—

1. Kôkkala, whose daughter was married to Akâlavarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakshmî was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kôkkala and therefore brother of the above.
4. Aṅgaṇadêva, his son, whose daughter Vijâmbâ was married to Indra-Nityavarsha.
5. Yuvarâja, whose daughter Kandakadêvî was the wife, or one of the wives, of Amôghavarsha-Baddiga according to the Karḍâ plates.
6. Sahasrârjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgaṇadêva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chêdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlaṇa's *Sûktimuktâvalî*, attributed to Râjaśêkhara :—

नदीनां मेकलसुता नृपाणां रणविग्रहः । कवीनां च सुरानन्दश्चेदिमण्डलमण्डनम् ॥

"Of rivers the Mêkalasutâ (*i.e.* Narmadâ), of kings **Raṇavigraha,** and of poets Surânanda, are the ornaments of the country of **Chêdi.**" Jagattuṅga's maternal uncle and father-in-law is called Śaṁkaragaṇa in the Karḍâ plates; but that is probably a mistake. The name Śaṁkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kôkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chêdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karhâḍ plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the **Chôḷa** race and placed its country under his own dependents, and that, having made the **Chêranma,** the **Pâṇḍya** and the **Siṁhala** his tributaries, he erected a triumphal column at **Râmêśvara** (v. 35). The statement about the conquest of the Chôḷas and the annexation of their territory is confirmed by two inscriptions found at Tirukkaḷukkuṉṟam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.[1] These inscriptions are dated in the seventeenth and nineteenth years of **Kaṉṉaradêva,** and he is there spoken of as the conqueror of **Kachchi** (or Kâñchîpura) and **Tañjai** (identified with Tañjâpura or Tañjâvûr, *i.e.* Tanjore). This last was the capital of the Chôḷa princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,[2] and there are two more in South Arcot. Kaṉṉaradêva is evidently Kṛishṇadêva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yâdava dynasty is in several inscriptions called Kanhara or Kanhâra. The very fact that so many inscriptions in the country governed by the Chôḷas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dêôlî plates, Bûtuga or Bûtayya, the same as the **Bhûtârya** of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Âtakûr[3] to have assisted Kannaradêva in destroying **Râjâditya,** the Chôḷa prince. But the conquest of the Chôḷa country was effected after Śaka-Saṁvat 862, the date of the Dêôlî grant, since it is not mentioned in it, and before Śaka-Saṁvat 880, the date of the Karhâḍ grant. As the destruction of Râjâditya is

[1] Above, Vol. III. pp. 282-85. [2] Above, p. 81. [3] *Ep. Ind.* Vol. II. p. 173.

alluded to in the Âtakûr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛishṇarâja's occupation of the Chôḷa country. For it was issued while he was encamped with his victorious army at **Mêlpâṭi** for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to **Kâlapriya, Gaṇḍamârtaṇḍa, Kṛishṇêśvara** and others (ll. 57 to 59). The Mêlpâṭi where he was encamped for settling the southern provinces, must be **Mêlpâḍi** in the Chittûr tâluka of the district of North Arcot.[1] Whether there are now any temples at Mêlpâḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Râshṭrakûṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dêôlî plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of **Kaṅkî** some miles to the south-east of Karhâḍ, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of **Pandûr**, and on the west by a third called **Âḍhî**. The **Kaṅkêṁ** of the grant is therefore the modern Kaṅkî; **Pêndurêṁ**, Pandûr; and **Âḍhêṁ**, Âḍhî. The river in the vicinity is, I am told, now called Agraṇî; but the **Kṛishṇavêṇâ**, which corresponds to the Prâkṛit form **Kanhavannâ** of the grant, is not far. Perhaps Vannâ, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛishṇâ after its confluence with the Yerla. There is also a village of the name of **Kallî** in the vicinity; and the twelve villages of which it was or is the chief, have now the following names :—

1. Kallî.	5. Âḍhî.	9. Khaṭâv.
2. Kaṅkî.	6. Salgar.	10. Nignûr.
3. Âjûra.	7. Bêkôṅkî.	11. Pandrêgâṁv (Pandûr?).
4. Sijûr.	8. Titûr.	12. Tâvśî.

TEXT.[2]

First Plate.

1 ओं[3] [॥*] स जयति जगदुद्भवप्रवेशप्रथनपरः करपल्लवो मुरारेः । लसद-
मृतपयःकणांकलक्ष्मीस्तनक-

2 लशाननलब्धसंनिवेशः[4] ॥ [१*] जयति [च] [5]गिरिजाकपोलविम्बादधिगतपत्र-
विचि[त्रित]ाभभित्तिः[6] । [7]तृपुरविज-

3 यिनः प्रियोपरोधाद्धृतमद[न]ाभयदानशासनेव ॥ [२*] श्रीमानस्ति नभस्तलै-
कतिलकस्त्रैलोक्यनेत्रोत्सवो देवो

4 मन्मथवान्धवः[8] कुमुदिनीनाथः सुधादीधितिः । [नि]:शेषामरतर्प्पणार्प्पिततनु-
प्रक्षीणतालंकृते-

[1] Above, p. 140, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 155.

[2] From the original plates.

[3] Expressed by a symbol.

[4] Read कलश.

[5] Read बिम्बा°.

[6] Read °तास.

[7] Read त्रिपुर.

[8] Read बान्धवः.

5 यँस्यांशः शिर[सा] [1]गुणप्रियतया नूनं धृतः शम्भुना ॥ [३*] तस्मादिवका-
सनपरः कु[मुदाव]लीनान्दोष्मा-

6 न्धकारदलनः [2]परिपूरिताशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः[3] प्राफ्वर्तत[4]
क्षितितले क्षितिपा-

7 लवंशः ॥ [४*] अभवदतुलका[न्ति]स्तत्र [मु]क्तामणीनां गण इव यदुवंशो
दुग्धसिन्धूयमाने । अधिग-

8 तहरिनीलप्रोल्लस[न्न]ायकश्रीरशिथिलगुण[सं]गी भूषणं यो भुवोभूत् ॥ [५*]
उद्धृत्तदै[त्य]कु-

9 [5]लकन्दलशान्तिहेतुस्तत्रावतारमकरोत्पुरुषः पुराणः । तद्वंशजा जगति [तुं]गय-
शः[प्र]-

10 भावास्तुं[ग]ा इति [क्षि]तिभुजः पृथिता[6] वभूवुः ॥ [६*] क्षितितलतिल-
कस्तदन्वये च क्षतरिपुदन्तिघटोजनिष्ट[7] र-

11 टः । [त]मनु च सुतराष्ट्रकूटनाम्ना भुवि विदितोजनि राष्ट्रकूटवंशः ॥
[७*] तस्मादरातिवनिताकुचचन्दनहार-

12 नीहारभानुरुदगादिह दन्तिदुर्गः । एकं चकार [8]चतुरब्ध्युपकण्ठसीम क्षेत्रं
य एतदसिलांगलभि[न्न]दुर्गः [॥ ८*]

13 सुस्निग्धां घनपत्रसंचयकृत[च्छ]ायां मनोहारिणीमूढोदारफलां समाश्रितजन-
श्रान्तिव्यपोहक्षमा[9] ।

14 यश्चालुक्यकुलालपालवल[य]ादुद्धृत्य[10] लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः[11] स्थिर-
पदासक्तिं स्ववंशेकरोत् । [९*]

15 तस्म[ा*]दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभ्रशुभ्रैः ।
यस्कारितैश्वरग्र-

16 हैर्व्यसुमत्य[नेक]कैलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०*] गोविन्दराज
इति तस्य वभूव[12] [न]ाम्ना सू-

Second Plate; First Side.

17 नुस्स [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरुपमे विनिवेश्य [स]म्य-
[क्स]ा[म्र]ाज्यमीश्वरपदं शिथिली-

[1] Read गुणप्रिय°.
[2] Read परि°.
[3] Read शुद्ध.
[4] Read प्रावर्तत.
[5] कुल is corrected by the engraver from कुला.
[6] Read प्रथिता बभूवुः.
[7] दन्ति is corrected by the engraver from दान्ति.
[8] Read चतुरम्ब्युप°.
[9] Read क्षमाम्.
[10] Read °द्धृत्य.
[11] Read °दाम्बुभिः.
[12] Read बभूव.

18 चकार ॥ [११*] [1]श्रो[त]स्त्पत्त[चि]त्तये[न्दु]वि[म्ब]लोलो[द]याद्रेः[2] कलिवल्ल-
भाख्यात् । ततः क्षतारातिमदेभभंगो

19 जातो जग[त्तुं]गनृगाधिराजः ॥ [१२*] तत्सूनुरनतनृपो [नृ]पतुंगदेवः सो-
भूत्स्वसैन्यभरभंगुरिताहिरा-

20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्व्वाणगर्व्वमिव खर्व्वयितु[3] व्यधत्त
॥ [१३*] चालुक्यवंशं दहता[4] य-

21 दीय[प्र]तापवह्नेरभिलब्जजन्मा[5] । [6]ब्रह्माण्डभाण्डोदर ---- नाद्यापि विश्रा-
न्तिमुपैति ग्र[ब्द]:[7] ॥ [१४*]

22 त[स्यो]र्ज्जित[गू]र्ज्जरो हृतहटल्लाटोद्भटश्रीमदो गौडानां विनयव्रतार्प्पणगुरुः
सामुद्र(।)निद्राहरः ।

23 द्वारस्थांगकलिंगगांगमगधैरभ्यर्च्चिताज्ञश्चिरं सूनुस्सूनृतवाग्भुवः परिवृढः श्रीकृष्ण-
राजोभ[वत्] ॥ [१५*]

24 अभू[ज्ज]ग्यत्तुंग[8] इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांशुः । [9]अलब्धराज्यः स
दिवं विनिन्ये दिव्या-[10]

25 गनाप्रार्थनयेव[11] धात्रा ॥ [१६*] तन्नन्दनः क्षितिमपालयदि[न्द्र]राजो य-
द्रूपसंभवपराभवभीरुणे-

26 व । मानात्पुरैव मदनेन पिनाकपाणिकोपाग्निना निजतनुः क्रयते[12] स्म
भस्म ॥ [१७*] तस्मादमोघवर्षो

27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा[13] । राम इव रामणीयकमहानिधिर्द्दशरथा-
[ज्ज]ातः ॥ [१८*]

28 क्षिप्रं दिवं पितुरिव प्रणया[द्र]तस्य तस्यानुजो मनुजलोकललामभूतः ।
राज्यं दधे मद[न]-

29 सौख्यपिलास[कन्दो][14] गोविन्द[रा]ज इति विश्रुतनामधेयः ॥ [१८*]
[सो]प्यंगनानयनपाशनिबद्धबु-[15]

30 द्धिर[न्म]ार्गसंगविमुखीकृतसर्व्वसत्व[:] । [दोष](।)प्रकोपविष्मप्रकृतिः[16] श्लथांगः
प्रापत्क्षयं

---

[1] Read °पत्र; चितये° is corrected by the engraver from चिततये°.

[2] Read बिम्ब.

[3] Read खर्वयितुं.

[4] Read दहतो.

[5] Read °लब्ध.

[6] Read ब्रह्माण्ड.

[7] Read शब्दः.

[8] Read °ज्जगत्तुङ्ग.

[9] Read अलब्ध.

[10] Read दिव्याङ्गना.

[11] The न of °नयेव is entered below the line.

[12] Read क्रियते.

[13] Read बल.

[14] Read विलास.

[15] Read बु.

[16] Read विषम.

31 सहजतेजसि जातजाड्ये ॥ [२०*] साम[न्तै]रथ रट्टरा[ज्य]महिमालम्बार्थम-
भ्यर्थितो[1] देवेनापि पि-

32 नाकिना हरिकुलोल्ला[सै]षितो[2] प्रेरित: । अध्यास्त प्रथमो विवेकिषु जग-
त्तुंगात्मजोमो-

Second Plate; Second Side.

33 [3]घवाक्पेयूषाब्धिरमोघवर्षनृपति: श्रीवीरसिंहासनं ॥ [२१*] धर्म्मे मनुस्समर-
कर्म्मणि कार्त्त[वी]-

34 र्यो वीर्ये [4]वलिर्ज्जनम[नो]हरणे दिलीप: [।*] उच्चै[श्चिरन्त]नयशांसि हर-
न्नपीत्थं हृद्येषु नम्र-

35 च[रि]तो विनयेन [यो]भूत् । [२२*] किमिव सुकृ[त]राशेर्व्व[र्ण्य]ते[5] तस्य
चित्रं युधि रिपुभिर[शे]षैर्व्वीक्षितो

36 भज्यमानै: । वियति निकटवर्त्ती यस्य जात: सहाय: प्रणतहरिविरिञ्चा-
भ्यर्चित[च]न्द्रमौ[लि]:[6] ॥ [२३*]

37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [सू]नु: । य: शक्तिधर: स्वामी
कुमा[र]भावेव्यभू[द्भु]-[7]

38 वने ॥ [२४*] [र]ामहृत[स]हस्रभुजो भुजद्वयाक[लि]तसमदरामेव (रामेण)
। [जननीपत्नी]गुरुरपि

39 येन सह[स्रा]र्जुनो [विजि]त: ॥ [२५*] श्रीरट्टराज्यपुरवररक्षापरिखां मदेन
यस्याज्ञां । विपुलां विलंघ-

40 यन्त: स्वयमपत[न्] द्रोहिणोधस्तात् ॥ [२६*] येन मधुकैटभाविव पुन-
रुत्पन्नौ जनोपमर्दाय ।

41 श्रीवल्लभेन [नि]हतौ भुवि द[न्ति]गवप्पुगौ दु[ष्टौ] ॥ [२७*] र[क्ष]ाम-
क्षवि[षट्ट]मसुद[स्य] निहितेन योक्त्र-

42 त सनाथां । भूतार्यपु[ष्य]तरुणा वाटीमिव गंगपाटीञ्च ॥ [२८*] परि-
मलिताखिलगपल्लवविपत्ति-

43 रासीन्न विस्मयस्थानं । विस्फुरति [य]त्प्रतापे शोषितविद्वेषिगांगौघे ।
[२९*] यस्य परुषेक्षिताखिल-

44 दक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्ज्जरहृदयात्का[लं]जरचित्रकूटाशा ॥
[३०*] अनमत्ता पूर्व्वाप-

[1] Read °लम्बार्थ°. [2] Read °सैषिणा. [3] Read °षाब्धि°.
[4] Read बलि°. [5] Read राशे°. [6] Read मौलि:.
[7] Read °भावेप्यभू°.

Karhad Plates of Krishna III.—Saka-Samvat 880.

i.

ii a.

E. HULTZSCH.

SCALE ·45.

W. GRIGGS. PHOTO-LITH.

iib.

iii.

45 रजलनिधिहिमशैलसिंहलद्वीपात् । [यं] जनकाग्र[वग्र]मपि मण्डलिनश्चण्ड-
दण्डभयात् ॥ [२१*] स्निग्ध[श्य]ा-

46 मरुचा [1]प्रलम्बभुजया पीनायतोरस्कया मूर्त्त्या कीर्त्तिलताश्रिताम्रतजलैर्वृत्तैश्च
सत्वोद्भवैः ।

47 ज्ञात्वा यं पुरुषोत्तमं भरतसद्विश्वम्भराभ्युद्धृतौ शा[न्ते ध]ा[म्नि] लयं
गतः प्रशमिनामाद्यः छ-

48 तार्थः पिता ॥ [२२*] [वृ]त्ते वृत्तसुरांगने सरभसं दिव्यर्षिदत्ताशिवि[2]
श्रीकान्तस्य नितान्त[तो]षितहृ-

49 [रे] रा[ज्य]ाभिषेकोत्सवे । [3]यस्या[वह्वकरग्रहोग्र]मभवत्कम्पानुरागोदयाद्दिक्कन्याः
स्वसमर्प्पणा-

Third Plate.

50 र्थमभवन्न[न्न]ानुकूल्यप्रियाः ॥ [२३*] लुप्ताः केपि निजास्पदाद्गुणभृतः केचि-
त्प्रतिष्ठापिताः केप्य[न्यो]न्यविभेदतो

51 [वि]रलिताः केचित्तु सं[श्ले]षिताः । येनात्यूर्ज्जितशब्दतन्त्रपतिना[4] वर्ण्णा
इवोच्चावचां नीता [म]ण्डलिनो दशां सुमहतस्सि-

52 द्धिं पद[स्ये]च्छता ॥ [२४*] ज्ञात्वा दक्षिणदिग्जयोद्यतधिया चोलान्वयो-
न्मूलनं तद्भूमिं [5]निजभृत्यभर्ग्गपरितस्सेरम्पा-

53 ल्लवादिकान् । । येनो[च्चै]स्सह सिंहलेन करदास्सन्मण्डलाधीश्वरा[श्य]स्तः
कीर्त्तिलतांकुरप्रतिजतिस्तम्भश्च [रेमेश्वरे][6] । [२५*] [स च]

54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमोघवर्षदेवपादा[नु]ध्यातपरमभट्टारक-
महाराजाधि-

55 राजपर[मे]श्व[र]श्रीमदकालवर्षदेवः पृथ्वीवल्लभश्रीमद्वल्लभनरेन्द्रदेवः कुशली
सर्व्वानेव यथासम्बध्य-[7]

56 मानकान्राष्ट्रपतिविषय[प]तिग्रामकूटमहत्तरयुक्तकोपयुक्तकान्समादिशत्यस्तु वः संवि-
दितं यथा शक[नृ]पका-

57 ल[ा*]तीत[सं]वत्सरशतेष्वष्टस्व[ष्टो]त्यधिकेषु कालयुक्तसंवत्सरान्तर्गतफ[ा]ल्गुनबहुल-
च[यो]दश्यां[8] बुधे दक्षिणदि-

58 [क्कु]ण्डलानि भृत्ये[भ्यो] जीवनं कर्त्तुं[9] मंडलेश्वरसर्व्वस्वानि प्रतिग्रहीतुं[10] काल-
प्रियगण्डमार्त्तण्डकृष्णेश्वरा-

---

[1] Read प्रलम्ब.
[2] Read °शिषि.
[3] Read यस्यावह्व°.
[4] Read शब्द.
[5] Read वर्ग.
[6] Read रामेश्वरे.
[7] Read संबध्य°.
[8] Read बहुलत्रयोदश्यां बुधे.
[9] The *anusvâra* of कर्त्तुं runs into the तु which stands over it; read मण्डलेश्वर.
[10] °ग्रहीतुं is corrected by the engraver from °ग्रहीतुं.

59 स्वायतनानि शिष्यादर्थितं मेल्पाटीसमावासितश्रीमद्विजयकटकेन मया कर-
हाटीयवल्कले-

60 [श्व]रस्वामपतिकारंजखेटसंततिविनिर्ग्गतेशानशिवाचार्य्यशिष्याय[1] महातपस्विने सक-
लशि-

61 [व]सिद्धान्तपारगाय गगनशिवाय(।) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(वा)-
सनाच्छादननिमित्तं कर-

62 [2]हाटविषयप्रतिबद्धकन्निहादशकान्तर्ग्गतः कंकेंनामा ग्रामः सवृक्षमालाकुलः
सधान्यहिरण्यादेयः

63 सदण्डदोषदशापराधः सर्व्वोत्पत्तिसहित आचन्द्रार्क्कंबवस्यो मया दत्तः ।
यस्य पूर्व्वतः कन्हवना

64 [नदी] [।*] दक्षिणतः [पेंदु]रें । पश्चिमतः पाढेंनामा ग्रामः । उत्तरतः
सैव कन्हवना नदी [।*] एवं चतुराघाटवि-

65 शुद्धं [3]कंकेसंज्ञकं ग्रामं गगनशिवस्य कृषतः कर्षयतो भुंजतो भोजयतो
वा न केनचिद्व्याघातः का-

66 र्यः । यश्च करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥
षष्टिवर्षस[ह]स्र[ा*]णि स्वर्ग्गे तिष्ठति

67 भूमि[दः] । आच्छेत्ता चा[नु]म[न्त]ा च तान्येव नरके वसेत् ॥
[१६*] सा[म]ान्योयं धर्म[सेतु]र्नृपाणां काले काले [प]ाल[नी]-

68 यो [भ]वद्भिः । सर्व्वाने[वं] भाविभः[4] पार्थिवे[न्द्र]ान्भूयो[5] भूयो याचते राम-
भद्रः ॥ [२०*] यो[स्वग्मेन] लिखितमिति [॥*]

TRANSLATION.

Ôm. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmî, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (*or of* Tripura), which is adorned by the coloured figures impressed on it by (*the close contact of*) the cheeks of (Pârvatî) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śambhu (Śiva)— verily on account of his love for excellent qualities.

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[1] Read शिष्याय.
[2] Read °बद्ध.
[3] Read कंकें.
[4] Read भाविनः.
[5] Read °न्भूयो.

(V. 4.) From him sprang forth on earth a race of princes,— like a stream of moonlight, — which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.[1]

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu,**— like a necklace of pearls,— which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;[2] and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being **(Krishṇa)** became incarnate in order to destroy the crowds of Daityas who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as **Tuṅgas.**

(V. 7.) In that race was born **Raṭṭa,** the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Râshṭrakûṭa** family became known in the world by the name of (*his*) son **Râshṭrakûṭa.**

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga,** who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Châlukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Krishṇarâja,** protected this earth,— he who constructed temples of Îśvara (Śiva), white as clouds in autumn, by which the earth shines for ever as if decorated by many Kailâsa mountains.

(V. 11.) He had a son of the name of **Gôvindarâja.** Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama,** he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha,** and who was an artificial hill on which rose the moon in the shape of the triad[3] of white parasols, was born **Jagattuṅga,** the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛipatuṅgadêva** who founded **Mânyakhêṭa,** which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Châlukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Krishṇarâja,** became for a long time the lord of the earth,— he who spoke pleasant words, who terrified the **Gûrjara,** who destroyed the egregious pride, generated by prosperity, of the arrogant **Lâṭa,** who was the preceptor charging the **Gauḍas** with the vow of humility, who deprived the people on the sea-coast (*Sâmudra*) of their

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[1] The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

[2] The epithets *adhigata-harinīla-prôllasan-nâyaka-śrîḥ* and *aśithila-guṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

[3] Compare above Vol. III. p. 17, note 5.— E. H.]

sleep, and whose command was honoured (*i.e.* obeyed) by the **Aṅga**, the **Kaliṅga**, the **Gâṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) **Indrarâja**, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pinâka*.

(V. 18.) From him was born **Amôghavarsha**,— as Râma was from Daśaratha,— the greatness of whose power was shown by the breaking of a terrible bow,[1] as that of the other by the breaking of the bow of Rudra,[2] and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of **Gôvindarâja**, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,[3] and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amôghavarsha**, the son of **Jagattuṅga**, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the **Raṭṭas**, and also prompted by the god (Śiva), the wielder of the *pinâka*, who desired the prosperity of the family of Hari (Kṛishṇa), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kârtavîrya, in valour a Bali, in attracting the hearts of men a Dilîpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when— O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Vishṇu) and Viriñcha (Brahmâ), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramêśvara (Śiva), was born a son, the prosperous king **Kṛishṇarâja**, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumâra, Śaktidhara and Svâmin.[4]

(V. 25.) He conquered **Sahasrârjuna**, though he was an elderly relative of his mother and his wife,— (Sahasrârjuna) whose thousand arms were cut off by Râma (*i.e.* Paraśurâma) who, maddened as he was, was in his turn (*only verbally*) put down by him (*viz.* Kṛishṇarâja) by means of his two hands, he having held intoxicated young women (*râmâ*) with his two hands.[5]

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[1] [This may refer to a war with the Chêra king, whose crest was a bow; compare *South-Indian Inscriptions*, Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.— E. H.]

[2] *Raudra-dhanur-bhaṅga* has two meanings.

[3] The epithet *dôsha-prakôpa* etc. has two meanings, one physical and the other political. So also *têjas* in *sahaja-têjasi* has to be taken in two meanings.

[4] These are three of the names of the god Kârttikêya. The words are to be interpreted also in their ordinary sense as above.

[5] *Bhujadvay-âkalita* etc. is to be interpreted in two ways.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A.D. 1318. By J. F. Fleet.

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ADDITIONS AND CORRECTIONS.

Page 2, line 23 f., *for* "denoting the *nakshatra* under which the god Vishṇu was born," *read* "denoting the *nakshatra* under which Râmânuja was born."

„ 120, text line 22.—The reading *jalakara* has been wrongly altered to *jâtakara*. I find that the unpublished Gagahâ (now British Museum) plates of Gôvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.—F. Kielhorn.

„ 122, text line 22.—Prayâga on the Vêṇî also is the place from which the Benares plates of the Kalachuri Karṇadêva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayâga-samâvâsita.*—F. Kielhorn.

„ 179, line 10, *for* Perumânadigal, *read* Perumânaḍigaḷ.

„ 200, footnote 1, line 2, *for* Kôlâbala, *read* Kôlâhala.

„ 233, line 1, *for* वल्लभ, *read* वल्लभः.

„ 235, text line 57, *for* भ्रमः, *read* घुमः.

„ 237, footnote 3, *for* भ, *read* भे.

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Copper-plates of Tribhuvanachakravartin Kôṉêrimaikoṇḍâṉ. By T. P. Krishnasvami.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Raṭṭas,** fell down themselves.

(V. 27.) He, **Śrîvallabha,** killed the wicked **Dantiga** and **Vappuga,** who seemed to be (*the two demons*) Madhu and Kaiṭabha, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapâṭi,** as in a garden, the pure tree **Bhûtârya,** having uprooted the poisonous tree **Rachhyâmalla.**

(V. 29.) While his prowess, which destroyed numbers of **Gâṅgas,** his enemies, as the heat dries up the stream of the Gaṅgâ, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Aṇṇiga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).[1]

(V. 30.) On hearing of the conquest of all the strongholds in the **southern region** simply by means of his angry glance, the hope about **Kâlañjara** and **Chitrakûṭa** vanished from the heart of the **Gûrjara.**

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the Himâlaya to the island of **Siṁhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* Vishṇu), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vishṇu), at which celestial nymphs danced and heavenly Ṛishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.[2]

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guṇa* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the **southern region,** uprooted the race of the **Chôlas,** given their land to his own dependents, and made the lords of great countries, *viz.* the **Chêranma,**[3] the **Pâṇḍya** and others, along with the **Siṁhala,** his tributaries, he erected a high column at **Râmêśvara,** which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara,* the prosperous **Akâlavarshadêva Pṛithvîvallabha,** the prosperous **Vallabhanarêndradêva,** who meditates on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara,* the prosperous **Amôghavarshadêva,**— being well, commands all the governors of districts and heads of

[1] There is a play here on the words *pratâpa, parimalita, Gâṅga* and *Pallava.*

[2] The second half of this verse has a double meaning.

[3] [This seems to be a Sanskṛitised form of the Tamiḻ *Śêramâṉ,* 'the Chêra king.'— E. H.]

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents :—

(L. 56.) "Be it known to you that, while my glorious and victorious army is encamped at **Mêlpâṭi** for the purpose of creating livings out of the provinces in the **southern region** for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kâlapriya, Gaṇḍamârtaṇḍa, Kṛishṇêśvara,** *etc.*, **eight hundred and eighty** years of the era of the **Śaka** king having elapsed, on **Wednesday,** the **thirteenth** *tithi* of the **dark** fortnight of **Phâlguna** of the (*cyclic*) year **Kâlayukta,**— I have granted the village named **Kaṅkêṁ,** one of the **Kalli** group of twelve (*villages*), situated in the district (*vishaya*) of **Karahâṭa,** along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva,** a great ascetic, versed in all *Śivasiddhântas,* the pupil of the preceptor **Îśânaśiva,** who is the head of the establishment of **Valkalêśvara** in **Karahâṭa** and is an emigrant from the **Karañjakhêṭa** group (*of villages*),[1] for the purpose of providing seats and clothes to all ascetics, as promised on the Kârttikî (*i.e.* the full-moon *tithi* of Kârttika),— (*the grant*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure."

(L. 63.) To the east of this (*village*) is the river **Kanhavannâ;** to the south, (*the village of*) **[Pêndu]rêṁ;** to the west, the village named **Âḍhêṁ;** to the north, that same river **Kanhavannâ.** No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkêṁ,** defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (*obstruction*), will incur all the five great sins; for it is said :—

(V. 36.) "He who grants land, dwells in heaven for sixty thousand years; (*but*) he who takes it away and he who abets the act, dwell as long in hell."

(V. 37.) "Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings."

(L. 68.) Engraved by **Yô[syagma].**

No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

BY V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1′ $2\frac{1}{8}$″ in breadth by $4\frac{1}{8}$″ in height and which is in the possession of the **Syrian Christians at Kôṭṭayam,** the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a **conch** is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.[2] Mr. Kookel Keloo Nair also attempted a version of the grant.[3] In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

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[1] [Or perhaps— 'a descendant of the (spiritual) lineage of (the *maṭha* at) Karañjakhêṭa.'— E. H.]

[2] *Madras Journal of Literature and Science,* Vol. XIII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

[3] *Madras Journal,* Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, *viz.* Malayâḷam and Vaṭṭeḷuttu. The Vaṭṭeḷuttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeḷuttu. One of them is represented by the Tamiḻ portion of the Madras Museum plates of Jaṭilavarman[1] and the small stone inscription which I have published from a photograph along with those plates.[2] To the second class belong the Tirunelli plates of Bhâskara Ravivarman[3] and the Cochin plates of the same king.[4] The Kôṭṭayam plates of Sthâṇu Ravi[5] contain both of these two varieties of the Vaṭṭeḷuttu character. The last two sides resemble the Madras Museum plates of Jaṭilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, *i.e.* that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *â*, *ñ*, *ṇ*, *t*, *ṉ* and *ṟ*. If we could ascertain why the last two sides of the Kôṭṭayam plates of Sthâṇu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeḷuttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeḷuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeḷuttu letter has not yet been found in any other inscription. This is the *ê* of *Êṟânâḍu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is **Malayâḷam.** A large number of words, some of which are of Sanskṛit origin, are written in this alphabet. In Tamiḻ inscriptions as well as in other Vaṭṭeḷuttu records, it is generally the words of Sanskṛit origin that are written in Grantha. But in the subjoined inscription many Tamiḻ words also are engraved in the Malayâḷam alphabet. The following is a list of all the words written in this character:—

Lines 1 and 2. From *Hari* of line 1 to *yi* of *âdiy=âyi* in line 2.
L. 3. *śrî-Vîra-Râghava-śakravatti.*
L. 3 f. *tiruv-irâchyam chellâ°.*
L. 5. *kaṇi* of *Rôhaṇi.*
L. 7. *pe* of the first *peṟu*; of *peṟu* the *ṟ* is Tamiḻ, and the *u* added to it is Malayâḷam.
L. 9. *pañcha-vâdyamum śaṁkhum pagal-viḷakkum,* and *aintôḷamum.*
L. 11. *aiṁ-kammâḷareyum aḍima kuḍuttôm.*
L. 12. *Iravikorttanukku*, and *ṇḍa* of *koṇḍ=aḷannu.*
L. 14. *śakkârayô°*, *kasturiyô°*, *viḷakkennayôḍu*, and *iḍayil.*
L. 16. *viśêshâl.*
L. 18. *Iravikorttanukku.*
L. 18 f. *pê* of *pêṟ=âga* and *°ga=kkuḍuttô°.*
L. 20 f. *chandr-âdikshyaka°*, and *nâḷekku kuḍuttôm.*
L. 22. *Nambi Chaḍeya*, *kaiy=e°*, and *°ttu.*

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[1] *Ind. Ant.* Vol. XXII. p. 70.
[2] *ibid.* p. 67.
[3] *ibid.* Vol. XX. p. 290.
[4] Above, Vol. III. Plate opposite p. 72.
[5] A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthâṇu Ravi Gupta as made out by Dr. Gundert, but only Sthâṇu Ravi. Similar names would be Kôdai Ravi, which occurs among the signatories of the Cochin plates, and Bhâskara Ravi, the name of the king who issued those plates. The original reads *Kô=Ttâṇu-Iravikkuttaṉ*. We have to analyse the compound *Iravikkuttaṉ* not as *Iravi* and *Kuttan* (*i.e.* Gupta), but as *Iravikku* (the dative of *Iravi*) and *taṉ*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamiḻ usage, the *k* would not be doubled if *Kuttaṉ*, the *tadbhava* of the Sanskṛit *Gupta*, was the word that followed *Iravi*.

2 o 2

The Malayâḷam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayâḷam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, *viz.* in *aintôḷa* (for *andôḷa*) (l. 9) and in *aiṁ-kammâḷar* (l. 11). Probably the engraver was only accustomed to Vaṭṭeḷuttu, but not well conversant with Malayâḷam. The Tamiḷ rough *ṟ* is used twice, while in all other cases the Vaṭṭeḷuttu form occurs. These are: *ṟu* in *peṟu* (l. 7) and *ṟâ* in *pêṟ=âga* (l. 18). In the first case the *u* is added exactly as in modern Malayâḷam, *i.e.* by adding about the bottom of the letter a small semicircle. In the second case the *â* of *ṟâ* is made a distinct symbol instead of its being added to the *ṟ* as in Tamiḷ. This shows that the writer had only a superficial knowledge of the Tamiḷ characters as well as of the Malayâḷam alphabet.

The **language** of the inscription is **Tamiḷ** prose, mixed with a few **Malayâḷam** forms, of which the following deserve to be noticed: *irunnaruḷa* (l. 5) (for *irundaruḷa*), *aḷannu* (l. 12) (for *aḷandu*); *pâvâḍa* (l. 9) (for *pâvâḍai*), *kuḍa* (l. 10), *aḍima* (l. 11), *paṟa* and *niṟa* (l. 12), *śakkara*, *eṉṉa*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viśêshâl* (l. 16) (for *viśêshât*). *Kôyil=agam* (l. 5) would in modern Tamiḷ mean 'the inside of a temple.' In ancient Tamiḷ inscriptions of the time of Râjarâja I.[1] the word *kôyil* alone is used in the sense of 'a royal palace.' In the present inscription *kôyilagam* means 'a royal palace' as in modern Malayâḷam. Of the words mentioned above, *pâvâḍai*, *kuḍai* and *paṟai* occur also in the Cochin plates.[2] The fact that they are there spelt exactly as in Tamiḷ, and that in the subjoined grant they are spelt as in modern Malayâḷam, suggests that the Kôṭṭayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *irukkumadu* and *peṟumadu*[3] occur in the latter. This again points to the same conclusion. The transitional form *eṉṉiṉṟa* (l. 13), which resembles the *śeyyiṉṟa* of the Cochin plates,[4] also deserves to be noted.

The inscription belongs to the reign of **Vîra-Râghava-Chakravartin,** who claims to be a lineal descendant of **Vîra-Kêraḷa-Chakravartin.** It is dated on the day of the *nakshatra* **Rôhiṇî,** a **Saturday,** which corresponded to the **twenty-second** day of the solar month **Mîna** of the year during which **Jupiter** was in **Makara.** On this day the king, while residing in the great palace,— probably at Koḍuṅgûlûr, which is mentioned further on (l. 15),— conferred the title of **Maṇigrâmam** and certain honours and rights connected therewith on **Iravikkoṟṟaṉ**[5] of **Magôdaiyarpaṭṭiṉam,** who was also called **Śêramâṉ-lôka-pperuñ-jeṭṭi.**[6] The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city— by which we have probably to understand Koḍuṅgûlûr— and defines the limits within which his authority was to extend over **Koḍuṅgûlûr.** It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śêramâṉ-lôka-pperun-daṭṭâṉ, *i.e.* 'the great goldsmith of the world (which belongs to) the Chêra king.'

The approximate **date** of the inscription is not easy to ascertain.[7] Dr. Burnell,[8] speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

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[1] *South-Indian Inscriptions,* Vol. II. p. 2, text line 5 of the first section.

[2] Above, Vol. III. p. 68, text lines 9 and 10.

[3] *ibid.* p. 68, text line 14.

[4] *ibid.* p. 67.

[5] The name Iravikorttaṉ is evidently a vulgar form of the Tamiḷ Iravikkoṟṟaṉ, which means 'the sun-king.' According to the rules of Tamiḷ Grammar the *k* of *koṟṟaṉ* would have to be doubled in this compound.

[6] Dr. Gundert has explained this name as 'the great merchant of the Chêramân world.' The meaning of this curious title is probably 'the great merchant (*śeṭṭi*) of the world (which belongs to) the Chêra king.'

[7] From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal,* Vol. XXI. p. 39.

[8] *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Krishṇa Jôsiyâr' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,[1] this categorical assertion rests on the assumption that both the Kôṭṭayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.[2] In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kôṭṭayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vaṭṭeḻuttu characters of this grant appear to be more modern than those of the Cochin plates of Bhâskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭeḻuttu portion, because no dated inscriptions in that character are published and available for comparison. The **Malayâḷam** portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a, â, ai, ka, gha, ṭa, ta,* and *ya* differ but slightly from their modern Malayâḷam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayâḷam. I have compared the Malayâḷam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription[3] dated in Kollam 239 (=A.D. 1064), which begins with some Sanskrit words written in ancient Malayâḷam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,[4] resembles the corresponding symbol in the Tirunelli plates.[5] The only three inscriptions known to me whose characters bear some resemblance to those of the Vîra-Râghava plate, are Nos. 266, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (=A.D. 1252), and the last in Śaka-Saṁvat 1296 (=A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vîra-Kêraḷa-Chakravartin whose descendant Vîra-Râghava professes to have been, may perhaps be identified with **Jayasiṁha** *alias* **Vîra-Kêraḷavarman,** who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,[6] and with Jayasiṁha, the father of Ravivarman *alias* Kulaśêkhara of the Aruḷâḷa-Perumâḷ and Raṅganâtha temple inscriptions.[7] As Ravivarman, the son of Jayasiṁha, ascended the throne about A.D. 1300, Vîra-Râghava could not have lived before the **14th century A.D.,** which would be about the period to which palæography leads us to assign the grant.

As stated before, Vîra-Râghava conferred the title of **Maṇigrâmam** on the merchant Iravikkoṟṟaṉ. Similarly **Añjuvaṇṇam** was bestowed by the Cochin plates on the Jew Joseph Rabbân.[8] The old Malayâḷam work *Payyanûr Paṭṭôla,*[9] which Dr. Gundert considered 'the oldest specimen of Malayâḷam composition,' refers to Añjuvaṇṇam and Maṇigrâmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Kôṭṭayam plates of Sthâṇu Ravi both Añjuvaṇṇam and Maṇigrâmam are frequently mentioned.[10] Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

[1] *ibid.* Vol. XX. p. 289.
[2] *ibid.* Vol. XXII. p. 139.
[3] No. 275 of 1895 in Dr. Hultzsch's *Annual Report* for 1894-95.
[4] The *ai* of *Aiyapoḻil* in l. 4.
[5] *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.
[6] Above, p. 146, note 2.
[7] Above, pp. 145 and 148.
[8] Above, Vol. III. p. 67.
[9] Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclxvii..
[10] See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.

day by day"[1] and "to receive the landlord's portion of the rent on land." "If any injustice be done to them, they may withhold the customs and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvaṇṇam and Maṇigrâmam was granted the freehold of the lands of the town (of Kollam ?). From these extracts and from the reference in the *Payyanûr Paṭṭôla* it appears that Añjuvaṇṇam and Maṇigrâmam were semi-independent **trading corporations** like the Vaḷañjiyar who will be noticed below.[2] The epithet *śeṭṭi* (merchant) given to Ravikkoṟṟaṉ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Maṇigrâmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvaṇṇam and Maṇigrâmam were, as was believed by Dr. Gundert and others,[3] Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell[4] that the plate of Vîra-Râghava *created* the principality of Maṇigrâmam and the Cochin plates that of Añjuvaṇṇam and that, consequently, the existence of these two grants is presupposed by the plates of Sthâṇu Ravi which mention both Añjuvaṇṇam and Maṇigrâmam very often. The Cochin plates did not *create* Añjuvaṇṇam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbân. Similarly, the rights and honours associated with the other corporation, Maṇigrâmam, were bestowed at a later period on Ravikkoṟṟaṉ. Therefore Añjuvaṇṇam and Maṇigrâmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkoṟṟaṉ was a Christian by religion. But his name and title give no clue in this direction,[5] and there is nothing Christian in the document except its possession by the present owners.

Ravikkoṟṟaṉ was to have authority over **Koḍuṅgûlûr**, which is the present **Koḍuṅṅalûr** (Cranganore in the Cochin State). He was a native of **Magôdaiyarpaṭṭiṇam.** In Dr. Gundert's translation this place is spelt Mahôdêvarpattnam.[6] This has been further changed into Mahâdêvarpaṭṭiṇam.[7] The Śaiva saint Sundaramûrti Nâyaṉâr mentions in his *Dêvâram* a place called **Magôdai** which was situated on the sea coast and not far from Tiruvañjaikkaḷam near Cranganore.[8] In an inscription of the Chôḷa king Râjâdhirâjadêva, Râjêndra-Chôḷa, one of his predecessors, is said to have captured "Magôdai in the west."[9] In Śêkkiḻâr's *Periyapurâṇam* Magôdai is identified with **Koḍuṅgôḷûr,** the modern Koḍuṅṅalûr, and said to belong to king **Kôdai.**[10] Magôdai was thus another name of Cranganore. It is very unlikely that the Magôdaiyarpaṭṭiṇam of the subjoined grant is identical with Koḍuṅgûlûr, because the

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[1] *Aṉṟ=aṉṟu paḍum=ulgu Añjuvaṇṇamum Maṇikkirâmamum ilachchichchu vaippaḍâgavum* ; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

[2] See p. 296, note 2.

[3] See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan's *Malabar*, Vol. I. p. 111.

[4] *Ind. Ant.* Vol. III. p. 333 f.

[5] On this name Dr. Gundert first said: "Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Maṇigrâmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Maṇigrâmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkoṟṟaṉ "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

[6] *Madras Journal*, Vol. XIII. Part I. p. 118.

[7] Mr. Logan's *Malabar*, Vol. I. p. 205.

[8] *Kaḍalaṅgarai-mêṉ=Magôdaiy=aṇiy=âr-poḻil=Añjaikkaḷatt=appaṉê* in the hymn on Tiruvañjaikkaḷam.

[9] Dr. Hultzsch's *Annual Report* for 1894-95, p. 3.

[10] *Kôdaiy=araśar Magôdai* ; *Periyapurâṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koḍuṅgûlûr in one part of the inscription and Magôdaiyarpaṭṭiṉam in another. Perhaps Magôdaiyarpaṭṭiṉam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magôdaiyarpaṭṭiṉam means 'the town of the great Chêra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahôdêvarpaṭṭiṉam or Mahâdêvarpaṭṭiṉam.

At the end of the inscription the villagers of **Sôgiram** and **Paṉṟiyûr** are mentioned as witnesses to the grant. Sôgiram is identical with the modern **Śukapuram** in the Ponâni tâluka of the Malabar district,[1] which in its inscriptions is called Śôgiram (Nos. 208, 209, 210 and 211 of 1895). Paṉṟiyûr is identical with **Panniyûr,** another village in the Ponâni tâluka.[2] Śukapuram and Panniyûr are said to have been the original Nambûdiri settlements in Malabar.[3] Of the districts mentioned at the end of the grant, **Vêṇâḍu** is, as is well known, identical with Travancore. **Êṟânâḍu** and **Vaḷḷuvanâḍu** are the old names of the two tâlukas Ernâḍ and Vaḷḷuvanâḍ of the Malabar district. Vêṇâḍu, Êṟâḷanâḍu (an earlier form of Êṟânâḍu) and Vaḷḷuvanâḍu are also mentioned in the Cochin grant.[4] Dr. Gundert has identified **Ôḍunâḍu** with Ônâḍu whose capital was Kâyaṅguḷam.[5]

TEXT.[6]

First Side.

1 Hari śrî Mahâgaṇapatê[7] [na]ma[ḥ*] [||*] Śrî-pûpâla-narapati[8] [śrî]-**Vîra-Kêra-**
2 **ḷa-śakravartti**[9] âdiy=âyi muṟa-muṟaiyê pala-nûṟâyiratt-â[ṇ]ḍu
3 śeṅgôl naḍattâyiniṉṟa **śrî-Vîra-Râghava-śakrava[r*]ttikku**[9] tiruv-irâ-
4 chyam[10] chellâyiniṉṟa **Makarattuḷ** **Viyâḻam** [11]**Miṉa-ñâyaṟu** **irubattoṉṟu**
5 śeṉṟa **Śa[ṉ]i** **Rôhaṇi-nâḷ** peruṅ-gôyilagatt=irunnaruḷa **Magôdaiyarpaṭṭiṉa-**
6 **ttu** **Iravikorttaṉṉ=âya** **Śêramâṉ-lôka-pperuñ-jeṭṭikku** **Maṇikkirâma-**
7 paṭṭa[ṅ]=guḍuttôm [|*] viḷâv-âḍeyum pavaṇa-ttâṅgum peṟu pêṟum kaḍut[t]u[12]
8 va[ḷ]ḷeñjiyamu[m*] valañjiyattil [ta]ṉi-chchehettum muṟ-chchollum muṉ-ṉa-
9 ḍeyum pañcha-vâdyamum śaṁkhum pagal-viḷakkum pâvâḍayum aintôḷamum[13] koṟṟa-
10 kkuḍayum vaḍuga-ppaṟeyum iḍupaḍi-tôraṇamum nâlu śê[r]ikkum taṉi-

Second Side.

11 chchehettum kuḍuttôm [|*] vâṇiyarum aiṁ-kammâḷareyum aḍima kuḍuttôm [|*]
12 nagarattukku karttâv=âya **Iraviko[r]ttanukku** paṟa koṇḍ=aḷannu niṟa koṇ-
13 ḍu [t]ûkki nûl koṇḍu vâgi eṉṉiṉṟadilum eḍukkiṉṟadilum u[pa]-
14 ṇôḍu[14] śakkarayôḍu kasturiyôḍu[15] viḷakkeṇṇayôḍu iḍayil uḷḷaḍa eppêr-
15 [p]paṭṭadiṉum taragum adiṉ=aḍutta śuṅgamum kûḍa **Koḍuṅgûlûr** aḻivi-
16 yôḍu gôpurattôḍu viśêshâl nâlu taḷiyum taḷikk=aḍutta kirâmattôḍ=iḍa-
17 yil nir[16] muḍal=âyi śepp=êḍu eḻudi kuḍuttôm [|*] **Śêramâṉ-lôka-pperuñ-je-**
18 **ṭṭiy=âṉa** **Iravikorttanukku** ivaṉ makkaḷ makkaḷkkê vaḻi-vaḻiyê pêṟ=âga=kkuḍu-
19 ttôm[17] [|*] id=aṟiyum **Paṉṟiyûr=kkirâmamu[m*]** **Śôgira=kkirâmamum** aṟiya=kkuḍuttô[m] [|*] **Vê-**

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[1] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

[2] *ibid.* p. 251. The name of the village is here by mistake spelt 'Punnayûr.'

[3] Mr. Logan's *Malabar*, Vol. I. p. 120.

[4] *Above*, Vol. III. p. 68.

[5] *Madras Journal*, Vol. XIII. Part I. p. 124.

[6] From ink-impressions prepared by myself in 1895.

[7] Read *gaṇapatayê*.

[8] Read *bhûpâla*.

[9] Read *chakra°*.

[10] Read *irâjyam*.

[11] Read *Mîna*.

[12] Read *kaḍattu ?*

[13] Read *andôḷamum*.

[14] Read *uppiṉôḍu*.

[15] Read *kastûriyôḍu*.

[16] Read *nîr*.

[17] The *t* of *ttô* is engraved at the end of the previous line.

20 ṉâḍum **Ôḍunâḍum**=aṟiya=kkuḍ[u]ttôm [|*] **Êṟanâḍum** **Vaḷḷuvanâḍum**=aṟiya=kku[ḍu]ttôm [|*] [Chandr]-

21 [1]â[d]ikshyakaḷ=uḷḷa nâḷekku kuḍuttôm [|*] ivargaḷ=aṟiya śepp=êḍ=eḻudiya **Śêramâṉ-lôka-pp[e]run-[d]aṭ-**

22 **ṭâṉ Nambi Chaḍeyaṉ** [k]aiy=eḻuttu [||*]

TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) **Rôhiṇî**, a **Saturday** after the expiration of the **twenty-first** (*day*) of the solar month **Mîna** (*of the year during which*) **Jupiter** (*was*) in **Makara**, while the glorious **Vîra-Râghava-Chakravartin,**— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious **Vîra-Kêraḷa-Chakravartin,**— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of **Maṇigrâmam** on **Iravikorttaṉ** *alias* **Śêramâṉ-lôka-pperuñ-jeṭṭi** of **Magôdaiyarpaṭṭiṉam.**

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),[2] monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,[3] a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*śêri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,[4]— having (*caused it to be*) written on a copper-plate,— to **Iravikorttaṉ,** who is the lord of the city, the brokerage on (*articles*) that may be measured with the *paṟa*, weighed by the balance or measured with the tape, that may

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[1] Read *âdityargaḷ*. The secondary form of *â* of *âdikshya*, which ought to have been engraved after *sdra* at the end of the previous line, is inscribed at the beginning of this line.

[2] The exact meaning of the word *vaḷañjiyam* (or *vaḷeñjiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayâḷam Dictionary*, *vaḷiñjiyaṉ* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *vaḷañjiyam* by 'curved sword (or dagger).' The word *vaḷañjiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamiḻ inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archæological Commissioner of Ceylon, the term *vaḷañjeyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnataca* is published a mutilated Tamiḻ inscription (Malavalli Tâluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *vaḷañjiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligâmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vîra-balañji* rights.' In the second (No. 55) they are called 'baṇañjigas,' and are said to follow the *baṇañju dharma*. The title *maṇigâra* is prefixed to the names of four of the merchants (*seṭṭi*) who, at the time of the inscription, were members of the guild. This name *maṇigâra* is probably connected with the *Maṇigrâmam* of our grant. The third inscription from Baligâmi calls the members of the guild 'the protectors of the *vîra-baṇañji dharma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *baṇajiga* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *vaḷañjiyam*, *vaḷañjiyar*, *balañji*, *baṇañji*, *baṇañjiga* and *balija* are cognate and derived from the Sanskṛit *vaṇij*. Accordingly *vaḷañjiyam* probably means here 'trade.' *Kaḍuttu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu vaḷañjiyam* would mean 'export trade.'

[3] The expression *pañcha-vâdya* confirms the correctness of the explanation of the frequent title *pañcha-mahâśabda* by 'the sounds of five musical instruments;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

[4] Dr. Gundert has translated the phrase *nîr mudal-âyi* by 'as eternal.' But it is evidently a Tamiḻ equivalent of the Sanskṛit *udaka-pûrvam*, which occurs in many grants and means 'with a libation of water.'

First Side.

Second Side.

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be counted or weighed, and on all other (*articles*) that are intermediate,— including salt, sugar, musk (*and*) lamp oil,— and also the customs levied on these (*articles*) between the river mouth of **Koḍuṅgûlûr** and the gate (*gôpura*),— chiefly between the four temples (*taḷi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to **Śêramâṉ-lôka-pperuñ-jeṭṭi** *alias* **Iravikorttaṉ** and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*) :— We gave (*it*) with the knowledge of the villagers of **Paṉṟiyûr** and the villagers of **Śôgiram**. We gave (*it*) with the knowledge (*of the authorities*) of **Vêṇâḍu** and **Ôḍunâḍu**. We gave (*it*) with the knowledge (*of the authorities*) of **Êṟânâḍu** and **Vaḷḷuvanâḍu**. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of **Śêramâṉ-lôka-pperun-daṭṭâṉ Nambi Śaḍeyaṉ**, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

BY REV. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asârva, a suburb of **Aḥmadâbâd**, in a well, known as **Dâdâ Ḥarîr's Well.**[1] It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2′ by 1′ 3″. The alphabet is **Nâgarî**. The language is **Sanskṛit**, both prose and verse.

The date of this inscription is in **[Vikrama-]Saṁvat 1556**, and in the current **Śâka** year **1421**, on **Monday**, the **13th** *tithi* of the **bright** fortnight of **Pausha** (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).[2] It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367 :— "On the 8th Jumâda I. of the 26th year, 896 [19th March 1490]." As Maḥmûd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrî year corresponding to Saṁvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. "**The date is incorrect.** In Vikrama-Saṁvat 1556 expired = Śaka-Saṁvat 1421 *expired*,[3] the 13th *tithi* of the *bright* half of Pausha ended on **Sunday, the 15th December A.D. 1499,** 12 h. 15 m. after mean sunrise. For the *dark* half of the same month the date would regularly correspond to **Monday, the 30th December A.D. 1499,** when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise."

The places mentioned are **Aḥmadâbâd** (l. 7) and its suburb **Ḥarîrpur** (l. 10). The persons mentioned are Sulṭân **Maḥmûd I. (Baiqara)** (ll. 8 and 18), who reigned from A.H.

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[1] For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

[2] For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Kene, of the Colaba Observatory, Bombay.

[3] "*Pravartamâne* is also used with *expired* years."

863 to 917 (A.D. 1458-1511), one of the best known of the **Sulṭâns of Gujarât. Bâî Harîr** is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmûd." The local traditions regarding the builder of the well are confused. Forbes[1] calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrî-Bâî Harîr, the royal [slave], the nurse."[2] Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dâdâ Harîr's Well. The overseer was a Musalmân, and the artisans were Hindûs (l. 24 ff.).

The substance of the inscription is that **Bâî Harîr** caused a well to be built in the **Gûrjara** country, in the village of **Harîrpur,** north-east of **Aḥmadâbâd,** at a cost of 3,29,000 (*Maḥmûdîs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the **Maḥmûdi,** the standard silver coin of that period. The following note on the *Maḥmûdîs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadâbâd, who has made a careful study of the coins of the Sulṭâns of Gujarât, and possesses a unique collection.

"During the reign of **Maḥmûd Shâh I.,** surnamed **Baiqarâ** (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarât was the *Maḥmûdî*. It is still by far the most common of the coins that have come down from the period of the Gujarât Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *bâzârs* of Gujarât, were issued during the long reign of this Maḥmûd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend السلطان الاعظم ناصر الدنيا والدين ابو الفتح and the *Hijrî* date, the whole enclosed within a circle; and on the reverse, within a square, are the words محمود شاه السلطان, with marginal readings varying according to the mint.

"As to the value of the *Maḥmûdî* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Maḥmûdîs*;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.[3] Early writers on India gave widely different values of the *Maḥmûdî*, their estimates ranging from ·4 to ·24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sulṭân Maḥmûd (Baiqara) might with reason have been called a *Maḥmûdî*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sulṭân. For a like transference of a sovereign's name to his coin compare the *Muzaffarî* and the Napoleon."

TEXT.[4]

1 नमः सृष्टिकर्त्रे । नमोऽपां[5] पतये तुभ्यं सर्वजीवनरू- (।)

2 पिणे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥*] १ [॥*]

3 जयति[6] जगत्त्रयजननी कुंडिलिनी[7] नामतः परा श-

[1] *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

[2] *Ind. Ant.* Vol. IV. p. 367.

[3] [I possess an undated specimen weighing 90 grains.— E. H.]

[4] From an inked estampage, and from the original.

[5] Metre: Anushṭubh.

[6] Metre: Âryâ.

[7] Read कुण्डलिनी.

4 त्मि: । सुरनरवंदितचरणा वापीरूपात्मना सततं । २ [॥*]
5 नमामि[1] विश्वकर्माणं सकलाभीष्टदायकं । कृपातो
6 यस्य सर्वे स्यु: कर्त्तुं[2] कर्म्म कर्त्तुं क्षमा नरा: ॥ ३ [॥*] स्वस्ति श्री [॥*]
7 नृप्मंरधरित्र्यां श्रीमदहिम्मदावादनगरे पातुसा-
8 हश्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽत:पुरद्वारि स-
9 र्वाधिकारिणी बाईश्रीहरीरनाम्नी श्रीनगरादीशान-
10 दिगाश्रितहरीरपुरमध्ये चतुर्दिंगायातानेकतृषा- (।)
11 कुलमनुष्यपशुपक्षिप्रभृत्यादिचतुर(ा)शीतिलक्षजी-
12 वोपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-
13 के १४२१ प्रवर्त्तमाने पौषशुदि १३ सोमे वापीं कार-
14 यामास ॥ यस्यामगाधामृतपानीयराशिमवलो-
15 क्य क्षीरोदधिर्निवासमकरोदिव । सा स्वेदजांड-
16 जोद्भिज्जजरायुजपोषणार्थं[3] माचंद्रार्कं स्थिरा भू-
17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्व० [॥*]
18 [4]महमूदमहीपालमंत्रिमुख्या प्रतापिनी । धर्म्मार्थिनी हरीरा-
19 ख्या [5]वापीमियमचीकरत् ॥ १ [॥*] चतुष्पथे चरत्पारचतुर्द्दिग्ज-
20 नसंकुले [।*] आचंद्रार्कमियं वापी मधुरा पीयतां जनै: । २ [॥*]
21 दुर्गाणि पुष्पानारामान् शतशश्च जलाशयान् । पदे
22 पदे[ऽन्न]सत्राणि धनिन: संति शोभना: । ३ [॥*] महाधनव्य-
23 यं कृत्वा[ा*] विश्वोपकृतिहेतवे । बाईश्रीहरीरनाम्नी वा-
24 [6]पीमियमचीकरत् ॥ ४ [॥*] वापीनिर्माणेऽधिकारी[7] परमेश्वराज्ञा-
25 पालक मलिक श्रीबिहामद । तथा गजधर वैश्य सूत्र० वीरा त-
26 [8]थाशाकर सू० देवा श्रीगिरणा[9] मह्वं सायाभा तथा मह्वं वीरा [॥*]

TRANSLATION.

(Line 1.) Obeisance to the Creator!

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water[10]! Obeisance to thee, O **Varuṇa**! Obeisance to (*thee*), the witness of charitable deeds[11]!

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[1] Metre: Anushṭubh. [2] Cancel this word. [3] Read °णार्थमा°.

[4] Metre of verses 1-4 : Anushṭubh. [5] Read वापीमिमाम°.

[6] Read °पीमिमाम°. [7] Read निर्माणे.

[8] The letter थ is engraved over another, erased letter.

[9] The *gi* of *Giraṇá* was engraved at a lower level than the other letters in the same line, because the letter *ha* of *Bihámada* in the preceding line was in its way.

[10] [This meaning of *jívana* fits Varuṇa's nature better than the usual one.— E. H.]

[11] [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, **Kuṇḍalinî**[1] by name, whose feet are praised by gods and men, (*and*) who ever (*exists*) in the form of wells.

(V.) 3. I bow to **Viśvakarman**, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail! Prosperity! In the **Gûrjara** country, in the glorious city of **Aḥmadâbâd**, in the victorious reign of the **Pâdshâh**, the thrice glorious **Maḥmûd**,— the general superintendent at the door of the king's harem, **Bâî Śrî-Ḥarîr** by name, caused a well to be built, in order to please God, in **Ḥarîrpur**, situated to the north-east of the glorious city, for the use of the eighty-four *lâkhs* of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in **Saṁvat 1556** (*and*) in the current **Śâka** year **1421**, on the 13th (*tithi*) of the **bright** (*fortnight*) of **Pausha, on Monday.**

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals!

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king **Maḥmûd, Ḥarîr** by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men!

(V.) 3. (*By founding?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) **Bâî Śrî-Ḥarîr** by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, **Malik Śrî-Bihâmad**;[2] also the *gajadhara*, the Vaiśya *sûtra*[*dhâra*][3] **Virâ**; also the servant, *sû*[*tradhâra*] **Dêvâ**; **Śrî-Giraṇâ**; *Mahan*[*t*] **Sâyâ**; also *Mahan*[*t*] **Virâ**.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvarî district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are **five copper-plates**, the first and last of which are inscribed on one side only, and each of which measures about $10\frac{1}{4}''$ broad by $5''$ high. Their edges are raised into high

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[1] [According to the dictionaries, Kuṇḍalin is a name of Varuṇa, and Kuṇḍalinî the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of Varuṇa.— E. H.]

[2] [This name is derived from the Persian بہ آمد.— E. H.]

[3] *Sûtra*° in line 25 and *sû*° in line 26 are abbreviations of *sûtradhâra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian گز 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.[1] The plates are strung on a **ring**, which had been already cut when this grant was received by Dr. Hultzsch. The ring is ½" thick and 5½" in diameter, and bears on an expanded flower a circular **seal**, which is 2¾" in diameter. This seal has on a countersunk surface, across the centre, the legend *śrî-Tribhuvanâṅkuśa* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgâ and Yamunâ, which are mentioned among the *sâmrâjya-chihnâni*, or insignia of universal sovereignty, of the Eastern Châlukyas.[2]—The **characters** throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),[3] and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *aksharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Râjarâja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍâchârya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.— The average **size of the letters** is about ¼".— The **language** is Sanskṛit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.[4] The Sanskṛit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Râjarâja I.; and some of the remaining verses show that their reputed author, **Nanniyabhaṭṭa,** knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.[5] Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,[6] but line 77 contains an epithet of the donee,

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[1] Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

[2] See line 27 of the text of the present inscription.

[3] I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Râjarâja I.

[4] For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastri.

[5] A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

[6] The construction of the verb *pish* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-hṛi*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *ans* with the Ablative case, in verse 10, also, can hardly be called correct. *Mahi* for *mahî*, in line 48, and *bhujâ* for *bhuja*, in line 60, are unusual, but correct.

ashṭâdaś-âvadhâraṇa-chakravartin, which I cannot find elsewhere and am unable to explain.[1]— In respect of **orthography**, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ṛi* in the name *Richuka* (for *Ṛibhuka*), l. 7; *gh* instead of *h* in *siṁghâsana*, l. 26, and *Jayasiṁgha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-âṁsur=*, l. 3, and *asva°*, l. 10; that *t* is (correctly) doubled in *antarvvattnî*, l. 22, and *dh* in *°nô=ddhyarddha-*, l. 40; and that the word *sâmrâjya*, which is correctly written in line 51, is spelt *sâṁbrâjya* in line 27.

The inscription records a grant by the king **Râjarâjadêva [I.]**, otherwise called **Vishṇuvardhana,** of the **Eastern Châlukya** family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korumelli plates of the same king, and in lines 1-46 of the Chellûr plates of Vîra-Chôḍadêva.[2] And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Korumelli plates, that **Râjarâja-Vishṇuvardhana**, 'the crest-jewel of the **Châlukyas**,' was the son of his immediate predecessor **Vimalâditya** and his wife **Kundavâdêvi**, 'the goddess of fortune of **the family of the Sun**' (meaning the Chôḍa family), and record **the date of his coronation**, which is given in identical terms in the Korumelli plates, and has been shown[3] to correspond to **Thursday, the 16th August A.D. 1022.**

In line 65 ff., 'the asylum of the whole world,' the glorious *Mahârâjâdhirâja* **Vishṇuvardhana**, the supreme lord of kings, the *Paramabhaṭṭâraka*, the devout worshipper of Mahêśvara (Śiva), he who is most devoted to religion,[4] the glorious **Râjarâjadêva**, having called together the cultivators, headed by the *Râshṭrakûṭas*, dwelling in the **Reṇḍêṛulunadimi-vishaya**, thus issues a command in the presence of the *Mantrin, Purôhita, Sênâpati, Yuvarâja, Dauvârika* and *Pradhâna*[5] :—

"Be it known to you! In[6] the Hârîta *gôtra* there was a distinguished Âpastamba Brâhmaṇa, Kañcheṇa, a Sôma-yâga sacrificer (l. 69). His son was Kañchenârya, honoured by all the learned (l. 71). His son, again, was the minister (*amâtya*) Akalaṅkâśaṅkana, known by the name of Śauchâñjanêya, 'a Hanumat in purity' (l. 73). To him his wife Sâmekâmbâ bore a son, Nârâyaṇa, who, on account of his skill in composing poetry in the Saṁskṛita, Karṇâṭa, Prâkṛita, Paiśâchika and Ândhra languages,[7] is renowned as Kavirâjaśêkhara, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called Kavîbhavajrâṅkuśa, 'the adamantine elephant-goad of poets' (l. 76). To this Nanni-Nârâyaṇa,[8] who is endowed with qualities that are extolled

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[1] With *ashṭâdaś-âvadhâraṇa* I would compare the phrases *aṭṭhârasa ṿijjaṭṭhânâni*, 'the eighteen branches of knowledge,' and *aṭṭhârasa sippâni*, 'the eighteen attainments,' so frequently met with in the Pâli *Jâtakas*.

[2] I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 433 ff.— In line 5 of the present inscription the names of Puru and Janamêjaya have been omitted by an oversight of the writer (just as the name of Suhôtra is omitted in line 10 of the Chellûr plates), and the reading *tad-anujô* in line 39 is clearly a mistake for *tat-tanujô*. In line 45 our inscription states that Râja-Bhîma, besides expelling Yuddhamalla from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

[3] See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 131, No. 110.

[4] Since the word *brahman* also is synonymous with *brâhmaṇa*, the word *paramabrahmaṇya* also means 'one who is most devoted (or kind) to Brâhmaṇas'; see the *Mahâbhâshya* on Pâṇini, v. 1, 7.

[5] *i.e.* 'the councillor (or councillors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).' In the Chellûr plates of Vîra-Chôḍadêva, l. 114, 'the five *Pradhânas*' are mentioned as the executors of the king's order.

[6] Of verses 21-26 I consider it sufficient to give an abstract of the contents.

[7] Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 202; also *Ep. Carn.* Part I. p. 50, l. 10 from the bottom.

[8] According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nanni* means 'love, affection, attachment.'— [Compare the *biradas* Nanniya-Gaṅga and Nannisamudra; above, Vol. III. pp. 183 and 268.— E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatî, and an *ashṭâdaś-âvadhâraṇa-chakravartin*, we, (after pouring out) a stream of water, have given **on the occasion of a lunar eclipse,** free from all taxes, the village named **Nandamapûṇḍi** in your *vishaya*, having constituted it an *agrahâra* (l. 79).

"The boundaries of this (*village are*) :— In the east the boundary (*is*) in the middle of the **Koṇḍiyaguṇṭa** (tank) in a pit on the margins of the fields of this village and of **Billemapeddapûṇḍi**. In the south-east the boundary (*is*) the meeting-point[1] of the margins of the fields of this village and of **Billemapeddapûṇḍi** and of **Nerapula**. In the south the boundary (*is*) a *rêva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of **Nerapula.** In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Nerapula** and of **Mundaramuna.** In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Mundaramuna** and of **Maḍakuṛiti.** In the north-west the boundary (*is*) the *rêva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of **Maḍakuṛiti** and of **Billemapeddapûṇḍi.** In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of **Billemapeddapûṇḍi.** In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of **Billemapeddapûṇḍi**" (l. 88).

'Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyâsa has said: [*Here follow two benedictive and imprecatory verses*].

'The *Âjñapti*[2] of this (*grant*) is (the ?) Kaṭakâdhirâja; the author of the verses is **Nanniyabhaṭṭa**;[3] (*and*) the writer is Gaṇḍâchârya (l. 92).

'This order was made **in the prosperous thirty-second year of** (*our*) **reign of victory**' (l. 93).

Regarding **the localities** which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapûṇḍi belonged, **Reṇḍ-êṛulu-nadimi-vishaya,** means, as Dr. Hultzsch informs me, 'the two-rivers-middle-district,' and is thus the Telugu equivalent of **Sindhuyugmântara-dêśa,** which is mentioned in lines 66-67 of the Piṭhâpuram inscription of Pṛithvîśvara (above, p. 36).

As to **the date,**— since the 32nd year of Râjarâja's reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is **Sunday, the 28th November A.D. 1053** (the full-moon day of the month Mârgaśirsha of Śaka-Saṁvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was **a lunar eclipse.**[4]

TEXT.[5]

First Plate.

1 ✿ [6]Śrî-dhâmnaḥ purushôttamasya mahatô **Nârâyaṇasya** prabhôr= nnâbhî-paṁkaruhâd=ba[bhû]va

[1] See above, p. 96, note 4.

[2] *i.e.* 'the executor' (*dûtaka*). On *Kaṭakâdhirâja*, which seems to be the title of an official, see the note on the text.

[3] [This person is perhaps identical with Nannayabhaṭṭa, the first Telugu translator of the *Mahâbhârata*, whose patron was Râjarâja of Râjamahêndri; see my *Annual Report* for 1895-96, p. 6 f.— E. H.]

[4] The full-moon *tithi* ended 18h. after mean sunrise, and the eclipse, therefore, was visible in India.

[5] From impressions supplied by Dr. Hultzsch.

[6] Metre: Śârdûlavikrîḍita. The Korumelli plates of Râjarâja I. (*Ind. Ant.* Vol. XIV. p. 50) commence with the same verses 1 and 2.

2 jagatas=srashṭâ **Svaya[ṁ*]bhûs**=tataḥ | jajñê mânasa-sûnur=**Atrir**=iti yas=tasmân= munêr=Atritas=**Sômô** vaṁ[śa]-

3 karas=sudh-âṁsu(śu)r=udita[1] Śrîkaṁṭha-chûḍâmaṇiḥ |(||) [1*] [2]Tasm[â*]d=âsît= Sudhâsûtêr=**Bbudhô** budha-nutas=tataḥ | jâtaḥ

4 **Purûravâ** nâma chakravarttî sa-vikramaḥ |(||) [2*] Tasm[â*]d=**Âyur**= Âyushô **Nahushaḥ** | Nahushâd=**Yayâti**-chakrava-

5 rttî vaṁśa-karttâ |[3] Tataḥ **Pr[â*]chîśaḥ** [|*] Pr[â*]chîśât= **Sainyayâti**[ḥ |*] Sainyayâtêr=**Hayapatiḥr**=[4]Haya-

6 patês=**Sâ[rvva]bhaumaḥ** | Sârvvabhaumâj=**Jayasênaḥ** | Jayasênân=**Mahâbhaumaḥ** | Mahâbhaumâ-

7 d=**Aiśânakaḥ** [|*] Aiśânakât=**Krôdhânanaḥ** [|*] Krôdhânanâd=**Dêvakiḥ** | Dêvakê[5] **Richukaḥ** | Richukâd=**Ṛikshakaḥ** [|*] **Ṛi**-

8 **kshakân**=**Mativaraḥ** |[6] satrâyôga-yâjî Sarasvatînadî-nâthaḥ | Tataḥ **Kârtyâ(tyâ)yanaḥ** | Kârtyâ(tyâ)yanân=**Nîlaḥ** [|*]

9 Nîlâd=**Dushyantaḥ** | Tat-sutaḥ | Âryyâ | [7]Gaṁgâ-Yamunâ-tîrê yad-avichchhinnaṁ nikhâya yûpân=kramaśaḥ | kṛi-

10 tvâ tath=âsva(śva)mêdhân=nâma **Mahâkarmma-Bharata** iti yô=labhataḥ(ta) |(||) [3*] Tatô Bharatâd=**Bhûmanyuḥ** | Bhûmanyôs=**Suhôtraḥ** [|*]

11 Su[hô]trâd=**Dhasti** | Hastinô **Virôchanaḥ** | Virôchanâd=**Ajamîlaḥ** | Ajamîlât= **Saṁvaraṇaḥ** | Saṁvara[ṇa*]sya

Second Plate; First Side.

12 Tapana-sutâyâs=Tapatyâś=cha **Sudhanvâ** | Sudhanvanaḥ **Par[i]kshit** | Parikshitô **Bhîmasênaḥ** | Bhîmasênât=**Pradî**-

13 **panaḥ** | Pradîpanâś=**Chantanuḥ**[8] [|*] Śaṁtanôr=**Vvichitravîryyaḥ** [|*] Vichitravîryyât=**Pâṇḍurâjaḥ** || [9]Putrâs=tasya cha Dha-

14 rmmaja-Bhîm-Â[r]jjuna-Nakula-Sahadêvâḥ [|*] paṁchêndriyavat paṁcha syur= vvishaya-grâhiṇas=tatra || [4*] Vṛittam |

15 [10][Yê]n=âdâhi vijitya Kâ(khâ)ṇḍava-maṭhô gâṇḍîvinâ Vajriṇaṁ yuddhê Pâśupat-âstram=A[ṁ]dhaka-ripôś=ch=âlâbhi Dai-

16 [tyâ]n=bahû[n]=[11]Indr-ârddhâsanam=adhyarôhi jayinâ yat=Kâlikêy-âdikân=hatvâ svairam=akâri

17 [vaṁ]śa-vipina-chchê(chchhê)daḥ Kurûn[â]ṁ vibhôḥ |(||) [5*] tatô= rjjunâd=**Abhimanyuḥ** | Abhimanyô[ḥ*] **Parikshit** [|*]

18 Parikshitô **Janamêjayaḥ** | Janamêjayâ[t=] **Kshêmukaḥ** | Kshêmukân= **Naravâhanaḥ** | Naravâ-

19 hanâ[ś=**Cha**]**tânikaḥ**[12] | Śatânîkâd=**Udayanaḥ** || Tataḥ paraṁ tat-prabhṛitishv= avichchi(chchhi)nna-santânêshv=**Ayôdhyâ**-siṁhâ-

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[1] According to the *Vyâsa-śikshâ*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

[2] Metre: Ślôka (Anushṭubh).

[3] Here the names of Puru and Janamêjaya are omitted; the Korumelli plates of Râjarâja I., ll. 5 and 6, have: *tataḥ Purur=iti chakravarttî | tatô Janamêjayô=śvamêdha-tritayasya kartt[â*] tataḥ Prâchîśaḥ.*

[4] Read °*patiḥ* |. [5] Read °*kêr=Ṛibhukaḥ | Ṛibhukâd=.* [6] Read °*varaḥ sattrayâga-.*

[7] Metre: Âryâgîti; the same verse in the Korumelli plates, ll. 9-11. Compare also above, p. 231, verse 4.

[8] Read °*nâch=Śantanuḥ.*

[9] Metre: Upagîti; the Korumelli plates, l. 14, have the word *âryyâ*, 'an Âryâ verse,' before this verse.

[10] Metre: Śârdûlavikrîḍita; the same verse in the Korumelli plates, ll. 15-17.

[11] Read =*bahûn | Indr-.* [12] Read °*nâch=Śatâ°.*

20 san-âsinêshv=êkâ[dna]shashṭi-chakravarttishu gatêshu tad-vaṁśyô **Vijayâdityô** nâma râjâ vijigîshayâ **Dakshi-**

21 **[ṇâ]pathaṁ** ga[tvâ] **Trilôchana-Pallavam**=adhikshipya daiva-durîhayâ lôk-ântaram=agamat [|*] Tasmin=sa[ṁ*]kulê pu-

22 [rôhi]têna sâ[rddham=a]ntarvvatnî[1] tasya mahâdêvî **Muḍivêmu-nâm-âgrahâram**=upagamya tad-vâstavyêna

Second Plate; Second Side.

23 Vishṇubhaṭṭa-sômayâjinâ duhitti(tṛi)-nirvviśêsham=abhirakshitâ satî **Vishṇu-varddhanan**=nâma prasûya |[2] tasya cha ku-

24 mârakasya **Mânavyasagôtra-Hâritiputra**-dvipaksha-gôtra-kram-ôchitâni karmm[â*]ṇi kârayitvâ tam=avarddhayat [|*] Sa cha mâ-

25 [trâ vidi]ta-vṛittântas=san=nirggatya **Chalukya-girau** Nandâṁ bhagavatîṁ Gaurîm=ârâdhya Kumâra-Nârâyaṇa-Mâtṛigaṇân=saṁtta[rppya][3]

26 [śvê]tâtapatr-aikaśaṁkha-paṁchamahâśabda-pâlikê[ta*]na-pratiḍhakkâ-varâhalâṁcha(chha)na-piṁcha-[4]kunta-siṁghâ(hâ)sana-

27 makaratôraṇa-kanakadaṇḍa-Gaṁgâ-Yamu[n-â*]dîni svakula-kram-âgatâni [ni*]kshiptân=îva tat-sâṁbrâ-[5]

28 jya-chi[hnâ]ni samâdâya **Kadaṁba-Gaṁg-âdi-bhûmipân**=nirjitya **Sêtu-Narmmadâ**-madhyaṁ sârddha-

29 sapta-lakshaṁ **Dakshiṇâpathaṁ** pâlayâm-âsa |(||) Ślôkaṁ(kaḥ) | [6]Tasy=âsîd=**Vijayâdityô Vishṇu-**

30 **varddhana**-bhûpatêḥ [|*] **Pallav-ânvaya**-jâtâyâ mahâdêvyâś=cha nandanaḥ |(||) [6*] Tat-sutaḥ **Polakêśi-**vallabhaḥ [|*] Tat-putraḥ

31 **Kirttivarmmâ [|*]** Tasya tanayaḥ | Svasti [|*] Śrîmatâṁ sakala-bhuvana-saṁstûyamâna-**Mânavyasagôtrâṇâ[ṁ] Hâ-**

32 **rîtîputrâṇâṁ** Kauśikî-varaprasâda-labdha-râjyânâṁ Mâtṛigaṇa-paripâlitânâṁ Sv[â*]mi-Mahâsêna-[pâ]-

33 dânudhyâtânâṁ bhagavan-Nârâyaṇa-prasâda-samâsâdita-vara-varâhalâṁcha(chha)n-êkshaṇa-kshaṇa-vaśîkṛit-ârâ[ti]-

Third Plate; First Side.

34 maṇḍalânâm=aśvamêdh-âvabhṛita(tha)snâna-pavitrîkṛita-vapushâṁ **Châlukyânâṁ** kulam=alaṁkarishṇôs=**Satyâśra-**

35 **ya-vallabhêndrasya** bhrâtâ **Kubja-Vishṇuvarddhanô**=shṭâdaśa varshâṇi **Vêṁgi-dêśam**=apâlayat[7] | tad-âtmajô **Jayasiṁgha(ha)-**

36 vallabha[ḥ][8] trayastriṁśataṁ | tad-anuj-**Êndrarâjas**=sapta dinâni | tat-sutô **Vishṇuvarddhanô** nava[9] ||(|) tat-su(sû)nur=**Mmaṁgi-Yu-**

37 **varâjaḥ** paṁchaviṁśatiṁ | tat-putrô **Jayasiṁgha(ha)-**vallabhas=trayôdaśa | tad-avarajaḥ **Kokki(kki)lish**=shan(ṇ)=mâsân [|*] tasya

38 jyêshṭhô bhrâtâ **Vishṇuvarddhanas**=tam=uchchâṭya ssa(sa)ptatriṁśataṁ | tat-putrô **Vijayâditya-bhaṭṭârakô**=shṭ[â*]da-

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[1] According to Pâṇini, iv. 1, 32, *antarvatnî* (not *antarvatî*) is the proper feminine form in the classical language; the *t* is doubled by Pâṇini, viii. 4, 47.

[2] This sign of punctuation should have been omitted.

[3] Read *saṁta°*. [4] Read *-pichchha-*, or *-piṁchha-*. [5] Read *-sâmrâ-*.

[6] Metre: Ślôka (Anushṭubh); the same verse in the Korumelli plates, ll. 30-31.

[7] The *akshara la* was originally omitted, and is engraved below the line.

[8] Read *vallabhas=*. [9] After this the word *varshâṇi* has been omitted.

39 śa | tad-anujô[1] **Vishṇuvarddhanash=shaṭtriṁśataṁ** | **tat-sûnur=Vvijayâditya-Narêndramṛigarâjaś**=ch=âshṭ[â]-

40 chatvâriṁśataṁ | tat-sutaḥ **Kali-Vishṇuvarddhanô**=ddhyarddha-varshaṁ | tat-sutô **Guṇaga-Vijayâditya-**

41 ś=chatuśchatvâriṁśataṁ | tad-bhrâtur=**Vvikramâditya**-bhûpatês=tanayaś=**Châlukya-Bhi(bhî)mas**=triṁśataṁ | tat-sutaḥ **Kolla-**

42 **b[i]gaṇḍa-Vijayâditya[ḥ*]** shaṇ=mâsân [|*] tat-sûnur=**Ammarâjas**=sapta varsh[â*]ṇi | tat-sutaṁ **Vijayâdityaṁ** b[â]-

43 lam=uchchâṭya **Tâḍapô** mâsam=êkaṁ | taṁ jitvâ yudhi **Châlukya-Bhîma-**tanayô **Vikramâditya** êkâda-

44 śa mâsân | [2]tat-**Tâḍaparâja**-sutô **Yuddhamallaḥ** ssa(sa)pta varshâṇi | Taṁ[3] **Yuddhamallaṁ** parihṛitya[4] dê-

Third Plate; Second Side.

45 śât=pishṭv=êtarêshâm=api śâtravâṇâṁ(ṇâṁ)[5] [|*] kshmâm=**Ammarâj**-ânuja-**Râja-Bhîmô** bhîmas=samâ dvâdaśa rakshati sma || [7*]

46 [6]Tat-sûnur=vvinat-ârâtir=**Ammarâjô** nṛip-âgraṇîḥ | paṁchaviṁśati-varshâṇi **Vêṁgî-bhuvam**=apâlayat [|| 8*] Dvaimâtu-[7]

47 rô=mma-nṛipatê[r]=**Ddâna**-nṛipô **Râja-Bhîma**-nṛipa-tanayaḥ [|*] vidyâ-kalâpa-chaturaḥ ˥[8] chaturanta-dharâm=aśât=samâs=ti-

48 sraḥ |(||) [9*] Anu[9] **Dânârṇna(rṇṇa)vâdd(d)**=âsîd=daiva-duśchêshṭayâ tataḥ [|*] saptaviṁśati-varshâṇi **Vêṁgî-mahîr**=anâyi(ya)kâ || [10*]

49 [10]Atr=â[nta*]rê **Dâna-narêndra**-sûnu śrî-**Śaktivarmmâ** Surarâṭ-sadharmm[â*] [|*] yaś=śauryya-śaktyâ vinihatya

50 śatrûn=sa dvâdaś=âbdân=samarakshad=u[r]vvîṁ || [11*] [11]Tatas=tad-anujô vîrô **Vimalâditya**-bhûpatiḥ [|*] ma-

51 hîmaṇḍala-sâmrâjya-prâjya-lakshmîṁ mud=âdadhât |(||) [12*] Têjô[12] yadîyam=akhila-kshitipâla-mauli-mâlâsv=abhâ-

52 d=amala-ratna-ruchi-chchhalêna [|*] pâti sma sapta sa samâs=sakalân=dharitrîṁ bhîma-pratâpa-mahitô birud[â*]ṁka-bhîmaḥ |(||) [13*]

53 [13]Tasm[â*]d=**Vimalâdityâd**=**Ravikula**-lakshmyâś=cha **Kuṁdava-mahadêyyâḥ**[14] [|*] nija-guṇa-vaśîkṛit-âkhila-râjanyô **Râjarâja**-vibhur=a-

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[1] Read *tat-tanujô*. [2] Read *tatas=Tâ°*.

[3] Metre: Indravajrâ. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anushṭubh verse; but the second half of it is corrupt.

[4] This word is used here in an unusual sense.

[5] According to Pâṇini, ii. 3, 56, the verb *pish*, in the sense of *hiṁsâ*, governs the Genitive case.

[6] Metre: Ślôka (Anushṭubh). The Korumelli plates have no verse corresponding to this.

[7] Metre: Gîti. The Korumelli plates, ll. 47-48, instead of this, have an Anushṭubh verse.

[8] Read *°turaś=chatu°*.

[9] Metre: Ślôka (Anushṭubh); one would have expected *anu Dânârṇavam=*. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ paraṁ patiṁ labdhum=anurûpam=anâyi(ya)kâ | saptaviṁśati-varshâṇi chachâr=êva tapaḥ kshamâ* ||

[10] Metre: Indravajrâ. The Korumelli plates, ll. 49-52, have three Anushṭubh verses here, but their wording does not resemble the wording of this verse.

[11] Metre: Ślôka (Anushṭubh). Compare the Anushṭubh verse in the Korumelli plates, ll. 52-53.

[12] Metre: Vasantatilakâ. With the last Pâda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudas* ending in *dâvânala* and *daurvânala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

[13] Metre: Gîti. Compare the verse in ll. 63-65 of the Korumelli plates.

[14] Read *Kuṁdavâ-dêvyâḥ*.

54 jani || [14*] [1]**Yas=Sômavaṁśa-tilakaḥ Śaka-vatsarêshu vêd-âmburâśi-nidhi-varttishu Siṁha-gê=rkkê | kṛishṇa-dvitîya-divas-Ôtta-**

55 **rabhadrikâyâṁ vârê Gurôr=vvaṇiji lagna-varê=bhishiktaḥ** |(||) [15*] Iṁdrô[2] yathâ divam=ud[â]ra-yaśas=tâth=ôrvvîṁ[3] śauryyêṇa

Fourth Plate; First Side.

56 śa[śva]d=akhilâm=abhirakshituṁ yaḥ | śrî-**Vishṇuvarddhana**-nṛipô makuṭaṁ parârddhyaṁ mû[r*]dhn=âdadhân=maṇi-mayûkha-vi-

57 bhâsit-âśaṁ || [16*] Saṁrakshati[4] kshiti-talaṁ kshapit-ârivargg[ê] mâ[r]ggêṇa yêna[5] naya-śâlini **Mânavêna** [|*] prîtâḥ

58 prajâ [nija-pavi]tra-charitra-tôyaiḥ prakshâlayanti kali-kâla-kalaṁka-paṁkaḥ(kaṁ) || [17*] [6]Sannaggêṇa[7] kulaṁ kal-[â]gama-

59 [pa]rijñânêna [kurvva?]n=dhiyaṁ dîn-ânâtha-jan-â[r]tthit-â[r]ttha-nivaha-tyâgêna lakshmîṁ sti(sthi)râṁ [|*] saṁpûrṇn(rṇṇ)-âmala-chaṁdrikâ-

60 [viśa]daỵ[â] kîrtyâ jagad-gîtayâ yô dik-chakram=alaṁkarôti sutarâṁ **Châlukya-chûḍâmaṇiḥ** || [18*] Yasya[8] sph[â]ra-bhuj[â]-

61 kṛipâṇa-dalit-ârâtîbha-kumbhasthala-prônmukt-âmala-vṛitta-mauktika-chayas=saṁgrâma-raṁg-âṁtarê [|*] dhattê vî[ra]-

62 rasa-kriy-âbhinayana-prastâvanâ-lakshitâṁ vîraśrî-ra[hi]t-âṁjali-praviśarat-pushp-ôpahâra-śri-

63 yaḥ(yaṁ) || [19*] [9]Pitrôr=vvaṁśa-gurû babhûvatur=alaṁ yasya spu(sphu)rat-têjas[au] Sûryyâ-Chandramasau nirasta-tamas[au]

64 [dê]vau jagach-chakshushî | daṁshṭrâ-kôṭi-samuddhṛit-âkhila-mahî-chakraṁ mahat krîḍayâ Vishṇôr=âdivarâha-rûpam=a-

65 bhavad=yach-chhâśâ(sa)nê lâṁchhanaṁ || [20*] Sa sarvvalôkâśraya śrî-**Vishṇuvarddhana-mahârâjâdhirâjô** râja-paramêśvaraḥ para-

66 mabhaṭṭârakaḥ ||[10] paramamâhêśvaraḥ paramabrahmaṇyaḥ śrî-**Râjarâjadêvô Reṇḍêrulunaḍimi-vishaya**-nivâ-

67 sinô râshṭrakûṭa-pramukhân kuṭumbinaḥ sam[â*]hu(hû)ya maṁtri-purôhita-sênâpati-hai(yu)varâja-dauv[â*]rika-

68 pradhâna-samaksham=ittham=âjñâpayati yathâ || [11]Hârîta-gôtrê Hari-mûrttir=Âpastaṁbha(ba)-dvija-śrêshṭha-vibhu-

Fourth Plate; Second Side.

69 r=vvinîtaḥ | sadâ purôḍâśa-pavitra-vaktrô vidvân=abhût=Kaṁchęna-sômayâjî || [21*] Tasya[12] śrîmâ-

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[1] Metre of verses 15-17: Vasantatilakâ. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yô rakshituṁ vasumatîṁ*.

[2] Compare the verse in ll. 67-68 of the Korumelli plates.

[3] Read *-yaśâs=tath=*.

[4] Compare the verse in ll. 68-69 of the Korumelli plates.

[5] Read *yatra* (for *yasmin*), which we actually have in the corresponding verse of the Korumelli plates.

[6] Metre of verses 18-20: Śârdûlavikrîḍita. The fame (*kîrti*) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Âmgâchhî plate of Vigrahapâla III., *Ind. Ant.* Vol. XXI. p. 100, ll. 17-18).

[7] Read *san-mârggêṇa* (?).

[8] There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellûr plates of Kulôttuṅga-Chôḍadêva II., *Ind. Ant.* Vol. XIV. p. 57.

[9] The same verse we have in ll. 72-75 of the Korumelli plates.

[10] This sign of punctuation should have been omitted.

[11] Metre: Upajâti.

[12] Metre: Mandâkrântâ.

70 n himakara-kara-prasphurat-kîrtti-râśêr=âsît=sûnuḥ sakala-vidushâm=aṁchitaḥ Kaṁchenâ-

71 [r]yyaḥ | yaṁ manyaṁtê Yamam=ari-gaṇâḥ kâma-dhênuṁ kav-îṁdrâḥ krîḍ-ârâmaṁ parama-suhṛidô [ji]-

72 vitaṁ baṁdhu-varggâḥ |(||) [22*] [1]Tasy=âtmajô mahâtmâ samajani Śô(śau)châṁjanêya iti viditaḥ [|*] prajñâ-jita-Vâchaspa-

73 tir=Akalaṁkâśaṁkan-âmâtyaḥ || [23*] Tasya cha sudharmma-patnyâ guṇa-śâlinyâś=cha Sâmekâṁbâyâḥ [|*] abha-

74 [va]d=anu[shṭhi]ta-jagad-upakaraṇô Nârâyaṇas=tanayaḥ |(||) [24*] Yaḥ Saṁskṛita-Karṇṇâ(rṇṇâ)ṭa-Prâkṛita-Paiśâchi-

75 k-Âṁdhra-bhâshâsu | Kavirâjaśêkhara iti prathitaḥ sukavitva-vibhavêna || [25*] [2]Kavîn=manîshâlava-

76 durvvidagdhân=manôharâbhir=nnija-sûktibhir=yyaḥ | kurvvann=agarvvân=paṭubhi[r]=bbibharttiḥ(rtti) Kavibhavajrâṁkuśa-nâ-

77 ma sârtthaṁ || [26*] Tasmai sakala-jagad-abhinuta-guṇa-śâ[li*]nê Sarasvatî-karṇṇâ(rṇṇâ)vataṁsây=âshṭâdaś-âvadhâraṇa-chakra-

78 varttinê Nanni-Nârâyaṇâya bhavad-vishayê **Nandamapûṇḍi**-nâma-grâmô=grahârîkṛitya sômagra-

79 haṇa-nimittê dhârâ-pûrvvakam=asmâbhis=sarvvakara-[3]parihârêṇa dattam=iti[4] viditam=astu vaḥ |(||) Asya sîmâ-

80 naḥ [||*] Pûrvvataḥ iyy-ûriyuṁ **Billemapeddapûṇḍiyuṁ** bolą-garusuna pallamuna **Koṇḍiyaguṁṭa**

Fifth Plate.

81 naḍuma sîmâ || Âgnêyataḥ iyy-ûriyuṁ **Billemapeddapûṇḍiyu Nerapulayuṁ** bola-garu-

82 suna muyyalikuṭra sîmâ || Dakshiṇataḥ iyy-ûriyu **Nerapulayuṁ** bola-garusuna tâḍla ṟê-

83 va sîmâ | Nairṛitya(ta)taḥ iyy-ûriyu **Nerapulayu Muṁdaramunayuṁ** bola-garusuna muyyaliku-

84 ṭra sîmâ | Paśchimataḥ iyy-ûriyu **Muṁdaramunayu Maḍakuṛitiyuṁ** bola-garusuna muyyali-

85 kuṭra sîmâ | Vâyavyataḥ iyy-ûriyu **Maḍakuṛitiyuṁ Billemapeddapûṇḍiyuṁ** bola-garusuna

86 muyyalikuṭruna golla-ṟêva sîmâ | Uttarataḥ iyy-ûriyuṁ **Billemapeddapu(pû)ṇḍiyuṁ** bola-garu-

87 suna [yê]ṟuva gaḍḍaya sîmâ | Aiśânya(na)taḥ iyy-ûriyu **Billemapeddapûṇḍiyuṁ** bola-garu-

88 sa(su)na maṟṟi-tôḍi tâṭiy-odda chiṁtaya sîmâ || Asy=ôpari na kênachid=bâdhâ karaṇîyâ [|*] Yaḥ ka-

89 rôti sa paṁcha-mahâpâtaka-yuktô bhavati [||*] Tathâ ch=ôktaṁ bhagavatâ Vyâsêna | [5]Sva-dattâṁ para-dattâṁ vâ yô

90 harêta vasundharâṁ [|*] shashṭiṁ varsha-sahasrâṇi vishṭhâyâ[ṁ] jâyatê krimiḥ |(||) [27*] Bahubhir=vvasudhâ dattâ bahu-

91 bhiś=ch=ânupâlitâ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=[28*] iti[6] [||*] Âjñaptir=asya

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[1] Metre of verses 23-25 : Âryâ. [2] Metre: Upajâti.
[3] The *akshara ka* was originally omitted, and has been inserted afterwards.
[4] Read *datta iti*. [5] Metre of verses 27 and 28: Ślôka (Anushṭubh).
[6] After this there is an ornamental symbol which may be meant for the *akshara śrî*.

92 Kaṭakâdharâjaḥ[1] kâvyânâṁ, karttâ **Nanniyabhaṭṭô** lêkhakô Gaṇḍâchâryyaḥ || **Dvâttriṁśattamê vija-**

93 **yarâjya-varsh[ê] varddha[mâ*]nê kṛitam-idaṁ śâsanaḥ(naṁ)** |(||) ❁

No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

A.— Dêôgaḍh pillar inscription of Bhôjadêva of Kanauj; [Vikrama-]Saṁvat 919

In *Archæol. Surv. of India,* Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at **Dêôgaḍh,** in Central India;[2] and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1′ 4″ broad by 1′ 2½″ high, and which, with the exception of a few letters, is very well preserved. The **size of the letters** is about 1″. The **characters** belong to the northern class of alphabets. They include a form of the final *t*, in the word *samvat* in line 6,[3] and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The **language** is Sanskṛit, and the whole is in prose. In respect of **grammar,** it may be noted that the word *stambha,* 'a pillar,' throughout is treated as a neuter noun, that in *Vṛihaspati-dinêna,* in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamâkê,* the writer probably meant to write *-paribhujyamânakê* (instead of *-paribhujyamânê*). As regards **orthography,** the letter *b* is denoted by the sign for *v* in *Vṛihaspati-*, l. 7, but not, so far as I can make out, in *śabda,* l. 3, and *-âbda,* l. 10; the dental sibilant is used instead of the palatal in *Asvayuja-*, l. 6; and *t* is doubled before *r* in *-nakshattrê,* l. 8.

The inscription records that, in the reign of the *Paramabhaṭṭâraka Mahârâjadhirâja Paramêśvara,* the glorious **Bhôjadêva,** while **Luachchhagira** was possessed (or governed) by the *Mahâsâmanta* or great feudatory **Vishṇurama,**[4] to whom the five *mahâśabdas* had been granted by Bhôjadêva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śânti (or Śântinâtha, at Luachchhagira), by Dêva, a disciple of the *Âchârya* Kamaladêva; and that it was completed **in the year 919, on the fourteenth** ***tithi*** **of the bright half of the month Aśvayuja (or Âśvina), on a Thursday, while the** ***nakshatra*** **was Uttarabhadrapadâ,** and made by the *Gôshṭhika*[5] Vâjuâgagâka. Besides, the concluding line gives, both in words and in figures, **the years of the Śaka era 784.**

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[1] Read °*dhirâjaḥ* and compare the similar terms *kaṭakarâja, kaṭakâdhîśa* and *kaṭakêśa* of cognate inscriptions; *Ind. Ant.* Vol. XX. p. 267, note 5.

[2] *Indian Atlas,* quarter-sheet No. 70 N. W., Long. 78° 18″ E., Lat. 24° 32′ N.

[3] The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph; it is essentially the sign for *t* which is used, *e.g.*, in the word *ambôchayat* in line 7 of the Kudârkôṭ inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

[4] This name, the reading of which appears to me certain, I have not found elsewhere.

[5] According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gôshṭhikas* are the members of the *Pañch* or committee entrusted with the management of religious endowments; compare also *Ind. Ant.* Vol. XI. p. 338, last line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,[1] **the date** corresponds, for the *Chaitrâdi* Vikrama year 919 expired, which was Śaka-Saṁvat 784 expired, to **Thursday, the 10th September A.D. 862,** when the 14th *tithi* of the bright half of Âśvina ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadâ, by the Brahma-siddhânta from 9 h. 51m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates[2] which we possess for the reign of Bhôjadêva of Kanauj, and the only one that admits of exact verification.

Luachchhagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dêôgaḍh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandêlla Kîrtivarman,[3] the place (or the fort of it) is called Kîrtigiridurga after Kîrtivarman, in whose time the country around it is said to have been conquered by the Chandêllas.

TEXT.[4]

1 [Ôṁ[5]?] [||*] Paramabhaṭṭâra[ka*]-mah[â]râjâdhirâja-paramêśvara-śrî-**Bhô-**
2 **jadêva-**mahîpravarddhamâna[6]-kalyâṇavijayarâjyê |[7]
3 tat-pradatta-pañchamahâśabda-mahâsâmanta-śrî-**[Vi]shṇ[u]-**
4 **[ra]ma-**paribhujyamâ[k]ê[8] **Luachchhagirê** śrî-Śântyâyata[na]-
5 [saṁ]nidhê śrî-Kamaladêvâchârya-śishyêṇa śrî-Dêvêna kârâ-
6 [pi]taṁ idaṁ stambhaṁ[9] || **Saṁvat**[10] **919** **Asva(śva)yuja-śukla-**
7 **paksha-chaturddaśyâṁ** **Vṛi(bṛi)haspati-dinêna**[11] **Uttarabhâdrapa-**
8 **d[â]-nakshattrê**[12] idaṁ stambhaṁ samâptam=iti || ◎. || Vâjuâ-
9 gagâkêna [13]gôshṭhika-bhûtêna[14] idaṁ stambhaṁ ghaṭitam=iti || ⊙ ||
10 **[Śa]kakâl-[âbda]-saptaśatâni** [15]**chaturâśity-adhikâni** **784** **[||]**

B.— Rôhtâsgaḍh rock inscription of Pratâpa; Vikrama-Saṁvat 1279.

This inscription is on the rock near the Lâl Darvâza or 'red gate' of the hill fort of **Rôhtâsgaḍh,** in the Shâhâbâd district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

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[1] See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

[2] For the two other dates, of [Vikrama-]Saṁvat 932 and [Harsha-]Saṁvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

[3] See *Ind. Ant.* Vol. XVIII. p. 238.

[4] From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

[5] This apparently was expressed by a symbol, but the greater part of it is broken away.

[6] The same phrase we have in the dates of Bhôjadêva's successor Mahêndrapâla in the Sîyaḍôṇî inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahîpâla in the Asnî Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dêvapâla in the Sîyaḍôṇî inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Pehevâ (Pehoa) inscription of the reign of Bhôjadêva, on the other hand, has *abhipravarddhamâna* (*ibid.* p. 186, l. 1).

[7] This sign of punctuation is superfluous.

[8] The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is °*mânê* or more probably °*mânakê* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

[9] Read *kâritô=yaṁ stambhaḥ.*

[10] Read *saṁvat.*

[11] For the use of the Instrumental case (to explain which we might supply *sahitâyâm* or *saṁyutâyâm*, agreeing with *chaturdaśyâm*) compare *Sômavârêṇa* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinê=ôttara*°.

[12] Read °*ttrê=yaṁ stambhaḥ samâpta iti.*

[13] The second *akshara* of this word is clearly *shṭhi* in the impression. Here again the published photozincograph differs altogether from the original.

[14] Read *-bhûtên=âyaṁ stambhô ghaṭita iti.*

[15] Read *chaturaśîty-*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.[1] I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5′ broad by 8″ high. The **size of the letters** is between 1″ and 1¼″. The **characters,** which seem to be somewhat rudely engraved, are Nâgarî. The **language** is Sanskṛit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kâṇḍa*, in the sense of 'water.'

The inscription records that, **when the year of Sâhasâṅka** (*i.e.* Vikramâditya[2]) **bore the number made up of 9, the chief munis (7),**[3] **and the lords of the days (12),** *i.e.* in Vikrama-Saṁvat 1279, **in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,**— while the illustrious king **Pratâpa** was whitening (*dhavalayati*[4]) the earth with the great fame of having in mere sport cut up the **Yavanas** (or Muḥammadans),— a certain **Mâdhava** made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kârttikâdi* Vikrama year 1279 expired, to **Sunday, the 5th March A.D. 1223,** when the first *tithi* of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The 'king' **Pratâpa,** in whose reign this date falls, is, I have no doubt, a descendant and successor of the **Jâpiliya** *Nâyaka* or *Mahânâyaka* **Pratâpadhavala,** whose well-known Târâchaṇḍî rock inscription is dated in Vikrama-Saṁvat 1225;[5] of whom there is another short inscription of the same year,[6] recording the construction of a road by him, at 'Phulwariya';[7] and whose name is given, with a date which I would read *Saṁvat 1214 Jyaishṭha-vadi 4 Sa(śa)nau,*[8] in a short inscription on the rock near the Tutrâhî falls.[9] From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the **Khayaravâḷa**[10] *vaṁśa*.

TEXT.[11]

1. Ôṁ[12] ôṁ [||*] [13]**Navabhir-atha munîṁdrair-vâsarâṇâm-adhîśaiḥ parikalayati saṁkhyâṁ vatsarê Sâhasâṁkê | Madana-vijayayâtrâ-maṁgalê mâsi Chaitrê pratipadi sita-kântau vâsarê**[14] **Bhâskarasya || 1 [||*]**

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[1] Dr. Rajendralal's translation of the date is: 'In the Sah's Śâka year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

[2] Compare *Sâhasâṁkasya vatsarê* in the date of Vikrama-Saṁvat 1240 from Mahôbâ, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

[3] I know of no other date from an inscription, in which *munîndra* is employed instead of the simple *muni*.

[4] The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratâpadhavala;* see below.

[5] For the exact date and further references see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

[6] See *ibid.* p. 179, No. 126.

[7] This, or *Phulwari,* is the name of a part of Rôhtâsgaḍh; see M. Martin's (Buchanan Hamilton's) *Eastern India,* Vol. I. p. 450.

[8] This date, for the *Kârttikâdi* Vikrama year 1214 expired and the *pûrṇimânta* Jyaishṭha, would regularly correspond to Saturday, the 19th April A.D. 1158.— It may be pointed out that in the four dates mentioned in the above, which are all from the Shâhâbâd district in South Behar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kârttikâdi* years, and that in the three of them which quote days in dark fortnights, the months are *pûrṇimânta* months.

[9] These falls are five miles west of the village of Tilothu in the Shâhâbâd district; see the *Imperial Gazetteer of India, s.v.* Tilothu.

[10] This name seems to survive in that of the tribe of *Kharawars,* 'who still occupy the table land on which Rantasgar (Rôhtâsgaḍh) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun;' see M. Martin's *Eastern India,* Vol. I. p. 405.

[11] From a rubbing supplied by Dr. Burgess.

[12] Expressed by a symbol.

[13] Metre: Mâlinî; also of the next verse.

[14] Originally *vârê* was engraved, but *rê* is altered to *sa* and another *rê* is added above the line.

2 **Ja(ya)vana-dalana-lîlâ-mâṁsalaiḥ** svair=yaśôbhir=ddhavalayati dharitrîṁ śrî-**Pratâpa**-kshitiṁdrê | idam=udakam=udârajñâna-bhâjâ sthirat[v]aṁ [1]namitam=iha gir-indrê śrîmatâ **Mâdhavêna** || [2 ||*]

3 [2]Anâvilam=analpîyas=tâpa-nirvvâṇa-kâraṇaṁ | svayaśaḥ-sôdaraṁ vâri kârayâm-âsa **Mâdhavaḥ** || [3 ||*] Nijaṁ vacha iva svâdu yaśaḥ svam=iva ni[r*]-malaṁ | êtad=atra suvistirṇṇaṁ kâra-

4 yâm-âsa **Mâdhavaḥ** || [4 ||*] Akâṁḍê kuṁḍikâ kâṁḍa-nidhir=nidhir=apâm=iva | akâ[ri] Mâdha[vê]n=êyaṁ[3] prapâtê pâtaka-druhi || 5 [||*]

C.—Jôdhpur inscription of Rûpâdêvî; [Vikrama-]Saṁvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbâr Hall of **Jôdhpur** in **Mârwâr**, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about $\frac{9}{16}$". The characters are Nâgarî. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.[4] In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *âśid=*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Krishṇa, records (in verse 6) the construction of a well or tank, at the village of **Bûḍhapatra**, by a queen **Rûpâdêvî**, of whom our text gives the following account. First, there was a ruler of the earth, named **Samarasiṁha** (v. 2). He was succeeded by the king **Udayasiṁha** (v. 3); and his son was the king **Châva**, the **Châhumâna**[5] (v. 4). His daughter,[6] again, born to him from **Lakshmîdêvî**, was **Rûpâdêvî**, who became the wife of a king **Têjasiṁha** (v. 5), to whom she bore a son, named **Kshêtrasiṁha** (v. 7). Rûpâdêvî, according to lines 18 and 19, inaugurated the well **in the year 1340, on Monday, the 7th of the dark half of Jyaishṭha**, in the reign of the *Mahârâjakula*[7] **Sâmantasiṁhadêva**, while Jâsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the *Kârttikâdi* Vikrama year 1340 expired and the *pûrṇimânta* Jyaishṭha, to **Monday, the 8th May A.D. 1284**, when the 7th *tithi* of the dark half ended 14 h. 14 m. after mean sunrise.

[1] I believe the intended reading to be *gamitam=*.

[2] Metre: Ślôka (Anushṭubh); also of the following verses.

[3] I would alter this to *=âyaṁ*, and refer it to *kâṁḍa-nidhir=*; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

[4] See *Ep. Ind.* Vol. I. p. 166, and the references given there.

[5] Thus the word is spelt here. The five forms of the word, known to me, are *Châhavâṇa*, in the Dhôlpur inscription of Chaṇḍamahâsêna of Vikrama-Saṁvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Châhamâna*, first in the Harsha inscription of Vigraharâja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Châhuvâṇa*, first in the Nadôl plates of Âlhaṇadêva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Châhuyâṇa*, in the plates of the Chaulukya Ajayapâla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chauhâṇa*, in the 'Pâlam Bâolî' inscription of the time of Ghiyâs-ud-dîn Balban of V. 1337 (*Jour. Beng. As. Soc* Vol. XLIII. Part I. p. 108).

[6] The original has *putrikâ*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

[7] I take this to be a title. We have *Râjakula*, applied to the Paramâra *Mahâmaṇḍalêśvara* Sômasiṁha of Chandrâvatî in a Mount Âbû inscription of V. 1287 (Mr. Kathavate's edition of Sômêśvara's *Kîrtikaumudî*, Appendix B., ll. 2 and 26); *Mahârâjakula*, applied to Udayasiṁha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Samastamahârâjakula*, applied to the Guhila Samarasiṁha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Âbû fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Châhumâna **Samarasiṁha** (apparently of Śâkambharî) is mentioned, who, like the Samarasiṁha of the present inscription, was succeeded by his son **Udayasiṁha**; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṁvat 1306, of the reign of a prince **Udayasiṁhadêva** who might well have been Rûpâdêvî's grandfather. But according to the Mount Âbû inscription Udayasiṁha was succeeded by his son Mânavasiṁha, not by Châva;[1] and I know of no Têjasiṁha (or Têjaḥsiṁha)[2] and of no Sâmantasiṁha whom I could place in Vikrama-Saṁvat 1340.

Bûḍhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.[3]

1 Ôṁ[4] || Ôṁ namô Vighnarâjâya [||*] Prârambhê[5] hasitaṁ bhuja-bhrama-kṛitair=âṁdôlanair=vismitaṁ mlânaṁ bâhulat-ô-

2 papîḍana-bhiyâ prôllâsanê bhûbhṛitaḥ | dattâḥ Kṛishṇa-karâbja-śâyini nagê śrêyâṁsi pushṇaṁtu vô

3 gôpîbhir=bhujavalli-kaṁkaṇa-kaṇatkâr-ôtna(tta)râs=tâlikâḥ || 1 [||*] **Samarasiṁha**[6] ilâ-

4 dhipa âdimô guṇa-varô ʂjani siṁha-parâkramaḥ | svakula-kânana-kalpamahîru-

5 haḥ |[7] svabhuja-nirjjita-râjakadaṁbakaḥ || 2 [||*] [8]Tat-paṭṭâṁbara-chaṁdramâ naya-gṛihaṁ lakshmî-nivâ-

6 sô guru[9] || r=maryâdâ-sahitaḥ payônidhir=iva kshôṇî-talê nirmmalê [|*] sa-sthairyaḥ surasadmava-

7 [n=*] Manasijô ru(rû)p-âḍhya âśî(sî)d=iva bhûpâl-**Ôdayasiṁha** êsha ravivad=dhâmnâṁ[10] sudhâm-ôdaya[ḥ][11] || [3 ||*]

8 [12]Tasy=âṁgajô gaja iv=ôttamadâna-râjî[13] śrî-**Châva**-bhûpati-vaʂrô=jani[14] **Châhumânaḥ** ||(|)

9 saṁdhâryatê nṛipa-gaṇaiḥ śirasâ yad-âjñâ nityaṁ yathâ sukusumâni manôharâṇi || [4 ||*]

10 **Ru(rû)pâdêvî**[15] svakula-tilak-âkâriṇî putrik=âsya **Lakshmîdêvyâ** udara-sarasi prô-

11 llasad-râjahaṁsî | bhûmî-bhartur=vipula-yaśasas=**Têjasiṁhasya** kâṁtâ |[16] kîrtti(rttê)r=gêhaṁ kama-

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[1] Châva, of course, might have been a younger brother of Mânavasiṁha.

[2] There is a Guhila Têjaḥsiṁha of Mêwâḍ for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasiṁha, and his wife was Jayatalladêvî; see *Jour. Beng. As. Soc.* Vol. LV. Part I. pp. 46 and 48.

[3] From impressions supplied by Dr. Führer.

[4] Expressed by a symbol.

[5] Metre: Śârdûlavikrîḍita. The legend is that Kṛishṇa held up the mountain Gôvardhana, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.— The word *kaṇatkâra* either is a mistake of the engraver for *raṇatkâra* or is used by the writer instead of it.

[6] Metre: Drutavilambita.

[7] This sign of punctuation is superfluous.

[8] Metre: Śârdûlavikrîḍita. With *tat-paṭṭâmbara-chandramâḥ* compare, *e.g.*, *tat-paṭṭâmbudhi-chandramâḥ* and *tat-paṭṭâmbara-dinamaṇiḥ*, *Ep. Ind.* Vol. II. p. 51, ll. 5 and 8.

[9] Read *gurur=*, without the sign of punctuation.

[10] Read *=dhâmnâ*; this correction may have been made in the original.

[11] This sign of *visarga* was originally omitted.

[12] Metre: Vasantatilakâ.

[13] A sign of punctuation that had originally been engraved here, has been struck out again.

[14] Read *-varô ʂjani.*

[15] Metre: Mandâkrântâ; and of the two next verses.

[16] This sign of punctuation is superfluous.

12 la-vadanâ dâna-lâvaṇya-khâni[ḥ*] || 5 [||*] **Ramyâ** vâpî madhura-salilâ kâritâ **Bûḍhapatrê** |[1] grâmai(mê)[2]

13 vṛikshair=vitata-saphalai[ḥ*] saṁyutâ chârn-pushpai[ḥ |*] **Ru(rû)pâdêvyâ** sukṛita-nivahê mânasaṁ dhârayaṁtyâ

14 dânaṁ da[t*]tvâ dvija-gaṇa-varê sajjanân raṁjayaṁtyâ || 6 [||*] **Manyê** dêvî Himagiri-sutâ saṁgatâ Śaṁkarêṇa

15 lâvaṇyânâṁ nidhir=iva sadâ prôllasad-dharmma-vallî | **Têjôrâjaṁ**[3] patiribhu(?)valaṁ prâpa sad-dha-

16 rmmatô[4] yâ tasyâḥ[5] jâtaḥ svakula-tilakaḥ **Kshêtrasiṁhaḥ** kumâraḥ || 7 [||*] [6]Yâvach=chaṁdramas-âdi-

17 tyau[7] kurvvâtê bhramaṇaṁ divi [|*] tâvan=naṁdatu vâp=îyaṁ |[8] janânaṁda-vidhâyinî || 8 [||*] Śivam=astu [||*]

18 **Sâṁvat 1340 varshê** [9]**Jyêshṭa-vadi 7 Sômê** ṣdy=êha mahârâjakula-śrî-**Sâmya(ma)ṁtasiṁhadêva**-râjyê tanni-

19 yukta-śrî-Jâsh-âdi-paṁchapa-pratipattâv=êvaṁ kâlê varttamânê dêvyâ śrî-**Ru(rû)pâdêvyâ** vâp=îyaṁ pratishṭit[â[10] ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI; SAKA-SAMVAT 997.

BY G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dîrghâsi is a small village four miles north of Kalingapatam in the Gañjâm district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭṭa." There are remains of a temple scattered all over the place. Stone images of Durgâ, Nandi and the *liṅga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgâ is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultzsch. It is in 23 lines, the first sixteen being in **Sanskṛit** verse and the rest in **Telugu** verse.[11]

The **alphabet** is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *û*-mark in *bhû* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḍ*, as in *gaṇḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in Vêṁgi (l. 12). *G* after an *anusvâra* is doubled in *Gaṁgga* (l. 1), but not so in Vêṁgi (l. 12); *d* in *ddruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kîrtti* (l. 5). *N* is used for *ṇ* in *jîrnna* (l. 12), *Gôkarnna* (l. 4) and *ghûrnnita* (l. 8 f.). Owing to the incorrect pronunciation of *ṛi*, *mṛi* and *dṛi* are written as *mri* and *dri* (ll. 8 and 11). It appears

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[1] This sign of punctuation is superfluous. [2] This correction has been made in the original.

[3] Originally °*râjaḥ* and °*valaḥ* was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *virâma*. Read *patim=iha varaṁ* (?).

[4] Originally *rmmavô* was engraved. [5] Read *tasyâ*. [6] Metre: Ślôka (Anushṭubh).

[7] This compound is quite incorrect.

[8] This sign of punctuation is superfluous. [9] Read *Jyaishṭha*-.

[10] Read *pratishṭhitâ*, for *pratishṭhâpitâ* (used in the sense of *kâritâ*).

[11] The Telugu portion consists partly of some of the facts mentioned in the Sanskṛit portion, and partly of new facts.

that the half-*anusvâra*[1] sound in Telugu was formerly represented by a full *anusvâra* symbol. The *ṁ* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metre, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.[2]

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king **Râjarâja** of the **Gaṅga** dynasty (l. 1), named **Vanapati** (ll. 5, 13) or **Baṇapati** (l. 19), who was the son of **Gôkarṇa** (l. 4 f.) and belonged to the Âtrêya *gôtra* and to the Brâhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nâṭya-śâlâ*, l. 15) in front of the temple of **Durgâ** in the town of **Dîrgharasî** (l. 14) or **Dîrghâsi** (l. 19) in the **Śaka** year **997** (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife **Padmâvatî** made a gift of another lamp (l. 21). Though spoken of as a *pratihârin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Râjarâja's forces. The inscription refers to his victory over the **Chôḍa** king[3] (ll. 8, 9) and the **Utkala** (l. 10) and to the subjugation of the kings of **Vêṅgi**[4] (ll. 12, 17), **Kimiḍi, Kôsala, Gidrisiṅgi** and **Oḍḍa** (l. 17 f.). He also killed a certain **Daddârṇava** (l. 12). Vanapati had the *birudas* **Chalamartigaṇḍa**[5] (ll. 9, 18), **Bhaṇḍanavijaya**[6] and **Gaṇḍagôpâla**[7] (l. 20).

The **date** of the inscription, Śaka-Saṁvat 997, if taken as an expired year, corresponds to **A.D. 1075-76**. This year would fall towards the end of the reign of the Gaṅga king Râjarâja. Râjarâja's father Vajrahasta was crowned in A.D. 1038[8] and ruled for 30 years.[9] Râjarâja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Râjarâja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.[10]

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Saṁvat 1040,[11]— viz. Râjarâja's victory over the **Dramilas** (*i.e.* the Chôḷas) and his affording protection to **Vijayâditya of Vêṅgi** against the **Chôḍas**. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Râjarâja's commander-in-chief,— **Kimiḍi** is now a Zamîndârî in the Gañjâm district. **Kôsala** corresponds to the upper valley of the Mahânadî and its tributaries.[12] Gidrisiṅgi I cannot now identify. **Oḍḍa** or **Utkala** is Orissa, whose king was later on reinstated by Râjarâja's son Anantavarman.[13]

TEXT.[14]

1 आसीद्गंगान्ववायक्षितिपतितिलको राजराजक्षितीशः क्ष्मापाल-

2 [15]प्रौडमौलिप्रकरमणिरुचिप्रस्फुरत्पादपीठः । योरातिव्रचचक्रक्रथ-

3 नकरभुजापालिता[शे]षपृथ्वीचक्रश्चक्रायुधाभो दधदुरसि रमां वाचि वाचामधी-
शः [॥ १*]

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1 I have not seen the half-*anusvâra* symbol in the inscriptions that I have hitherto examined.

2 Compare p. 316, note 13.

3 The Chôḍa king is Râjêndra-Chôḍa (or Kulôttuṅga-Chôḷa I.), whose daughter Râjasundarî was married to Râjarâja; *Ind. Ant.* Vol. XX. p. 276.

4 The king of Vêṅgi referred to is Vijayâditya VII.; see *ibid.*

5 Compare *Ind. Ant.* Vol. XXI. p. 199.

6 *I.e.* 'an Arjuna in battle.'

7 *I.e.* 'a Kṛishṇa among heroes.'

8 Above, p. 185.

9 See the Table facing p. 186 above.

10 [Anantavarman's stone inscriptions at Mukhaliṅgam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report* for 1895-96, p. 6.— E. H.]

11 *Ind. Ant.* Vol. XVIII. p. 171.

12 *South-Indian Inscriptions*, Vol. I. p. 97.

13 *Ind. Ant.* Vol. XVIII. p. 171.

14 From an inked estampage, sent by Dr. Hultzsch.

15 Read प्रौढ.

4 तस्यान्वयागतमहाप्रतिहारिमुख्यसंस्तंभिताखिलविरोधिनराधिपौजा: । गोकर्ण-[1]

5 सूनुरवनीसुरवंशभानुरात्रेयगोत्रमहितो महनीयकीर्त्तिः ॥ [२*] वनपतिरि-

6 ति नाम्ना त[स्य] गांभी[र्य्यं]शौर्य्याखिलजगदुपकारैश्चगर्वभूम[2] प्रचेताः । श्रधि-
कम-

7 भिमतात्तदानमालोक्य चिंतामणिरिह न विदद्रे यत्तदश्मत्वहेतोः ॥ [३*]
श्राजा-

8 वसौ चोडनृपस्य सेनामहावनस्याश्मनिगाकुलस्य[3] [।*] मत्तेभस[ा]रद्रुमघू-

9 र्णितस्य[4] दावानलोभूद्वलमर्त्तिगण्डः ॥ [४*] तेनाजौ चोडसेनावनदवदहनेना-
शुग-

10 [5]प्रासश[स्त्री]निस्त्रिशस्व्यालके[नोल्क]लगजतुरगानीकिनीनाथभूज[ा*]: [।*] निर्द-
ग्धा भग्नमू-

11 ला [6]निपतितशिरसश्चिन्नबाहूरुशाखा [7]दृश्यंतेद्यापि भूतेश्वय इव धवलैरस्थिभि-

12 र्ज्जीर्णमासैः[8] ॥ [५*] जित्वा मुहुर्व्वेंगिधराधिनाथं तस्याजहाराखिलवस्तुरा-
शि[म्*] । [9]दहार्णवस्तेन

13 यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६*] जित्वैवं भूमिपालान्वन-
पतिरवनावात्म[नः]

14 कीर्त्तिवल्लीं शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्ग्घरस्यां नगर्यां [।*] दुर्ग्गा-
देव्यालयस्याभरण-

15 मिव पुर[:*] स्थापयामास गुर्व्वीं श्रीमान्[10] श्रीनाथवीर्य्य[:*] स्थगितदश-
दिशान[ा*]व्यशालाचलेन[11] [॥ ७*]

16 दीपमखण्ड[12] प्रादाम्मण्डलिकस्योतिचण्डदोर्दण्ड[: ।*] तस्यामेव समायान्तस्यै
देव्यै सुरेशपूज्यायै ॥ [८*]

17 [13]श्रीशकुनेण्ड्लु [14]भूसतिपै शैलनन्दाजभवसंख्यनीन्द वेंगि- [।*] देशंबु गिमि-
डिय[15] गोसल गिड्डि-

18 सिंगिदेशंबु मण्ठियोड्डदेशमनंगं[a] [।*] अगिन भूपालुरननिनोच्चे[16] चलम-
र्त्तिगण्डखड्ड[a] नेगडिन

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[1] Read गोकर्ण.
[2] Read °कारैर्व्वगर्वभुव.
[3] Read मृगाकुलस्य.
[4] Read घूर्णितस्य.
[5] Read निस्त्रिंश.
[6] Read °शिरसश्छिन्न°.
[7] Read दृश्यन्ते.
[8] Read °र्जीर्णमांसैः.
[9] Read दहार्णव°.
[10] Read श्रीमाञ्छ्री°.
[11] Read शालाकलेन.
[12] Read °खण्डं.

[13] The following is a Telugu verse, containing a *sîsamâlikâ* of eight lines, followed by an *âṭaveladi* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter *a*, the nasals *ṇ* and *ṁ* should be attenuated in reading, so that the consonants preceding them may be *laghu* or short. At present these nasals would be replaced by half-*anusvâra* symbols.

[14] A letter is wanting before भू.
[15] Read गिमिडियु.
[16] Read °नोच्चे.

19 मण्डलिकुण्डु [।*] भूसुरवंशुण्डु वासवनिभभोगि वणपति सौजन्यगुणयुतुण्डु [।*] दीर्घासि भगवतिदे-

20 विदेवालयमुन मुंदटं गडुघनतरमुग [।*] मण्डपमेत्तिंचे भण्डनविजयुण्डु गण्डगोपालुण्डख-

21 ण्डवर्त्ति [।*] दीविय वेट्टनह्रेविकिमव्वेलं[1] दग मनोवल्लभि वनजनेत्रि [।*] दीविय वेट्ट बद्मावतियुनु-

22 [2][ना] क्षोणीनधशुलु गलयंतकुनु सुदमुन [॥*] गगनभूमिचंद्रखरकरोदक-शिखि- [।*] मारुतात्ममूर्त्ति

23 मखिषमथन[3] [।*] यि[ष्टपूर्त्त]फलमुलेक्षकालंबुनु [।*] मेचुतोड दमकुनिच्चु-[ण्ड] ॥ [९*]

TRANSLATION.

A.—Sanskṛit portion.

(Verse 1.) There was king **Râjarâja,** the ornament of the kings of the **Gaṅga** dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vishṇu) whose weapon is the discus; who (*like the latter*) had Ramâ (Lakshmî) on his bosom; (*and who was*) a lord of speeches (Bṛihaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihârin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named **Vanapati,** the son of **Gôkarṇa,** the sun of a Brâhmaṇa family, praised among those of the Âtrêya *gôtra*, (and) of great repute. (*He*) excelled Prachêtas (Varuṇa)[4] by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the *Chintâmaṇi*[5] did not melt away (*only*) because of (*its*) stony nature.[6]

(V. 4.) This **Chalamartigaṇḍa** became in battle a conflagration to the great forest (*which was*) the army of the **Chôḍa** king, teeming with beasts (*which were*) horses, (*and*) full of[7] tall trees (*which were*) *mast* elephants.

(V. 5.) By him— the fire to the forest of the army of the **Chôḍa,** whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the **Utkala,** were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the **king of Vêṅgi,** he took away the whole heap of his property. **Daddârṇava** was sent by him to Yama (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

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1 Read °नव्वलं or °नव्वेल.

2 Here the metre requires some alteration, perhaps साधुलिनशयुक्ताल°.

3 Read °मथनि.

4 Vanapati literally means 'the lord of water' and is also an epithet of Varuṇa, the regent of the ocean.

5 The *Chintâmaṇi* is a fabulous gem which is supposed to yield to its possessor all he desires.

6 If it were not a stone, it would have melted away out of shame.

7 Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous **Vanapati,** who possessed the valour of (Vishṇu) the lord of Śrî,— in the **Śâka** year formed by the hills (7), the Brahmâs (9), and the treasures (9),— (*i.e.* **997**),— planted, as an ornament to the temple of **Durgâ** in the town of **Dîrgharasi,** in front (*of it*), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.— Telugu portion.

(V. 9.) When the prosperous **Śaka** years reached on earth the number of the hills (7), the Nandas (9), and the Brahmâs (9),— (*i.e.* **997**),— the *maṇḍalika* **Baṇapati,** (*who came*) of a Brâhmaṇa family, who resembled Indra in (*his*) enjoyments, who possessed the virtue of kindness, (*and*) who was celebrated as **Chalamartigaṇḍa,** defeated in battle the kings of the **Vêṅgi** country, **Kimiḍi, Kôsala,** the **Giḍrisiṅgi** country and the **Oḍḍa** country, (*and*) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess **Bhagavatî** (Durgâ) in **Dîrghâsi.** He, the **Bhaṇḍanavijaya,** the **Gaṇḍagôpâla,** gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed **Padmâvatî,** joyfully placed a lamp on the other side,[1] to last as long as the earth,[2] the sun and the moon. Let (*the goddess*) **Mahishamathanî** (Durgâ), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*ishṭâpûrta*)[3]!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA; SAKA-SAMVAT 1333.

BY J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Râjappa of **Tottaramûḍi** in the **Amalâpuram** tâluka of the Gôdâvarî district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintâmaṇi* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on **three copper-plates,** measuring $9\frac{1}{2}$ by 5 inches each, and weighing in all 3lb $7\frac{1}{2}$oz.[4] The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant **bull,** the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about $3\frac{3}{4}''$; its thickness about $\frac{3}{8}''$; the height of the bull $1\frac{1}{4}''$; and the length and breadth of the pedestal $1\frac{1}{8}''$ by $\frac{3}{4}''$. The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The **characters** used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaṭṭu* or secondary form

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[1] Or, 'on that day.'

[2] If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

[3] वापीकूपतडागादि देवतायतनानि च । अन्नप्रदानमारामाः पूर्तमार्याः प्रचक्षते ॥

[4] This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 9.

of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *î*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ê*, nor between those of *o* and *ô*.[1] These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaṭṭu*, which is absent in *bhi*, *bho* and *bhau*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akshara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *śaurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhârggava* for *Bhârgava* (ll. 17, 30), and the *anusvâra* is used in certain places instead of *n*, as in *yasmiṁ=nissîma*° (l. 16) and *punar=Aṁnavôta*° (l. 35). The inscription is composed throughout in **Sanskṛit** verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in **Telugu** prose.

The inscription opens with invocations of the Boar-incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vânapalli plates of Anna-Vêma.[2] It then refers to **Vishṇu**, "the first of the gods," from the lotus of whose navel was born the **Creator** of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the **fourth caste** (v. 5) was the **Paṇṭakula** (v. 6). To this belonged king **Vêma**, surnamed **Jaganobbagaṇḍa**, the builder of a flight of steps on the bank of the **Pâtâlagaṅgâ** at the foot of the **Śrîśaila** hill (v. 7 f.). His son was **Anavôta**[3] (v. 10). The younger brother of the latter, named Annavêma or **Anavêma**, was also known as **Vasantarâya**, 'the king of spring,' and **Kshurikâsahâya**, 'one whose chief weapon is a dagger' (v. 12).[4] The epithet Vasantarâya[5] appears to have been earned by Anavêma by the prominent part he took in the annual *vasantôtsava* or spring festival, which is alluded to in verse 14.[6] Anavôta had a son named **Kumâragiri**, who ruled the country a long time from his ancestral capital **Koṇḍaviḍu** (v. 15 f.).

Kumâragiri's minister was **Kâṭaya-Vêma**, who excelled Bṛihaspati and Śukra in intelligence,[7] and Paraśurâma and Arjuna in valour (v. 18). Kâṭaya-Vêma rendered great help to Kumâragiri in obtaining possession of and governing his ancestral territory, even as Kṛishṇa did to Yudhishṭhira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which **Râjamahêndranagarî** (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kâṭaya-Vêma from **Kâṭa (I.)**, whose son was **Mâra**. Mâra's son was **Kâṭa (II.)**, whose son was Kâṭaya-Vêma, who issued the grant (v. 23). We are also informed incidentally that Kâṭaya-Vêma was the son-in-law (*jâmâtṛi*) of **Annavôta** and the son of the daughter (*dauhitra*) of **Vêma**, and that his mother's name was **Doḍḍâmbikâ** (v. 21).[8] His wife was **Mallâmbikâ**, who got the Śiva temple of **Mârkaṇḍêya**

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[1] For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. *b* and iii. *a* of the plates.

[2] Above, Vol. III. p. 59.

[3] This name stands for Ana-Pôta. According to Telugu grammar *p* becomes *v* under certain circumstances.

[4] See the Vânapalli grant, where the same epithets are applied to Anavêma.

[5] Compare above, Vol. III. p. 65, note 6, and p. 286.

[6] See Śrînâtha's *Kâśîkhaṇḍamu*, where a similar festival at Rajahmundry is described.

[7] Kâṭaya-Vêma was the author of a learned commentary on Kâlidâsa's three dramas.

[8] This relationship is made clearer in the extract from the *Kumâragirirâjîyam* appended to this paper, which states that Kâṭaya II. begot Kâṭaya-Vêma by Doḍḍâmbâ, the daughter of Vêma (verse 10), and that Kâṭaya-Vêma was *bhâginêya* (sister's son) and *jâmâtṛi* (son-in-law) to Annapôta (v. 12).

on the **Gôdâvarî** at **Râjamahêndranagara** (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika **(Kârttikî)** in the cyclic year **Khara**, corresponding to the (expired) **Śâka** year counted by the *guṇas* (3), Râmas (3) and Viśvas (13),—*i.e.* **1333**, or **A.D. 1411-12,—Kâṭaya-Vêma** granted the village of **Mallavaram**, which was named after his wife **Mallâmbikâ** (v. 26) and which was situated on the bank of the **Vṛiddha-Gautamî** in the vicinity of **Muktîśvara** in the **Kônadêśa** (v. 27), to Nṛisiṁha, who was the son of Ahôbala and the grandson of Appayârya. The donee belonged to the Kâśyapa *gôtra* (v. 28) and the Kâṇva *śâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by **Toṭṭaḍimûṇḍi**, in the south-east by **Mallâyammaṅgâri-Komaragiripuram**,[1] and in the west by the **Vṛiddha-Gautamî**. Then follow seven imprecatory verses (30-36) in Sanskṛit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by Śrîvallabha of the Kaṇva *gôtra*, the son of Lakshmî and Śrîvallabhârya. The grant bears at the end the signature (*vrâlu*) of **Vêmu** (*i.e.* Kâṭaya-Vêma).

Of the localities mentioned in this inscription, **Koṇḍavîḍu** (l. 27) and **Râjamahêndri** (Rajahmundry) (ll. 33 and 42) are well known. The term **Kôna** (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Piṭhâpuram inscription of Mallidêva[2] gives a list of the chiefs of Kônamaṇḍala, and the Naḍupûru grant of Anavêma[3] refers to Kôṇasthala as being situated in the Gôdâvarî delta. The term Kônasîma is in common use in the Gôdâvarî district, where it is now applied to a portion of the Amalâpuram tâluka, which, being watered by several branches of the Gôdâvarî, is as fertile as a *kôna* or valley. The village of **Muktîśvaram** (l. 49) is situated in this Kônasîma on the right bank of the Gautamî, right opposite to Kôṭipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautamî-Mâhâtmya*.[4] The **Vṛiddha-Gautamî** (ll. 48, 54, 55), one of the seven branches of the Gôdâvarî, runs close by Muktîśvaram on the south and is entirely dry, except perhaps when the Gôdâvarî receives heavy floods. **Mallavaram,** which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of **Toṭṭaramûḍi,** which is mentioned as **Toṭṭaḍimûṇḍi** among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappagantula family possessed the *mirâsi* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the **Koṇḍavîḍu** chiefs down to **Kumâragiri,** and as showing when and under what circumstances the **Râjamahêndri** portion of the Koṇḍavîḍu territory became detached from the rest of it. As has been seen, the inscription traces the Reḍḍi line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragiri. This genealogy is, in the main, supported by the introduction to Kâṭaya-Vêma's commentary on Kâlidâsa's *Śâkuntala*, called *Kumâragirirâjîyam* (after Kumâragiri Reḍḍi), an extract[5] from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anavêma. Both the Vânapalli[6] and Naḍupûru[7] grants of Anavêma trace the line from Vêma's father Prôla, the earliest member of

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[1] [This village, which is not found on the *Madras Survey Map* of the Amalâpuram tâluka, must have been an *agrahâra* founded by Mallâmbâ, the wife of Kâṭaya-Vêma, and named after her brother Kumâragiri.— E. H.]

[2] Above, p. 84.

[3] Above, Vol. III p. 287.

[4] See also Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 32.

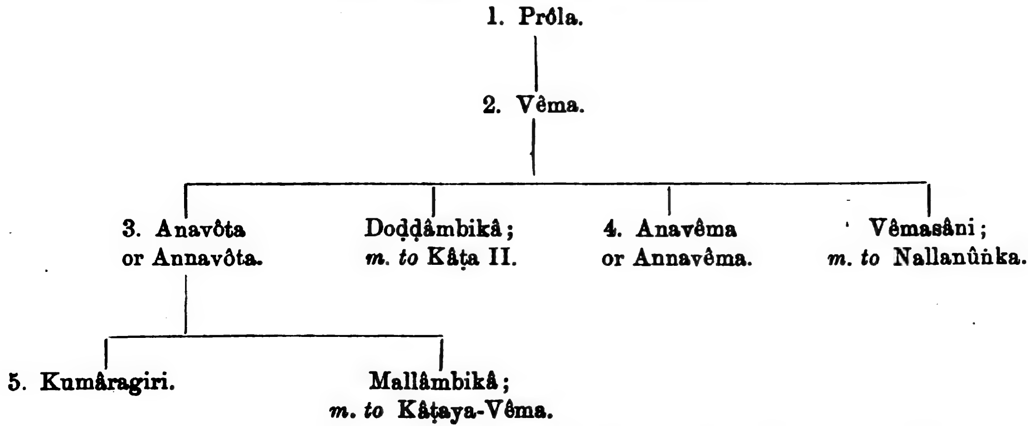
[5] I am indebted for this to the late Paravastu Jagannâthasvâmi Ayyavaralu Gâru of Vizagapatam.

[6] Above, Vol. III. p. 59.

[7] *ibid.* p. 286.

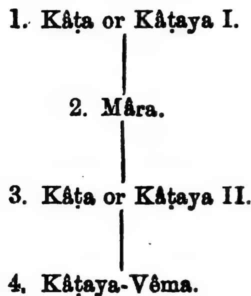
the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.[1]

THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagaṅgâ with the temple on the Śrîśaila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,[2] which seems to have been based partly on local traditions.

The following genealogy of **Kâṭaya-Vêma of Râjamahêndri** is given in this grant and in the *Kumâragirirâjîyam*:—



Kâṭaya II. married Doḍḍâmbâ, the daughter of Vêma of Koṇḍavîḍu and sister of Anavôta and Anavêma; and Kâṭaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

TEXT.[3]

First Plate; First Side.

1 ✿ विश्वंभरीव्याघ्रूदार: केलिपस्खलितांबुधि: । विश्वंभराभवत्सापि ये-
2 मोद्दाष्ट्रमवाप्य भू: ॥ [१*] भवतां भवतां नाग: शांकरि: शंकरोन्वहं ।
3 दानेन सुरभि[:*] स्वस्य दानेन सुरभिश्च य: ॥ [२*] गिरीरत्नं शंभो: शशधरकिशोर: क-

[1] For further confirmation of this list see the passage beginning with *Appuṇya-vaṁśambu Kaṁsâsura-dhvaṁsi* in Śrînâtha's *Bhîmakhaṇḍamu*, âśvâsamu 1.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 83 f. and No. II. pp. xii. and 91 ff.— E. H.]

[2] *Lists of Antiquities*, Vol. II. p. 187.

[3] From the original plates.

4 लयतादस्यंकारे गौर्या मुकुरति रते दीपति च य: बिसांकुरभांत्या[1] ग-
5 गनतटिनीहंसपटलीमुहुश्चंचूघर्षाद्विमलविमलस्तेजित इव ॥ [३*] श्रस्ति स्व-
स्तिम-
6 दाद्यमध्वरभुजामंभोजनाभं महस्तंनाभीकमलादभू[त्*]त्रिजगतां नि-
7 र्माणकर्मंक्षम: । मुख्यो विश्वसृजां चिरंतनगिरां विश्रामचं-[2]
8 [3]टापथस्तस्यासन्मुखबाहुसक्थिपदतो वर्णा: क्रमेणोदिता: ॥ [४*] पुं-[4]
9 सस्तस्य पुरातनस्य चरणांभोजातजातं कुलं स्वस्याधारविधानतोपि विमलं[5]
10 [6]शुध्वस्वभावादिदं । श्रासीत्किंच कलौ युगे नृपतय: प्रायेण यत्रोदिता-
स्तेज-
11 :शौर्यवदान्यताप्रभृतिभिर्युक्ता गुणै: प्राभवन् ॥ [५*] तत्र पंटकुलं नाम
प्रसूतं
12 बहुशाखिनि । तराविव फलं रम्यद्वृत्तं सरससुज्वलं[7] ॥ [६*] तत्रासीद्धेम-
भूपाल:
13 कुले विबुधरंजक: । पयोधाविव संतापो राजराजोन्नयाकरे ॥ [७*] श्री-
मान्हेम-

First Plate ; Second Side.

14 महीपतिस्स विदधे पातालगंगातटे श्रीशैले जगनोब्धगंडविरुदस्सोपान-
15 वीथीं[8] शुभां । यासौ दीव्यति दिव्यसीमनगरारोहोद्यतानां नृणां नि-
श्रेणि-
16 : परिकल्पितेव नितरामाब्रह्मकल्पस्थिरा ॥ [८*] यस्मिंनिस्सीमभूदानख्याति-
सौभा-
17 ग्यशालिनि । द्विजैर्नं बहु मन्यंते बलिभौवनभार्गवा: ॥ [९*] श्रनवोत-
प्रभुस्तस्माद्-
18 जायत भुजायत: । महाशैवो महादेवादिवारातिकुलांतक: ॥ [१०*]
श्रनवोत-
19 मही[प]तौ धरित्रीं परितो बिभ्रति पंनगेंद्रमुख्या: । चिरसुचूसिता[9]
लघूक-
20 ते स्वे भरणे जीवनमस्य संस्तुवंति ॥ [११*] तस्यानुजस्सुजननोस्ति
वसं-[10]

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[1] Read भान्त्या.
[2] The *anusvâra* stands at the beginning of the next line.
[3] Read °घप°.
[4] The *anusvâra* stands at the beginning of the next line.
[5] The *anusvâra* stands at the beginning of the next line.
[6] Read शुद्ध.
[7] Read °मुज्ज्वलम्.
[8] Read वीथीं.
[9] Read °सुच्छ्वसिता
[10] The *anusvâra* stands at the beginning of the next line.

21 तरायो वीरांनवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-
22 भवति सार्व्वभौमभूचिराय नामावनौ सुमनसां बहुशो वदान्ये ॥ [१२*] हे-
23 [म]ाद्रिदाननिरते यस्मिंनवेमभूपतौ सुदितान् । अवलोक्य भूमिदेवान्
24 [देव]ा स्पृहयंति भूमिवासाय ॥ [१३*] यस्मिन् विरति वसंते दिशि दिशि कामोत्स-
25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवत्योभूचिराय गिरिशोपि ॥ [१४*] कु-
26 मारगिरिभूपोभूदनवोतविभोस्सुतः । जयंतो वासवस्येव प्रद्युम्न इ-

Second Plate ; First Side.

27 व शार्ङ्गिणः[1] ॥ [१५*] कोंडवीडुरिति ख्याते पुरे स्थित्वा कुलागते । कुमारगिरिभूपो-
28 यं [चि]रं भूमिमपालयत् ॥ [१६*] तुला पुरुषरत्नस्य श्रीकुमारगिरेः कृतः ।
29 तुलापुरु[षमु]ख्यानि महादानानि योतनोत् ॥ [१७*] आसोदमात्यरत्नं काट-
30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्ग्गवमतिरतिभार्ग[व*]विजयविजयविख्या-
31 तिः ॥ [१८*] सिंह[ा]सने निधायासौ कुमारगिरिभूवरं । अतीजयन्महाते-
जा[ः*] श्रीकृ-
32 ष्ण इव भर्मजं ॥ [१९*] कुमारगिरिभूनाथो[2] यस्मै विक्रमतोषितः प्रादात्
33 प्राचीं भुवं राजमहेंद्रनगरीमुखां ॥ [२०*] नप्ता[3] काटमही-
34 भुजो गुणगणोदारस्य मारप्रभोः पौत्रः काटयवेमभू-
35 मिरमणः श्रीवेमपृथ्वीपती[4] । दौहित्रः पुनरंनवोतनृपतेर्व्वांशोग्रचूडा-[5]
36 मणिर्व्वामाता जयति क्षितिं विरमयन् दोड्डांबिकानंदनः ॥ [२१*] काटय-
37 वेमकटाक्षे प्रभवति सदये च निर्दये च (निर्दये च) तथा । गजपति-
सुरत्ननृपती-
38 नां चित्रं सुखातपत्रता भवति ॥ [२२*] भूपालान्नमयन् प्रजा नियमयन्
39 कांताजनं[6] कामयन् भूदेवान्नमयन्नरीन्विरमयन् मित्राणि विश्रामयन् । कीर्त्तिं
स्वां[7]

[1] Read शार्ङ्गिणः. [2] Read नाथो. [3] See below, p. 329, note 2.
[4] Read पृथ्वी. [5] Read °पतेर्व्वंशोग्र°.
[6] The syllables *ntājanaṁ kā* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.
[7] The *anusvāra* stands at the beginning of the next line.

Second Plate; Second Side.

40 भ्रमयन्नघानि शमयन् धर्मं समायामयन् सोयं वेममहीपतिर्वि-

41 जयते काटावनीशात्मजः ॥ [२३*] अभूत्काटयवेमस्य जाया मल्लांबिका सती । अ-

42 शेषगुणसंपूर्णा[1] पातिव्रत्यधुरंधरा ॥ [२४*] राजद्राजमहेंद्रनामनगरे गोदा-

43 वरीतीरगं मार्कंडेयशिवालयं प्रतिष्ठिता मल्लांबिका धार्म्मिका । कृत्वा शुभ्र-[2]

44 सुवर्णरत्नखचितं ब्रह्मप्रतिष्ठास्तथा सत्राण्यध्वनि च प्रपा विजयतेनेकां-

45 स्तटाकानपि ॥ [२५*] श्रीशाके गुणरामविश्वगणिते कार्तिक्यहेब्दे खरे प्रादात्काटय-

46 वेमय[:*] स्ववनितामल्लांबिकानामतः । ग्रामं मल्लवरं नृसिं-

47 हविदुषे [3]काश्यदिजायादरादाचंद्रार्कमुदर्कलालसमतिश्चैश्व-

48 र्यभोगाष्टकं ॥ [२६*] कोनदेशेग्रहारोयं भाति मल्लवराभिधः । तीरे च [4]वृध्धगौतम्या-

49 : पुण्यो सुक्षेत्रराजितो ॥ [२७*] अप्पयार्यस्य पौत्रोसौ नृसिंहः काश्यपान्वयः । अ-

50 न्नदानपरो नित्यमहोबलतनूभवः ॥ [२८*] [5]यधाविभागमत्रांशान् विधाय ज्ञाति-

51 भिस्सह । अधीतकाव्यशाखाढा[6] भुङ्ते[7] धन्यो यथासुखं ॥ [२९*] ✽ ईवूरि पोलमेर

52 सोमलु । तूर्पुन । तोत्तडिमूंडि पोलमेर पुंत वत्तुलसुप्पडितोंटमामि-[8]
ं

Third Plate; First Side.

53 डुलु मोदलुगां बोयि मल्लायश्रंगारिकोम[रगिरिपुरपु पोलमेर][9]

54 पुंत मोचेनु ॥ दक्षिणान । आ कोमरगिरिपुरपु पोल[मेरगुंडे वृद्धगौतमि]

55 मोचेनु । पडुमटनु [10]वृध्धगौतमि । उत्तराननु । विद्या[रण्यतीर्थमनि वृद्धगौत]-

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[1] Read संपूर्णा.

[2] Read शुद्ध.

[3] Read काश्यपद्विजा°.

[4] Read वृद्ध.

[5] Read यथा°.

[6] Read °शाखाढ्या (?).

[7] Read भुङ्क्ते.

[8] The *anusvâra* stands at the beginning of the next line.

[9] That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.

[10] Read वृद्ध.

56 मिलोनि गुमि मोदलुगा वच्चिन तोत्तडिमूंडि पोल[मेर पुंत बत्तुलसु]-

57 प्पडितोंटमामिंड्लु मोचेनु । ❁ पालनसुकृतस्य चापहरणदोषस्य च [प्र]-

58 काशनाय केचन पुरातना[:*] श्लोका लिख्यंते ॥ दानपालनयोर्म्मध्ये दानात्[1]

59 श्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-

60 (प)दं ॥ [१०*] प्रभुणापि कृतो धर्म्मः पालनीयः प्रयत्नतः । प्रभुरेव हि

61 प्रभु[:*] स्वाध्वर्मः[2] प्रभुर्न्न कस्यचित् ॥ [११*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां

62 । षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [१२*] तटाकानां सह-स्रेण चाश्व-

63 मेधशतेन च(:) । गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ [१३*] न विषं विषमि-

64 त्याहुर्ब्रह्मस्वं विषमुच्यते । विषमेकाकिनं हंति ब्रह्मस्वं पुत्रपौ-

65 त्रकं ॥ [१४*] किंचैतद्दाहृवचनं ॥ कर्तव्यवित्काटयवेमभूपः कृतांजलिः

Third Plate ; Second Side.

66 प्रार्त्थयते नृपालान् । एष्यान् भवद्भिः परिपालनीयो धर्म्मो ममायं दय-

67 या धिया वा ॥ [१५*] श्रीरामचंद्रेणाप्येवमेवोक्तं ॥ सामान्योयं धर्म्मसेतु-

68 र्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वानेवं भाविनः पार्त्थिवें-द्रान् भू-

69 यो भूयो याचते रामचंद्रः ॥ [१६*] कृतं श्रीवल्लभेनेदं शासनं सद्विका-सनं ।

70 काश्यगोत्रेण पुत्रेण लक्ष्मीश्रीवल्लभार्य्ययोः । [१७*] श्रीवराहो रक्षतु । मंगळमहाश्री

71 श्री श्रीं जेयुन् [॥*] वेमु प्रालु [॥*]

APPENDIX.

Extract from the Preface to Kâṭaya-Vêma's Kumâragirirâjîyam.

कीर्तिप्रतापसौभाग्यत्यागभोगविभूतिभिः ।
एक एव कलौ श्लाघ्यः कुमारगिरिभूपतिः ॥ [१*]

[1] Read दानाच्छ्रेयो.

[2] Read स्वाधर्मः.

वीरः श्रीरणकेलिविलाससुकृती वैरिव्रजग्रामणी-
गर्वग्रासविधुंतुदः स्थितयशःपुष्पाभिवर्षी घनः ।
दत्ता शासनपत्रिका वसुमतीरक्षाविधौ शंभुना
यस्मै दिग्विजयी कुमारगिरिभूभर्तुः समुज्जृम्भते ॥ [२*]

जयति महिमा लोकातीतः कुमारगिरिप्रभोः
सदसि लकुमादेवी यस्य श्रिया सदृशी प्रिया ।
नवमभिनयं नाट्यार्थानां तनोति सहस्रधा
वितरति बहूनर्थानर्थिव्रजाय सहस्रशः ॥ [३*]

राजवेश्याभुजंगः श्रीकुमारगिरिभूपतिः ।
यस्मै काटयवेमस्य प्रगल्भा तव दूतिका ॥ [४*]

पादारविन्दात्परमस्य पुंसो वर्णश्चतुर्थोजनि विश्ववन्द्यात् ।
पुनाति नित्यं भुवनानि सिन्धुः पुण्यैः प्रवाहैः सहजा यदीया ॥ [५*]

वंशेस्मिन्नुदितो महीयसि मनोर्वंशे जगत्पावने
धीरोदात्तगुणोत्तरो रघुरिव श्रीकाटयाख्यो नृपः ।
दानव्याजपरेण येन विदधे भूदेवसंतर्पणं
भूयिष्ठैः परिपन्थिपार्थिवजनव्याजेन खर्वेतरैः ॥ [६*]

तस्मादभूदखिलकर्मविदां वरिष्ठो
मारक्ष्माधिपतिरप्रतिमप्रभावः ।
यस्यानपास्य नृपतीनभिरूपसुभ्रू-
वंशे स्वयं वनजमिन्दुमतीव कीर्तिः ॥ [७*]

तस्यात्मा तनयौ समयविनयौ विख्यातदोर्विक्रमौ
काटचोडपतिश्च मारनृपतिः कान्तौ नितान्तौजसा ।
तस्योर्वीर्विवसुंधराभिरभजत्सौभाग्यमाद्यस्तयोः
कौसल्यादिवधूभिर्दशरथः शोभां प्रपेदे यथा ॥ [८*]

असहायशूर इति काटयप्रभुं प्रवदन्ति मारनृपतेस्तनूभवम् ।
भुवनादिदुर्गजयसाहसेन यो जलदुर्गमल्लबिरुदः प्रशस्यते ॥ [९*]

पृथ्वीं ब्राह्मणसाच्चकार विदधे हैमाद्रिदानानि यः
सोपानावलिमाततान विषमे पाताळगङ्गापथे ।
दोड्डाम्बामुपयम्य तस्य तनयां वेमप्रभोः काटयः
पुत्रं वीरमलब्ध रामसदृशं वेमं विभूत्यै भुवः ॥ [१०*]

गुणानां पुण्यानां वसतिरनपोतक्षितिपतेः
स्वसा श्रीदोड्डाम्बा समभवदुमायाः प्रतिनिधिः ।
पिता भूमन्नाथः पतिरपि महेशः प्रियसुतो
महासेनो यस्याः स्वयमपि यदार्येति कथिता ॥ [११*]

मारआरमच: पितामहतया मातामहत्वेन च
श्रीवेमक्षितिनायक: प्रथयते यस्याभिजात्यश्रियम् ।
धन्य: काटयवेमभूपतिरसौ यद्भागिनेयस्ततो
जामाता स्वयमनपोतनृपते: क्षोणीशचूडामणे: ॥ [११*]

श्रीकृष्णेन सम: कुमारगिरिभूपालो कृपाशीतल:
स्वामी यस्य वसन्तराजबिरुदी वीरान्नपोतात्मज: ।
संग्रामार्जुनमामनन्ति सुधियस्तं भीमवेमान्वितं
भूमौ काटयवेमभूधरमणी कर्णप्रियास्तद्गुणा: ॥ [१२*]

पञ्चजपञ्चकमकरोत्मधवे निर्जित्य वैरिणो राम: ।
वैरिकुलपरशुराम: काटयवेमस्तु कीर्तिकार्यिन्नतम् ॥ [१४*]

धाटीघोटीखुरायत्रुटितगिरितटे यत्र मार्केटिदुर्गं
दुर्गं किम्मारसंज्ञं दलितरिपुबलं दुर्गमं वेंडपूडिम् ।
दुर्भेदं वज्रकूटं जितवति रभसा रामगिर्याख्यदुर्गं
विख्यातं वीरघोटं मथितमसुहृदां वीरसंगाहधार्ढ्यम् ॥ [१५*]

मुनीनां भरतादीनां भोजादीनां च भूभुजाम् ।
शास्त्राणि सम्यगालोच्य नाट्यवेदार्थवेदिनाम् ॥ [१६*]

प्रीतं वसन्तराजेन कुमारगिरिभूभुजा ।
नाम्ना वसन्तराजीयं नाट्यशास्त्रं यदुत्तमम् ॥ [१७*]

तन्नोक्तेनैव मार्गेण दर्शिताशेषलक्षणम् ।
कवीनामाश्रयो मन्त्रिकाटभूपतनूभव: ॥ [१८*]

सोऽयं वेमविभु: कुमारगिरिणा राज्ञा नियुक्त: कृती
नाट्यानां वितयं कृतं कृतधिया श्रीकालिदासेन यत् ।
तस्योदीर्णरसार्णवस्य रसिक: शाकुन्तलादे: स्वयं
व्याख्यानं कुरुते कुमारगिरिराजीयाख्यमर्थे हितम् ॥ [१९*]

POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumâragirirâjîya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumâragiri-bhûpatiḥ*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Prâcriticis*, p. 17) have *Kumâragirijô nṛipaḥ*. This erroneous reading has naturally enough led to the statement that the *Vasantarâjîya Nâṭyaśâstra* was composed by 'Vasantarâja, king of Kumâragiri, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumâragiri, king of Koṇḍaviḍu, who bore the surname (*biruda*) Vasantarâja (above, verse 13), which he had inherited from his uncle Anavêma; see p. 319 above.— E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA; SAKA-SAMVAT 1313, 1336 AND 1338.

BY E. HULTZSCH, PH.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the **Kuntimâdhava** temple at **Piṭhâpuram.**[1] It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the **Bhîmêśvara** temple at **Drâkshârâma.** All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Gîti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of **Kâṭaya-Vêma of Râjamahêndri,** which Mr. Ramayya has derived from the Tottaramûḍi plates,[2] in stating that (Kâṭaya)-Vêma was the great-grandson of **Kâṭaya (I.),** the grandson of **Mâra,** the son of **Kâṭa (II.),** and the son-in-law of **Annavôta** (of Koṇḍavîḍu). In the Telugu portions Kâṭaya-Vêma is called Kâṭamareḍḍi-Vêmireḍḍi, -Vêmâreḍḍi, or -Vêmâyareḍḍi. His father **Kâṭa II.** and his mother **Doḍḍâmbâ** are mentioned in A. as Kâṭamareḍḍi and Doḍḍasâni-amma. B. and C. mention his son **Komaragirireḍḍi,** who was evidently named after Kumâragiri of Koṇḍavîḍu, the brother-in-law of Kâṭaya-Vêma.

A. records the building of an enclosure for the Kuntîmâdhava temple at Piṭhâpuram by Kâṭaya-Vêma himself; B. the building of a *maṇḍapa* by an officer of Kâṭaya-Vêma; and C. the building of an enclosure for the Bhîmêśvara temple at Dâkshârâma[3] by the wife of the same officer.

A. is dated at the Makara-saṁkrânti on Thursday, Pushya *śu* 2 in Śaka-Saṁvat 1313 (expired), the Prajâpati-*saṁvatsara*; B. on Sunday, Kârttika *śu* 15 in Śaka-Saṁvat 1336 (expired), the Jaya-*saṁvatsara*; and C. on Monday, Chaitra *śu* 11 in Śaka-Saṁvat 1328 (for 1338, expired), the Durmukha-*saṁvatsara*. Professor Kielhorn kindly contributes the following remarks on these three dates :—

"A.— In Śaka-Saṁvat 1313 expired = Prajâpati, the Makara-saṁkrânti took place (by the Ârya-Siddhânta) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of **Thursday, the 28th December A.D. 1391,** which is the proper equivalent of the date.

"B.— The date regularly corresponds for Jaya = Śaka-Saṁvat 1336 expired to **Sunday, the 28th October A.D. 1414,** when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

"C.— The date is incorrect for Śaka-Saṁvat 1328, both current and expired. For the year Durmukha = Śaka-Saṁvat 1338 expired, it regularly corresponds to **Monday, the 9th March A.D. 1416,** when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise."

A.—Piṭhâpuram Pillar Inscription.

TEXT.[4]

1 Naptâ **Kâṭaya-Śaurêḥ** pautrô **Mârasya Kâ-**
2 **ṭa**-vibhu-sûnuḥ | vîr-**Âṁnavôta-**
3 nṛipatêr=jâmâtâ jayatu **Vêma-**
4 bhûpâlaḥ || Svasti śrî [|*] **Śaka**-varshaṁbulu
5 **1313** agunêṁṭi **Prajâpati**-saṁvvatsa-

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[1] See above, p. 226.
[2] See above, p. 321.
[3] This is the ancient name of Drâkshârâma; see above, p. 37, note 3.
[4] From inked estampages.

6 **ra-Pushya-śu 2 Gu**[1] | nâṁṭi **Makara-saṁkrâṁti-**[pu]-
7 ṇya-kâlamaṁdu **Kâṭamareḍḍi-Vêmireḍḍiṁgâ-**
8 **ru** tama taṁdri **Kâṭamareḍḍiṁgârikiṁni** tama talli
9 **Doḍḍasâni-aṁmaṁgârikiṁni** akshaya-[su]kṛi-
10 tamugânu **Piṭhâpuramaṁdu** śrî-**Kuṁṁtî[mâ]-**
11 **dhava-dêvaraku** śilâ-prâkâramu â-chaṁdr-ârk[k]a-
12 mugânu chêyiṁchchiri | Dêvâchâri-likhitaṁ [||*]

TRANSLATION.

(Line 1.) Let prince **Vêma** be victorious,— the great-grandson[2] of **Kâṭaya** (*who resembled*) Śauri (Kṛishṇa),[3] the grandson of **Mâra**, the son of the lord **Kâṭa**, (*and*) the son-in-law of the heroic prince **Annavôta**!

(L. 4.) Hail! Prosperity! On **Thursday**, the **2nd** (*tithi*) of the **bright** (*fortnight*) of **Pushya** in the **Prajâpati-*saṁvatsara***, which was the **Śaka** year **1313,**— at the auspicious time of the **Makara-saṁkrânti,— Kâṭamareḍḍi-Vêmireḍḍi** caused to be made,— for the perpetual merit of his father **Kâṭamareḍḍi** and of his mother **Doḍḍasâni-amma,**— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of **Kuntîmâdhava** at **Piṭhâpuram.**

(L. 12.) Written by Dêvâchâri.

B.— First Drâksharâma Pillar Inscription.[4]

TEXT.

First Face.

1 ✿ Naptâ **Kâṭaya-Śaurêḥ** pautrô **Mârasya** **Kâṭa**-nṛipa-sûnuḥ |
2 vîr-**Âṁnavôta**-nṛipatêr=jâmâtâ jayatu **Vêma**-bhûpâlaḥ [||*]
3 Yiṭuvaṁṭi **Kâṭamareḍḍi-Vêmâreḍḍiṁgârki** nija-bhrityuṁ-[5]
4 ḍ=aina Kaḍiyamu Mâchinêniṁgâru tanaku svâmi ayi-
5 na **Kâṭamareḍḍi-Vêmâyareḍḍiṁgârikinni** vâri dêvulakunnu
6 **Kâṭamareḍḍi-Vêmâreḍḍiṁgâri** kumâruṁḍu **Komara-**
7 **girireḍḍiṁgârikiṁni** vâri dêvulakuṁnu akshaya-su-
8 kṛitam=avunaṭṭugânu **Dâksharâma-śrî-Bhîmêśvara-**
9 śrîman-**Mahâdêvaraku** âsthâna-śilâ-maṁḍḍapamu
10 kaṭṭiṁchi | **Śaka**-varshaṁbulu **1336** agunêṁṭi **Jaya**-saṁva-
11 tsara-**Kârtika-śu 15 Bhâ**[6] | nâṁḍu samarpaṇa chêśenu | Pedda[n]â-

Second Face.

12 châryya-likhi[ta]ṁ | śrî śrî śrîṁ jêyun ||

[1] This is an abbreviation of *Guruvâra.*

[2] The word *naptṛi* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my ***Reports on Sanskrit Manuscripts***, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

[3] This comparison rests on the fact that the son of Kâṭaya I. bore the name Mâra, which is also used for Kṛishṇa's son Pradyumna.

[4] No. 422 of 1893.

[5] Read *bhṛityuṁ*°.

[6] This is an abbreviation of *Bhânuvâra.*

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyamu Mâchinêni, the servant of this **Kâṭamareḍḍi-Vêmâreḍḍi**, caused to be built,— for the perpetual merit of his master **Kâṭamareḍḍi-Vêmâyareḍḍi**, and of his queen, and of **Kâṭamareḍḍi-Vêmâreḍḍi's** son **Komaragirireḍḍi**, and of his queen,— an *âsthâna-maṇḍapa* of stone for the god Mahâdêva of the **Bhîmêśvara** temple at **Dâkshârâma**, and presented (*it to the god*) on **Sunday**, the **15th** (*tithi*) of the **bright** (*fortnight*) of **Kârttika** in the **Jaya**-*saṁvatsara*, which was the **Śaka** year **1336**.

(L. 11.) Written by Peddanâchârya.

C.— Second Drâkshârâma Pillar Inscription.[1]

TEXT.

First Face.

1 ✿ Naptâ **Kâṭaya**-Śaurêḥ pautrô **Mârasya Kâ[ṭa]-**
2 nṛipa-sûnuḥ | vîr-**Ânnavôta**-nṛipatêr=jâmâ-
3 tâ jayati **Vêma**-bhûpâlaḥ || Itu-
4 vaṁṭi **Kâṭamareḍḍi-Vêmâreḍḍiṁgâri[ki]**
5 nija-bhrityuṁḍ=aina[2] Kaḍiyaṁ Mâchinêni[ṁ]g[â]-
6 ri dêvulu Pôtasânimgâ[ru] Kaḍiyaṁ
7 Mâchinêniṁgâriki svâmi aïna **[Kâ]-**
8 **ṭamareḍḍi-Vêmâreḍḍiṁgârikinni** vâ-
9 ri dêvulakunnu **Kâṭamareḍḍi-Vêmâreḍḍiṁ-**
10 **gâri** kumâruṁḍu **Komaragirireḍḍiṁg[â]-**

Second Face.

11 **rikinni** vâri dêvulakunnu akshaya-sukṛita-
12 m=avunaṭṭugânu **Dâkshârâma**-śrî-**Bhî-**
13 **mêśvara**-śrîman-Mahâdêvaraku śilâma-
14 ya[m=aina] tiruchuṭṭumâlika kaṭṭiṁchchi
15 svast[i] śrî **Śaka**-varshaṁbulu **1328** [a]gu-
16 nêṁṭ[i] **Durmmukha**-saṁvatsara-**Chaitra-[śu] 11**
17 **Sô**[3] | nâṁḍu samarppaṇa chêśenu ||
18 Peddanâchârrya-likhitaṁ | śrî śrî śrî-
19 ṁ jêyun [||*]

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pôtasâni, the wife of Kaḍiyam Mâchinêni, who was the servant of this **Kâṭamareḍḍi-Vêmâreḍḍi**, caused to be built,— for the perpetual merit of **Kâṭamareḍḍi-Vêmâreḍḍi**, who was the master of Kaḍiyam Mâchinêni, and of his queen, and of **Kâṭamareḍḍi-Vêmâreḍḍi's** son **Komaragirireḍḍi**, and of his queen,— an enclosure of stone for the god Mahâdêva of the **Bhîmêśvara** temple at **Dâkshârâma**, and presented (*it to the god*) on **Monday**, the **11th** (*tithi*) of the **bright** (*fortnight*) of **Chaitra** in the **Durmukha**-*saṁvatsara*, which was the **Śaka** year **1328**.[4]

(L. 18.) Written by Peddanâchârya.

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[1] No. 443 of 1893.

[2] Read *bhrityuṇḍ=*.

[3] This is an abbreviation of *Sômavâra*.

[4] This is a mistake for *1338*.

No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. Hultzsch, Ph.D.

According to the large Leyden grant, **six Chôḷa kings** ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamiḷ country, no records of those six intermediate kings had so far turned up, except two inscriptions of **Âditya II.**[1] and the mere mention of **Gaṇḍarâditya,** the second son of Parântaka I., in an inscription of his father.[2] This break in the continuity of the Chôḷa records is probably due to the conquest of their dominions by the Râshṭrakûṭa king **Kṛishṇa III.** whose vassal Bûtuga killed **Râjâditya,** the eldest son of Parântaka I., at **Takkôlam**[3] before A.D. 949-50.[4]

The village of **Karikal**[5] between Sholinghur and Bâṇavaram contains a small temple of the goddess **Poṇṇi-Ammaṇ.** The slab which forms the roof of this temple, bears the subjoined inscription of "**Râjakêsarivarman, the conqueror of Madirai (Madhurâ).**" *Madirai koṇḍa* is known to have been a surname of Parântaka I.[6] and the Sanskṛit synonym *Madhurântaka* is applied to Râjêndra-Chôḷa I. in the large Leyden grant.[7] These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another **Madhurântaka** who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.[8] This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamiḷ inscriptions of the Râshṭrakûṭa king Kṛishṇa III.[9]

The **alphabet** is Tamiḷ, with the exception of the two Grantha words *suvasti śri* at the beginning. It is worth noting that, in *miṇâṭṭi* (l. 3) and *Veṇṇâyi* (l. 4), the syllable *ṇâ* is expressed by two separate symbols and not, as usual, by a conjunct character. The **language** of the inscription is vulgar Tamiḷ.

The inscription records that a temple of **Piḍâri**[10]—which must be the present temple of Poṇṇi-Ammaṇ— was built by a woman named Veṇṇâyi-Naṅgai.

TEXT.[11]

1 Suvasti[12] śri(śrî) [||*] **Madirai koṇḍa** kôv=**Irâśakêśaripa-**
2 ṇmar[k*]k-iyâṇḍu añjâvadu **Pulivala-nâṭṭu**
3 **Maṟiyâḍi** Vi(vî)ra-Vaḷañjiyaṇ miṇâṭṭi **Kiḷâr-kû-**
4 **ṟṟattu** **Êṟupâḍi** Âchchaṇ Veṇṇâyi-Na-
5 ṅgaiy-êṇ śe[yv]ichcha **Piḍâri** kôyil [||*]

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1 *South-Ind. Inscr.* Vol. III. p. 21 and note 1.
2 *ibid.* Vol. II. p. 374.
3 Takkôlam (No. 237 on the *Madras Survey Map* of the Wâlâjâpêṭ tâluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.
4 *Ep. Ind.* Vol. II. p. 168.
5 No. 40 on the *Madras Survey Map* of the Wâlâjâpêṭ tâluka. In Mr. Sewell's *Lists of Antiquities,* Vol. I. p. 162, the name is, owing to an error, given as Karikâla. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamiḷ name of which is Kâraikkâl; see *Ind. Ant.* Vol. XXI. p. 327.
6 See above, p. 178 and note 11.
7 *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.
8 See the Table, *ibid.* Vol. I. p. 112.
9 Above, Vol. III. p. 285, and Vol. IV. p. 82.
10 This is the Tamiḷ name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.
11 From two inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.
12 Read *svasti.*

TRANSLATION.

Hail! Prosperity! In the fifth year (*of the reign*) of king **Râjakêsarivarman who conquered Madirai,**— I, Veṇṇâyi-Naṅgai, (*the daughter of*) Âchchaṉ of **Êṟupâḍi** in **Kiḻâr-kûṟṟam**[1] (*and*) the wife[2] of Vîra-Vaḷañjiyaṉ[3] of **Maṟiyâḍi** in **Pulivala-nâḍu,**[4] caused to be made (*this*) temple of **Piḍâri.**

No. 49.— KADABA PLATES OF PRABHUTAVARSHA; SAKA-SAMVAT 735.

BY H. LÜDERS, PH.D.; OXFORD.

The copper-plates which contain this inscription, were found at **Kaḍaba** in the Tumkûr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prâchînalêkhamâlâ* of the *Kâvyamâlâ*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about $9\frac{1}{2}''$ long by about $5\frac{3}{8}''$ broad at the ends and about $4\frac{7}{8}''$ in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve *aksharas*. The **ring** on which the plates are strung, is now cut. Its diameter is $4''$ to $4\frac{1}{2}''$. It holds a circular **seal,** $1\frac{7}{8}''$ in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary,* are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Râshṭrakûṭa grants.[5] The average **size of the letters** is $\frac{3}{16}''$. In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anvaya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.[6] The words *po[la]-puṇu[se] eva[r]ḷile ante pôyie,* in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The **characters** belong to the southern class of alphabets. Details will be discussed below.— The **language** is Sanskṛit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskṛit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champû.*— The **orthography** calls for a few remarks.

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[1] The same district is mentioned in the Tañjâvûr inscriptions; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

[2] *Miṇâṭṭi* is probably a corruption of *maṉaiyâṭṭi.*

[3] On the *Vaḷañjiyar* see above, p. 296, note 2.

[4] This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wâlâjâpêṭ tâluka) near Sholinghur.

[5] Compare *e.g.* above, Vol. III. p. 104; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

[6] L. 76, *Śrîkirtyâ* for *Śrîkîrty-â(châryy-ânvayô)*; l. 77, *Kûli-â(châryyô)* (Mr. Rice reads *Kâvilâ-*, but the last *akshara* is distinctly *â*; for the second *akshara*, which I consider to be *li,* compare the *li* in *kali* in a temple inscription at Paṭṭadakal, *Ind. Ant.* Vol. XI. p. 125, Plate, l. 2); l. 79, *Vijayakirti,* or, perhaps, originally *Vijayikirti* for *Vijayakîrtir.*

The vowel *ṛi* is employed instead of *ri* in *namas-kṛiyamâṇam*, l. 30, whereas *ri* is written for *ṛi* in *vistrita, krita*, l. 1, *dhrita*, l. 60, and *parama-rishi*, l. 9, where the usual spelling would be *parama-ṛshi*. The sibilant *ś* is used for *s* in *avataṁśa*, l. 1, *pâṁśu*, l. 52, and *s* for *ś* in *visêsha*, l. 3, *yasa(s)*, l. 16, and *asêsha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṁgâta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upadhmânîya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th, bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikkrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatraya*, l. 19, and *ujvala*, l. 25.— As regards lexicography, it may be pointed out that *châṛvi* in l. 3 and *sudhâ* in l. 16 are used in meanings known hitherto from dictionaries only.[1] In l. 24 a denominative *bhâvyati* seems to be used in the sense of '*bhavishyati*'; and *chaturâkâra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *pada* in l. 50, I refer to the note on that passage.

The inscription records that the king **Prabhûtavarsha,** (*i.e.* **Gôvinda III.**), residing in his victorious camp at **Mayûrakhaṇḍi**, on the application of **Châkirâja**, in Śaka-Saṁvat 735 presented the village of **Jâlamaṅgala** to the Jaina *muni* **Arkakîrti**, on behalf of the temple of Jinêndra at **Śilâgrâma**, in remuneration for his having warded off the evil influence of Saturn from **Vimalâditya**, the governor of the **Kunuṅgil** district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, **whether the inscription is a genuine one or a forgery.** Doubts about its genuineness have been already expressed by Dr. Fleet,[2] and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with **the palæography.** In his examination of the palæography of the spurious copper-plates of the Western Gaṅgas,[3] Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhita* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyâta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amôghavarsha I. at Mantrawâḍi near Baṅkapur, dated in A.D. 865,[4] and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gôvinda III., dated in that year,[5] and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śirûr inscription of Amôghavarsha I., dated in A.D. 866,[6] and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalêri grant of Kîrtivarman II., dated in A.D. 757,[7] the full sign appears still in the old form of the Cave-

[1] *Châṛvi* '*dîptau*.' *Śabdaratnâvalî* in *Śabdakalpadruma*; *sudhâ*, 'earth,' in von Boehtlingk's *Dictionary*, quoted from a *Dictionary* of Galanos.

[2] *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

[3] Above. Vol. III. p. 161 ff.

[4] It has not been published yet.

[5] *Ind. Ant.* Vol. XI. p. 126, Plate.

[6] *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

[7] *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,[1] the later form is used throughout in Gôvinda's Kanarese grant of A.D. 804, mentioned above.[2] There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *î*, *ê*, *ô*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *virâma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lô* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulipadiya* (l. 91), which is a mistake for *pul-padiya*. In *lî* the subscript sign occurs 5 times, the full sign 5 times.[3] In *lâ* the full sign is used 13 times,[4] the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lê*; but this is irrelevant, as neither of them occurs more than once; *lû*, *lai* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalêri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *â*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarât and the adjacent districts. In the Tôrkhêḍê copper-plates of Gôvindarâja,[5] dated in A.D. 812, we find the full sign in *la* 13 times, *lâ* 5 times, *li* twice, *lu* twice, *lô* twice, and the subscript sign in *la* twice, *lâ* 3 times, *li* twice, *lê* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.[6]

The next point that commands attention is the **orthography**. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,[7] and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the **form of the record** much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champûs*, and I have only to add here that it is quite original, and has not one line in common with any of the other Râshṭrakûṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

[1] Compare the *l* in *lâṁchhana*, ll. 4, 5, *palâyamânair*, l. 28, etc.

[2] Compare *vallabha*, l. 4, *kâladoḷ*, l. 6, *goḷal=bandalli*, ll. 7, 8, *iṛiyalbandallî(lli)*, l. 10. The subscript sign appears in *modaloḷ*, l. 9, and *likhitaḥ* (for *likhitaḥ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballakan*, l. 2, *dêgulada*, ll. 3, 4, and *vallabha*, l. 1, *kali*, l. 2).

[3] Of these, however, four cases are misspellings for *li*.

[4] In three cases of these, *lâ* is a misspelling for *la*.

[5] Above, Vol. III. p. 53 ff.

[6] Which form is used in *mudgala*, l. 39, I cannot decide.

[7] Compare *e.g.* ll. 11, 12, 26, 50, 57.

the office of the Râshṭrakûṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunuṅgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83): *Śakanṛipa-saṁvatsarêshu śara-śikhi-munishu vyatîtêshu J[y*]êshṭhamâsa-śuklapaksha-daśamyâṁ Pushyanakshatrê Chandravârê.* The year being taken as current,[1] the date would correspond, as pointed out by Professor Kielhorn,[2] to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gôvinda III. Prabhûtavarsha, as we know from the stone inscription at Śirûr that his successor Śarva or Amôghavarsha I. came to the throne in A.D. 814 or 815.[3] But the date offers two difficulties which cannot be overlooked. Firstly, the *nakshatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrâ (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chaṇḍamahâsêna at Dhôlpur, dated in Vikrama-Saṁvat 898,[4] and the earliest instance in Mysore is a stone inscription at Śravaṇa-Beḷgoḷa, which gives Śaka 904 as the year of the death of the Râshṭrakûṭa Indra IV., and probably was engraved not much after that time.[5] The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhôlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

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[1] That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff.— [Without wishing to decide — what, indeed, at present I cannot do — whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:— 1. The phrase *Śakanṛipa-saṁvatsarêshu . . . vyatîtêshu* is foreign to the inscriptions of the Râshṭrakûṭas, in which the regular phrase is *Śakanṛipa-kâl-âtîta-saṁvatsara.* On the other hand, we have the similar phrases *Śakanṛip-âbdêshu . . . vyatîtêshu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikêśin I. of Śaka-Saṁvat 411 (to be taken, like the year of the Kaḍaba plates, as a current year); *Śakanṛipati-saṁvatsara- . . . atîtêshu* in the Haidarâbâd plates of the Western Chalukya Pulikêśin II. of Śaka-Saṁvat 534; and *Śakanṛipa-saṁvatsarêshu . . . gatêshu* in the Nilgund inscription of the Western Châlukya Taila II. of Śaka-Saṁvat 904. Considering that these dates belong to Châlukya inscriptions, attention may be drawn to the fact that the family of the Vimalâditya of the present inscription claimed to belong to the Châlukyas.— 2. Genuine dates with current years, before Śaka-Saṁvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakshatra* Pushya with Jyêshṭha-sudi 10, he would have decidedly failed to do so. The *nakshatra* on Jyêshṭha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyêshṭha-sudi 10.— 3. It may also be argued that the circumstance of the inscription being a *kâvya* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Saṁvat 526 and 546, are in verse; and so is the date of Śaka-Saṁvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Saṁvat 1001 (of Ś. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṁvat 1240 (of V. 898, 978, 1008, 1010, and 1240).— F. Kielhorn.]

[2] *Ind. Ant.* Vol. XXIV. p. 9.

[3] *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amôghavarsha-Nṛipatuṅga was current.

[4] *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavala of Hastikuṇḍî at Bîjapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Saṁvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṁvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

[5] L. Rice, *Inscriptions at Śravaṇa-Beḷgoḷa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.[1] But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palæography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the **Râshṭrakûṭa** kings. The genealogy is given as follows: **Gôvinda**; his son **Kakka**; his son **Inda**; his son **Vairamêgha**; his paternal uncle **Akâlavarsha**; his son **Prabhûtavarsha**; his younger brother **Dhârâvarsha Śrî-Pṛithvîvallabha** *Mahârâjâdhirâja Paramêśvara*, called also **Vallabha**; and his son **Prabhûtavarsha Śrî-Pṛithvîvallabha** *Râjâdhirâja*[2] *Paramêśvara*, afterwards (l. 82) called **Vallabhêndra**. Six of these names can be identified at once: Gôvinda is **Gôvinda I.**; Kakka is **Karka I.** whose name appears in the present form also in the Sâmangaḍ and Bharôch grants;[3] Inda is **Indra II.**, the form of the name occurring here being either the Prâkṛit form or a mere mistake of the engraver; and Akâlavarsha, Dhârâvarsha, and the second Prabhûtavarsha are, respectively, **Kṛishṇa I.**, **Dhruva**, and **Gôvinda III.**, called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamêgha would correspond to **Dantidurga** or **Dantivarman II.**, and the first Prabhûtavarsha to **Gôvinda II.** These *birudas*, however, do not occur in any other inscription. For Gôvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sâmangaḍ grant to have been called **Khaḍgâvalôka.**[4] But as almost all the Râshṭrakûṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* **Vairamêgha** in addition to that of Khaḍgâvalôka; and as regards Prabhûtavarsha, a strong argument in favour of its correctness lies in the fact that in the Râshṭrakûṭa family certain *birudas* are constantly combined with the same name, and that Prabhûtavarsha was the *biruda* of Gôvinda III. and Gôvinda IV. of the main branch, and of Gôvinda I. of the second Gujarât branch, and of these only.[5] Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akâlavarsha is said to have erected a temple which was styled after his own name **Kannêśvara.** As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannêśvara or Kaṇṇêśvara, and the name of the king would therefore be either Kanna or Kaṇṇa. As far as I know, neither of these forms can be considered as derived from Sanskrit **Kṛishṇa,** the common Prâkṛit form being Kaṇha, and the Kanarese equivalent Kannara, whereas both Kanna and Kaṇṇa

[1] Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 546, etc.); *Ind. Ant.* Vol. XXI. p. 48.

[2] *Râjâdhirâja* is perhaps only a mistake of the engraver, who omitted *mahâ*.

[3] *Ind. Ant.* Vol. XI. p. 111; Vol. XII. p. 182.

[4] I have not overlooked the fact that Gôvinda II. is called Vallabha, and Dantidurga, besides Khaḍgâvalôka, Vallabharâja and Pṛithvîvallabha. But these are the common titles borne by all the Râshṭrakûṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

[5] That the relations between the *birudas* and the names in the Râshṭrakûṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare *e.g.* Amôghavarsha in combination with Śarva, Baddiga and Kakka II.), it is a fact that Prabhûtavarsha, Nirupama Dhârâvarsha, and Śubhatuṅga Akâlavarsha are found as the birudas of, respectively, Gôvinda, Dhruva, and Kṛishṇa only. But in using this fact for the identification of an Akâlavarsha mentioned in the Merkara plates with a Kṛishṇa supposed to have lived in the fifth century A.D.,— the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III. p. 168),— Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

To be issued as an Appendix to *Epigraphia Indica*, Vol. V :—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A.D. 1318. By J. F. Fleet.

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First half.



Second half.

COLLOTYPE BY W. GRIGGS

FULL-SIZE.

represent the Sanskṛit Karṇa. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kaṇṇêśvara is a misspelling or a clerical error for Kaṇhêśvara or Kannarêśvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramêśvara. This and the form of the name[1] indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Kṛishṇa on the hill of Êlâpura, the modern Êlûrâ.[2] None of the temples at Êlûrâ, however, bears, as far as I can ascertain, the name of Kṛishṇêśvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king **Dhruva Dhârâvarsha** is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.[3] I will add here, as it is a matter of some interest in connection with the Râshṭrakûṭas, that afterwards, in l. 81, **Gôvinda III.** is stated to have resided at the time of the grant in his victorious camp at **Mayûrakhaṇḍî.**[4] This is the same place from which the Vaṇi-Diṇḍôrî and Râdhanpur grants of Gôvinda III. are dated,[5] and it has long ago been identified by Professor Bühler with the modern Môrkhaṇḍ, a hill-fort in the Nâsik territory. But those two grants leave it doubtful whether Mayûrakhaṇḍî was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"[6] and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of **Vimalâditya.** His father was the *râjan* **Yaśôvarman,** and his grandfather the prince (*narendra*) **Balavarman.** The family claimed to belong to the **Châlukyas;** but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.[7] Vimalâditya apparently was a petty chief under the Râshṭrakûṭas; he governed, as mentioned above, the district (*dêśa*) called **Kunuṅgil.**[8] Mr. Rice has suggested that this might be the modern Kuṇigal, but he has added himself that this is only a conjecture, and that he has taken the same Kuṇigal to be the Koṇikal-vishaya of the Hosûr grant of Ambêrâ, which, though a palpable forgery, cannot on palæographical grounds be placed later than the present inscription. Taking for granted that the second identification is

[1] Names ending in *îśvara* always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned, under the name *Bhava*, in v. 4.

[2] *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous Kailâsa.

[3] That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 192.

[4] In the present inscription the name is written with a short *i*. But as *i* and *î* are often confounded, this may be only a clerical error.

[5] *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

[6] *Ind. Ant.* Vol. VI. p. 64.

[7] *History of the Dekkan*, 2nd ed., p. 79.

[8] In line 98 the name is spelled with a lingual *ṇ*.

correct,— and it seems to me much more probable,— it is hardly possible to connect Kuṇigal at the same time with Kunuṅgil.

Vimalâditya is stated to have been the sister's son of **Châkirâja** who is called the ruler of the entire province of the **Gaṅgas** (*aśêsha-Gaṅgamaṇḍal-âdhirâja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gôvinda, we must infer that he was a vassal of the Râshṭrakûṭa king, and governed the Western Gaṅga kingdom in his name.[1] And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Râshṭrakûṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paiṭhaṇ plates[2] the Gaṅga is mentioned among the princes who were called to assistance by Gôvinda II. against his brother Dhruva. The Vaṇi-Diṇḍôrî and Râdhanpur plates relate that Gaṅga— who is described as a powerful monarch— was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gôvinda II. was still on the throne,[3] and A.D. 794, when Dhruva's son, Gôvinda III., was already reigning.[4] We are further told, in the same plates, that Gôvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gôvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.[5] It would therefore be quite natural to find a viceroy appointed by the Râshṭrakûṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple— the only thing that can be proved to be actually wrong— may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called **Arkakîrti**, and was the disciple of **Vijayakîrti**, who again was the disciple of **Kûli-âchârya**.[6] This person is said to have belonged to the family (*anvaya*) of **Śrîkîrti-âchârya**[7] in the **Punnâgavṛikshamûlagaṇa** of the **Nandisaṁgha** of the venerable **Yâpanîyas**, and in l. 77 he is given the epithet *vrata-samiti-gupti-gupta-muni-vṛinda-vandita-charaṇaḥ*. Comparatively little is known hitherto about the Yâpanîyas. In the *Bhadrabâhucharita*[8] we are told that king Bhûpâla of Karahâṭa, at the request of his wife Nṛikuladêvî, invited the Śvêtâmbara monks of Valabhî to come to his city. But beholding them dressed in white garments, he

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[1] Mr. Rice thinks it possible that Châkirâja was a supreme king. But neither is *adhirâja* ever applied to an independent sovereign, nor *maṇḍala* to an independent state. I would remark that the term *Gaṅga-maṇḍala* is quite analogous to the term *Lâṭêśvara-maṇḍala*, occurring in the Baroda, Tôrkhêḍê and Kâvî plates as the name of the province of Gujarât.

[2] Above, Vol. III. p. 107.

[3] Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

[4] The Paiṭhaṇ grant of Gôvinda III. was issued in this year.

[5] The account of these facts given by Mr. Rice in his *Epigraphia Carnataca*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamâra that the Râshṭrakûṭa king Dhârâvarsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamâra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

[6] See above, p. 332, note 6.

[7] I consider *śrî* here to be a constituent of the name, partly on account of the analogy to Arkakîrti and Vijayakîrti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

[8] Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yâpanîyasaṁgha, the members of which "had the appearance of Digambaras, but the observances of Śvêtâmbaras" (verse 151). A similar account is given in the *Pañchamârgôtpatti*,[1] a work in Tamiḻ mixed with Sanskṛit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvêtâmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Paṭṭâvalî* of the Digambaras, published by Dr. Hoernle,[2] it is stated, on the authority of the *Nîtisâra*, that the Yâpanîyasaṁgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yâpulîgachchha or Yâpulîyas.[3] Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kôlhâpur in the North to Mysore in the South.[4] There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yâpanîyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhârwâḍ. In a grant of Ravivarman,[5] the revenues of a village are allotted to some Jaina *sûris* who are called *Yâpanîyâs tapasvinaḥ*. In a grant of Ravivarman's father Mṛigêśa,[6] the king is said to have presented some land to the Yâpanîyas, Nirgranthas and Kûrchakas. And in a grant of Kṛishṇavarman,[7] the king is stated to have given a field to the Yâpanîyasaṁghas (*Yâpanîya*[*sa*]*ṁghêbhyaḥ*). To these we may add a stone inscription of Gaṇḍarâditya at Honûr in the Kôlhâpur State.[8] For though it seems that the name of the Yâpanîyas does not actually occur here, and though the name of the *saṁgha* cannot be made out from the facsimile, there can be no doubt that the *gaṇa* referred to is the Punnâgavṛikshamûlagaṇa, the very *gaṇa* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabâhu, Chandragupta and Śravaṇa-Belgoḷa*,[9] and again in his remarks on the Śravaṇa-Belgoḷa epitaph of Prabhâchandra,[10] Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivṛinda*, and translates them by 'the body of saints (*i.e.* community) of Guptigupta.' But the preceding words *vratasamiti* cannot possibly be taken separately, and the whole, from *vrata* to *charaṇaḥ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *samitis* and the three *guptis* are the three requisites of a Jaina monk.[11] Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at **Śilâgrâma**— which I cannot identify— is said to have adorned the western side of the excellent **Mânyapura.** Mr. Rice remarks that this would naturally suggest Mânyakhêṭa, the modern Mâlkhêḍ in the Nizam's territory. The identification of these places, if correct, would imply

[1] Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 133.

[2] *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

[3] As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

[4] This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahâṭa, the modern Karhâḍ in the Sâtâra district.

[5] *Ind. Ant.* Vol. VI. p. 26.

[6] *Ibid.* p. 24.

[7] *Ibid.* Vol. VII. p. 34; compare Dr. Fleet's note.

[8] Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

[9] *Ind. Ant.* Vol. XXI. p. 159, note.

[10] Above, p. 24, note.

[11] Compare the *Uttarâdhyayanasûtra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1883-84*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be; for we know from the Dêôlî plates that Mânyakhêṭa was founded by Gôvinda's successor, Nṛipatuṅga Amôghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mânyakhêṭa is ever described as Mânyapura,[1] I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mânyapura, "situated near Châmrâjnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, **Jâlamaṅgala**, the granted village, was situated in the **Iḍigûr**-*vishaya*, and surrounded by the villages **Svastimaṅgala** on the east, **Beḷḷinda** on the south, **Guḍḍanûr** on the west, and **Taripâḷ** on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.[2]

First Plate.

1 Ôṁ[3] svasti [||*] Vistri(stṛi)ta-viśada-yaśô-vitâna-viśadîkri(kṛi)t-âśâ-chakravâḷa[ḥ*] karavâḷa-prav[â*]ḷ-âvataṁśa(sa)-virâjî(ji)ta-Jayalakshmî-samâlî[ṁ](liṁ)-[4]

2 gita-daksha-dakshiṇa-bhûri-bhuj-ârggaḷaḥ[5] gaḷita-sâra-śauryya-rasa-visara-vi[sa*]-khaḷîkṛit-ôgr-â-

3 ri-varggaḥ vargga-traya-varggaṇ-aika-nipuṇô=chal-âchâra-chârvvi(rvvî)-visê(śê)sha-nirjjit-ôrvvi(rvvî)-maṇḍal-ôtsav-ôtpâdana-para[ḥ*]

4 para-bhûpâla-mauli-mâlâ-liḍh-âṁghri-dvandv-âravindô **Gôvindarâjaḥ** [||*] Tasya sû-

5 nuḥ sutaruṇa-bhâv-ôdaya-dayâ-dâna-dînêtara-guṇa-gaṇa-samarppita-[6]bandhu-janaḥ saka-

6 la-kal-âgama-jaladhi-Kalaśayônih Manu-darśita-mârgg-ânugâmî **Râshṭrakûṭa**-kul-â-

7 mala-gagana-mṛigalâṁchhanaḥ budha-jana-mukha-kamal-â[ṁ]śumâlî manôha-

8 ra-guṇa-gaṇ-âlaṁkâra-bhâraḥ **Kakkarâja**-nâmadhêyaḥ [||*] Tasya putraḥ sva-vaṁś-ânêka-nṛi-

9 pa-saṁghâta-paraṁpar-âbhyudaya-kâraṇaḥ parama-rishi-[7]brâhmaṇa-bhakti-tâtparyya-

10 kuśalaḥ samasta-guṇa-gaṇ-âdhivvônô[8] vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-ni(vi)jit-â-

11 ri-maṇḍalaḥ yasy=aimam[9]=âsît || [10]Jitvâ bhûp-âri-varggan=naya-kuśalatayâ yêna râ-

12 jyaṁ kṛitaṁ yaḥ kashṭê Manm(nv)[11]-âdi-mârggê stuta-dhavaḷa-yaśâ na kvachid=yâga-pûrvvaḥ[12] [|*] saṁgr[â]mê yasya śêshâ

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[1] The Mânapura mentioned in a grant of some Râshṭrakûṭa prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mânyakhêṭa, as the editor thinks. The name rather seems to indicate that it was founded by Mânâṅka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

[2] From impressions supplied by Dr. Hultzsch.

[3] Expressed by a symbol.

[4] Instead of *sa* two *aksharas*, the first of which was *si*, were originally engraved.

[5] Here and in other places below, the rules of *saṁdhi* have not been observed.

[6] Read *-santarppita-*.

[7] Read *parama-rshi-*.

[8] Mr. Rice reads *-gaṇ-âdhi-dhvâṇô*, but this is impossible. There can be only a doubt whether the last but one *akshara* is *vvô* or *dhvô*. The editors of the *Kâvyamâlâ* read *-gaṇ-âdhi-dhvânô*, the meaning of which I fail to see. As the signs for *vvô* and *shṭhâ* do not differ very much (compare °*shṭhânô*, l. 63), I propose to read *-gaṇ-âdhishṭhânaṁ*.

[9] This passage is corrupt. I cannot suggest any satisfactory correction.

[10] Metre: Sragdharâ.

[11] Perhaps this correction was made by the engraver himself.

[12] This *pâda* seems to be corrupt; perhaps we have to read *yâta-pûrvvô*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

13 sva-bhuja[1]-kara-bala-pr[â*]pitâ yâ Jayaśrî[r=*]yasmin=[2]jâtê sva-vaṁśô=bhyudaya-dhavaḷatâṁ yâtavân=arkka-têjâḥ [|| 1*] â(a)-

14 sâv=Indarâja-nâmadhêyaḥ [||*] Tasya putraḥ sva-kula-lalâmâyamânô mâna-dhanô dîn-ânâ-

Second Plate; First Side.

15 tha-jan-âhlâdanakara-dâna-nirata-manô-vṛittiḥ hima-kara iva sukhakara-karaḥ kul-âchala-samu-

16 dâya iva sudh-âdhâra-guṇa-nipuṇaḥ Himaśaila-kûṭa-taṭa-sthâpita-yasa(śa)stambaṁ(mbha)-lî(li)khî(khi)t-â-

17 nô(nê)ka-vikkrama-guṇa[ḥ[3] |*] [4]Agha-saṁgâ(ghâ)ta-vinâśaka-surâpagâ yasya[5] sad=yaśô viśadaṁ[6] [|*] gâyant=îva taraṁga-prabhava-

18 ravair=vvahati jana-mahitâ |(||) [2*] asau Vairamêgha-nâmadhêyaḥ [||*] Tasya pitṛivyaḥ hṛidaya-padm-â-

19 sanêstha-Paramêśvara[7]-śiraś-śiśirakara-[kara-*]nikara-nirâkṛita-tamô-vṛittiḥ saviśêshasya[8] jaga[t*]-traya-[9]

20 sâr-ôchchayên[10]=êva virachitasya chaturtha-lôk-ôdaya-samânasya Kṛitayuga-śatair=iva nirmmi-

21 tasya yasya yaśasaḥ puṁjam=iva virâjamânaḥ[11] || [12]Pradagdha-kâḷâgaru-dhûpa-

22 dhûmaiḥ pravarddhamân-ôpachayâḥ=payôdâḥ [|*] yasy=âjiraṁ svachchha-sugandha-tôyai[ḥ*]

23 siñchanti Siddh-ôdita-kûṭa-bhâgâḥ || [3*] Na ch=êdṛiśaṁ prâpyam=iti pralôbhât Bhav-ôdbhavô[13] bhâvi-[yu]g-â-

24 vatârê [|*] avaimi yasya sthitayê svayan=tat kalp-ântaraṁ n=aiva cha bhâvyat=îti || [4*] Târâ-ga-

25 ṇêsh=ûnnata-kûṭa-kôṭi-taṭ-ârppitâs=û[j*]jvala-dîpikâsu [|*] mômuhyatê râtri-vi[bhêda-bhâ]-

26 vaḥ[14] niś-âtyayaḥ paura-janair=nniśâyâṁ[15] || [5*] Âdhâra-bhût=âham=idaṁ vyatîtya mâ[ṁ] varddhatê

27 ch=âyam=atiprasaṁgaḥ [|*] yasy=âvakâśârtham=it=îva pṛithvî pṛithv=îva[16] bhût=êti cha mê vî(vi)-

28 tarkaḥ || [6*] vichitra-patâkâ-sahasra-saṁchhâditaṁ upari-paricharaṇa-bhayât lôk-ai-

29 ka-chûḍâmaṇinâ maṇi-kuṭṭima-sa[ṁ]krânta-pratibiṁba-vyâjêna svayam=avatîryya

Second Plate; Second Side.

30 Paramêśvara-bhakti-yuktêna namaskṛi(skri)yamâṇam=iva vî(vi)râjamânaṁ prahata-pushkara-mandra-nî(ni)nâd-â-

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[1] It would seem that originally *kara* was engraved instead of *bhuja*. [2] Read *yasmiñ=*.

[3] *-gaṇaḥ* would be a preferable reading. [4] Metre : Âryâ.

[5] Originally *yasyâ* was engraved, but it seems to have been corrected to *yasya* by effacing the *â*-stroke.

[6] Originally *va* was engraved, but the engraver corrected the error by beating it down and engraving *vi* a little more to the right.

[7] Originally another *akshara* was engraved before *śva*, but it has been struck out.

[8] From here to line 21 the construction is faulty. Instead of the genitives *saviśêshasya, virachitasya, -samânasya, -nirmmitasya* the respective nominatives *saviśêsham* etc. are required.

[9] Perhaps *-trayâ-* was engraved. [10] The first *ch* looks like *v*. [11] Read *puṁja iva virâjamânaṁ*.

[12] Metre : Upajâti ; also of the next three verses.

[13] Read *pralôbhâd=Bhav-ôdbhavô*. [14] Read *-bhâvô*.

[15] I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

[16] *pṛithvy=êva* would be a preferable reading.

31 karṇṇan-ôdit-ânurâgaiḥ prâvṛiḍ-ârambha-kâla-janit-ôtsav-ârambhaiḥ[1] mayûraiḥ prârabdha-vṛitta-nṛi-
32 ttântaṁ[2] dhûma-vêḷâ-lîlâ-gata-vilâsinî-janânâṁ kara-tala-kisalaya-rasa-bhâva-sad-bhâva-praka-
33 ṭana-kuśala-śaśivadan-âṁganâ-narttan-âhṛita-paura-yuvatî-jana-chitt-ântaraṁ samasta-siddhânta-sâga-
34 ra[3]-pâraga-muni-śata-saṁkulaṁ dêvakulam=âsît Kaṇṇê(ṇṇê)śvaran=nâma sva-nâmadhêy-âṁkita[ṁ*] asâ-
35 v=Akâlavarsha iti vikhyâtaḥ [||*] Tasya sûnuḥ ânata-nṛipa-makuṭa-maṇi-gaṇa-kiraṇa-jâla-raṁjita-
36 pada-yugala-nakha-mayûkha-prabhâ-bhâsita-siṁhâsan-ôhâ(pâ)ntaḥ kântâ-jana-kaṭaka-khachi-
37 ta-padmarâga-di(dî)dhiti-visara-śumbhat-kusumbha-rasa-raṁjita-nija-dhavaḷa-vi(vî)jyamâna-châru-châ-
38 mara-nichaya-vikhyâtaṁ(ta)-prâjya-râjy-âbhishêk-ântar-aikaiśvaryya-sukha-samanubhava-sthi-
39 tiḥ nija-tuka(raṁ)gam-aika-vijay-ânîta-râjalakshmî-sanâthô mahî-nâthô yaḥ kalpâṁghmi(ghri)paḥ sakhavaḥ[4]
40 chintâmaṇir=iti dhruvaṁ yaṁ vadanty=arthina[ḥ][5] nî(ni)tya[ṁ] prîtyâ prâpt-ârtha-saṁpad=asau Prabhûtavarsha iti vi-
41 khyâtô bhûpa-chakra-chûḍâmaṇiḥ [||*] Tasy=ânujaḥ Dhârâvarsha-Śrî-Pṛithuvî(thvî)vallabha-mahârâjâdhi-
42 râja-paramêśvaraḥ khaṇḍit-âri-maṇḍal-âsi-bhâsita-dôr-ddaṇḍaḥ Puṇḍarîka[6] iva bali-ripu-marddan-â-
43 krânta-sakala-bhuvana-talaḥ sukṛit-ânêka-râjya-bhâra-bhâr-ôdvahana-samarthaḥ Himaśaila-vi-
44 śâl-ôra-sthalêna râjalakshmî-viharaṇa-maṇi-kuṭṭimêna chatur-âṁgan-âliṁgana-tuṁga-kucha-

Third Plate; First Side.

45 sa[ṁ]ga[7]-sukh-ôdrêk-ôdita-rômâñcha-yôjitêna sva-bhuj-âsi-dhârâ-dalita-samasta-[8]galita-muktâphala-vi-
46 sara-virâjit-âri-bala-hasti-hast-âsphâlana-danta-kôṭi-ghaṭṭita-ghanîkṛitêna virâjamânaḥ Tripura-
47 hara-vṛishabha-kakud-âkâr-ônnata-vikaṭ-âṁsa-taṭa-nikaṭa-dôdhûyamâna-châru-châmara-chayaḥ phêna-piṇḍa-
48 pâṇḍara-prabhâv-ôdita-chchhavinâ vṛittên=âpi chatur-âkârêṇa sit-âtapatrêṇ=âchchhâdita-samasta-dig-viva-

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[1] After this we should expect *iva*.

[2] Read *-nṛitta-vṛittântaṁ*, as suggested in the *Kâvyamâlâ*.

[3] Originally another *akshara* seems to have been engraved instead of *ra*.

[4] The second *akshara* of this word, which I have read *kha*, is very uncertain; it is apparently a later correction. Mr. Rice reads *sas êva*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kâvyamâlâ* suggest *satyam=êva*.

[5] Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pâda* of the Sragviṇî metre: *-ti dhruvaṁ yaṁ vadanty arthinaḥ* Similarly we find twice periods ending like Nandana: *sva svanâmadhêyâṅkitam* (l. 34) and *bhûpachakrachûḍâmaṇiḥ* (l. 41).

[6] Read *Puṇḍarîkâksha*.

[7] It is possible that before this another *akshara*, perhaps *saṁ*, was engraved. But it is entirely effaced.

[8] Read *-dalita-masta-*.

49 rô ripu-jana-hṛidaya-vidâraṇa-dâruṇêna sakala-bhû-tal-âdhipatya-lakshmî-lîlâm=utpâdayatâ pra-
50 hata-pada[1]-ḍhak[k*]â-gaṁbhîra-dhvânêna ghanâghana-garjjan-ânukâriṇâ asyâchitô-[2] vinôda-nirggamaḥ sva-
51 [k]îyâ[ṁ] sañchalatâṁ para-nṛipa-chêtô-vṛittishu dâtum=iv=ôchchair=âvilôla-prakaṭita-râjya-chi-
52 hnaḥ turaṁgama-khara-khur-ôtthita-pâṁśu(su)-paṭala-masṛiṇita-jalada-sañchaya[ḥ*]
53 anêka-matta-dvipa-karaṭa-taṭa-galita-dâna-dhârâ-p r a t â n a - p r a ś a m i t a - m a h î -
54 pa-râgaḥ || [3]Yasya śrî[ś=*]chapal-ôdayâ [4]khura-taraṁg-âlî-sama(mâ)sphâlanât nirbhinna-[5]dvipa-yânapâ-
55 tragatayô yê sañchalach-chêtasaḥ[6] [|*] tasminn=êva samêtya sâra-vibhavaṁ sa[ṁ*]tyajya râjyaṁ raṇê
56 bhagnâ môha-vaśât svayaṁ khalu diśâm=antaṁ bhajantê=rayaḥ || [7*] [7]Idaṁ kiyad=bhû-talam=atra
57 samyak sthâtum=mahat=saṁkaṭam=ity=udagraṁ [|*] svasy=âvakâśaṁ na[8] karôti yasya yaśô
58 diśâṁ bhitti-vibhêdanâni || [8*] anavarata-dâna-dhârâvarsh-âgamêna tṛipta-janatâyâḥ **Dhâ-**
59 **râvarsha** iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ **Vallabha** iti || Tasy-âtmajâ(jô) nija-bhu-

Third Plate; Second Side.

60 ja-bala-samânîta-para-nṛipa-lakshmî-kara-dhri(dhṛi)ta-dhavaḷ-âtapatra-nâḷa[ḥ*] pratikûla-ripu-kû(ku)la-charaṇa-nibaddha-
61 khaḷakhaḷâyamâna-dhava[ḷa]-śṛiṁkhaḷa-rava-badhirîkṛita-[pa]ryyanta-janô nirupama-guṇa-gaṇ-âkarṇṇana-samâ-
62 hlâdita-manasâ sâdhu-janêna sadâ sannî(ṁgî)yamâna-śaśi-viśada-yaśô-râśik(r)=âśâvashṭabdha-ja-
63 na-manaḥ-parikalpana-triguṇîkṛita-svakîy-ânushṭhânô nishṭhita-karttavyâḥ(vyaḥ) **Prabhûtavarsha-Śrî-Pṛi-**
64 **thuvî(thvî)vallabha-râjâdhirâja-paramêśvarasya**[9] pravarddhamâna-śrî-râjyâ-[10]vijaya-saṁvatsarêshu vaha-
65 tsu | châru-**Châḷuky**-ânvaya-gagana-tala-hariṇalâ[ñ]chhanâyi(ya)mâna-[11]śrî-**Balavarmma**-narêndra-

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[1] The editors of the *Kâvyamâlâ* have corrected this word to *paṭaha*; but, though this would be correc Sanskṛit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kîrtivarman II (*Ind. Ant.* Vol. VIII. p. 23 ff., Plate, l. 27 : *pada-ḍhakkâ*). *Paṭaha* and *ḍhakkâ* are mentioned together also in the *Svayaṁbhûpurâṇa*, p. 297 ; compare *Amarakôśa*, i. 7, 6.

[2] This passage is corrupt. Something like *kârit-âri-chêtô-* seems to be intended.

[3] Metre: Śârdûlavikrîḍita.

[4] I would read *khara-*; but it is possible that *Khura* is the name of some river, though, in this case, we should expect to find a feminine form.

[5] Read *-samâsphâlanân=nirbhinna-*.

[6] The text is here apparently corrupt. Considering that *tasmin raṇê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadvipayânapâtrakatayâ yasmiṁś=chalach-chêtasaḥ*. This, at least, yields a tolerable meaning.

[7] Metre: Upajâti.

[8] I would read : *svasy=âvakâśêna*, though the dative *avakâśâya* would be preferable.

[9] The construction is here confused. The correct reading would be *-paramêśvaraḥ* || *tasya*.

[10] Read *-râjya-*. Perhaps the sign for the long vowel has been struck out again by the engraver.

[11] This word seems to have been corrected.

66 sya su(sû)nu sva-vikram-âva[r]jjita-sakala-ripu-nṛipa-śiraś-śêkhar-â[r*]chchita-charaṇa-yuga-

67 ḷô **Yaśôvarmma**-nâmadhêyô râjâ vyarâjata[1] [||*] Tasya putras=suputraḥ kula-dîpaka

68 iti purâṇa-vachanam=avitatham=iha kurvann=atitarâṁ virâjamânô Manôjâta iva mâninî-

69 jana-mana-sthalî-[sa]ñcharaṇa[2]-chaturag(ś)=chatura-jan-âśrayaḥ śrî-samâlîṁ(liṁ)gita-viśâlâ(la)-vaksha-sthalô ni-

70 tarâm=aśôbhata asau mahâtmâ || [3]Kamal-ôchita-sad-bhujântara śrî-**Vimalâdityâ(tya)** i-

71 ti pratîta-nâmâ [|*] kamanîya-vapur=vvilâsinînâ[ṁ] bhramad-akshi-bhramar-âḷi-vaktra-padmaḥ |(||) [9*] yaḥ=pra-

72 chaṇḍatara-karavâḷâ(ḷa)-daḷita-ripu-nṛipara-[4]kari-ghaṭâ-kumbha-mukta-m u k [t] â p h a ḷ a-vira[ch]ita-ruchi-

73 ra-kaṇṭhik-âtiruchira[5]-parîta-nî(ni)ja-kaḷatra[6]-kaṇṭhaḥ Śî(Śi)tikaṇṭha iva ma[h]ita-ma[hi]m[â pra]thya[mâ]na-[7]ruchira-

Fourth Plate ; First Side.

74 [8]kîrttir=asê(śê)sha-**Gaṁga-maṇḍal-âdhirâja-śrî-Châkirâjasya** bhâginêyaḥ bhuvi pr[â*]kâśata [|*] yas[m]î(smin) **Ku-**

75 **nuṁgil**-nâma dêśam=ayaśaḥ-parâṇmu(ṅmu)khê Manu-mârggêṇa pâlâ(la)yati sati ◉ śrî-**Yâpanîya-**

76 **Nandî(ndi)saṁgha-Punnâgavṛikshamûlagaṇê Śrikirty-[9]âchâryy-ânvayê** bahushv=âchâryyô(ryyê)shv=atikrâ-

77 ntêshu vrata-samiti[10]-gupti-gupta-muni-vṛinda-vandita-charaṇa[ḥ*] **Kûli-âchâryyô** nâm=âsi(sî)t [||*]

78 tasy=ântêvâsî samupanata-jana-pariśrama-haraḥ sva-dâna-santarppita-samasta-vidvaj-janô

79 janita-mah-ôdayaḥ **Vijayakirti**[11] nâma muni-prabhur=abhâvan[12] || [13]**Arkakîrttir**=iti khyâtim=âtanva-

80 n=muni-sattama[ḥ] [|*] tasya śishyatvam=âyâtô na yâtô vaśam=ênasâ[m*] || [10*] tasmê(smai) muni-varâya

81 tasya **Vima[lâ]dityâ(tya)sya** Śanaiśchara-pîḍ-âpanôdâya **Mayûrakhaṇḍi(ṇḍî)m**-adhivasati

82 vijaya-skandhâvârê **Châkirâjêna** vijñâpitô **Vallabhêndraḥ Iḍigûr**-vvishaya-madhya-vartti-

83 na[ṁ] **Jâlama[ṁ]gala**-nâmadhêya-grâma[ṁ] **Śaka-nṛipa-saṁvatsarêshu** śara-śikhi-munishu vyatîtê-

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[1] *ja* seems to have been omitted first and inserted afterwards.
[2] *sa* is very indistinct, and apparently inserted afterwards.
[3] Metre : Aupachchhandasika.
[4] In the *Kâvyamâlâ* this is corrected to -*nṛipa*- ; perhaps we have to read -*nṛipa-para*-.
[5] The aksharas *tiruchira* are engraved below the line.
[6] Between *ka* and *ḷa* another *ḷa* was originally engraved, but it appears to have been effaced.
[7] The reading of this word is rather uncertain. Mr. Rice reads -*mahim-âmôdyamâna*-.
[8] Originally -*t=a*- was engraved for -*r=a*-.
[9] Read *Śrîkîrty*-.
[10] *sa* of *samiti* has evidently been inserted afterwards.
[11] Read *Vijayakîrtir=*; perhaps *Vijayi°* was originally engraved.
[12] Read *abhavat* ; the *n* is indistinct.
[13] Metre : Anushṭubh.

84 **shu J[y*]êshṭha-mâsa-śukla-paksha-daśamyâṁ Pushya-nakshatrê Chandravârê Mânya-puravar-âpara-**[1]
85 dig-vibhâg-âlaṁkâra-bhûta-**Śilâgrâma-Ja(Ji)nêndra-bhavanâya** dattavân [||*] tasya pûrvva-dakshi-
86 ṇ-âpar-ôttara-dig-vibhâgêshu **Svastî(sti)maṁgala-Beḷḷinda-Guḍḍanûr-Ttaṟipâḷ**=iti prasî(si)ddhâ grâ-
87 mâ[ḥ |*] êvaṁ chaturṇṇâṁ grâmâṇâm=madhyê vyavasthitasya **Jâlamaṁgalasy**=âyaṁ chatur-âghâ-

Fourth Plate; Second Side.

88 ṭi-kramaḥ [||*] punas=tasya sîmâ-vibhâgaḥ [||*] Îśânataḥ mukûḍal dakshiṇa-dig-vibhâgam=avalôkya Eḷtaga-
89 kodala[2] mûḍa gareyi[ṁ*] bandu irppeya[3] komade paḷḷad=oḷagaṇa uli aḷariye kodeyâ[l]i be-
90 ḷane saykane bandu [4]po[la]-puṇu[se] eva[r]ile ante pôyie[5] **Bi-**
91 **dirûr**=ggeṟe mukuḍal[6] [|*] Tataḥ=paśchimataḥ pulipadiya[7] teṁkaṇa pêr-oḷbeyi[ṁ*] pê[r-bi]ḷike eḷa-
92 gala[8] koṟaṇḍ-âle mukuḍal[9] [|*] Ante saykane pôgi **Gâymaṇi-geṟeya** tây-gaṇḍi mukûḍal [|*]
93 Tataḥ uttarataḥ **Baṭṭi-geṟeya** paḍuva gaḍe goda paḷambe puṇuseye **Ânedale-geṟee**[10]
94 pul-[p]adiye [11]eḷa-galle **Puli(li)[v]ârada** geṟe mukûḍal [|*] Tataḥ pûrvvataḥ niduviḷiṁkke
95 kadavi[na] pul-pâdiye[12] ka[ñcha]gâṟa-galle pola-elle-puṇusee[13] baṭṭa-puṇu-
96 seye beḷane bandu îśânada [14]mukuḍalo[ḷ]=k[û]ḍi nindattu ◎ ◎
97 **Râvamalla-Gâmuṇḍanuṁ Siṟanuṁ Gaṁga-Gâmuṇḍanuṁ Mâreyanuṁ Be[ḷ]geṟey=Oḍeyô-**
98 **ruṁ** modal=âge **Eḷpadiṁbaruṁ Kuṇuṁgil**=**Aynûrbaruṁ** sâkshiy=âge koṭṭattu ◎ namaḥ ◎
99 [15]Adbhir=ddatta[ṁ] tribhir=bhuk[t]aṁ shaḍbhiś=cha parihâ(pâ)litaṁ [|*] êtâni na nivarttantê pûrvva-râja-kṛitâni cha ||
100 Svaṁ=dâtu[ṁ] suma[ha*]ch=chhakyaṁ duḥkham=anyasya pâlâ(la)naṁ [|*] dânêṁ(naṁ) vâ pâlanaṁ chêtti[16] dânâch=chhrêyô=
101 nupâlanaṁ || Sva-datt[â*]ṁ para-datt[â*]ṁ vâ yô harêti(ta) vasundharâṁ [|*] shashṭhiṁ(shṭiṁ) varsha-sahasrâṇi vi-
102 shṭhâyâṁ jâyatê krimi[ḥ] || Dêva-svaṁ [hi*] vishaṁ ghôraṁ kâḷakûṭa-sama-prabhaṁ [|*] visham=êkâ-

Fifth Plate.

103 kinaṁ hanti dêva-svaṁ putra-pautri(tra)kaṁ ||

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[1] Properly this should be *Mânyapura-puravar-âpara-*, but *pura* is frequently omitted in this case; compare the title of Kṛishṇa-Kandhâra, *Kandhârapuravar-âdhîśvara*, *Ind. Ant.* Vol. XII. p. 220, etc.

[2] Read *koḷada* (?).

[3] Read *ippeya*.

[4] The words from *pola-* to *pôyie* are written on an erasure and in a larger hand.

[5] Read *pôyiye*.

[6] Read *mukûḍal*.

[7] Read *pul-padiya*.

[8] Read *elle-galle*.

[9] Read *mukûḍal*.

[10] Read *-geṟeye*.

[11] Read *elle-*.

[12] Read *-padiye*.

[13] Read *-puṇuseye*.

[14] Read *mukûḍa°*.

[15] Metre: Anushṭubh; also of the following verses.

[16] Read *v=êti*; *chê* is indistinct.

TRANSLATION.

(Line 1.) Ôṁ. Hail! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame; whose strong, bar-like right arm was accustomed to the embraces[1] of the goddess of victory, shining with a garland of sprout-like swords; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength; who was skilled only in multiplying the three objects of life; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was **Gôvindarâja.**

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits; a real Agastya[2] to the ocean of all arts and sciences; following the way pointed out by Manu; the moon in the spotless firmament of the race of the **Râshṭrakûṭas**; the sun to the lotus-faces of the learned; wearing as ornament the multitude of his captivating virtues,— was called **Kakkarâja.**

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage; who was filled with deepest devotion to great sages and Brâhmaṇas; who was an abode of the multitude of all virtues; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies; to whom the following stanza refers (?)[3] :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Manu and others, which had never been followed before;[4] whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm;[5] at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called **Indarâja.**

(L. 14.) His son, the ornament of his family; endowed with pride; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth; who engraved his many heroic virtues[6] on the memorial pillars set up on the slopes of the summit of the Himâlaya;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgâ is running along, annihilating the multitude of sins and extolled by men;—

he was called **Vairamêgha.**

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramêśvara[7] who dwelt in the lotus of his heart; whose bright fame was embodied, as it were, in the excellent temple[8] which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas;—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

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[1] I take *samâliṅgita* in the sense of *samâliṅgana*.

[2] In the text *Kalaśayôni*,— 'born in a water-jar.'

[3] The text is corrupt here.

[4] I have translated *yâta-pûrvvê* instead of *yâga-pûrvvaḥ*.

[5] This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śêshâ* in the sense of 'garland' see the *Subhâshitâvali*, verse 2556.

[6] Or, reading *-gaṇaḥ* for *-guṇaḥ*; 'the series of his numerous exploits.'

[7] *i.e.* Śiva.

[8] Literally: 'shining like a cluster of whose fame, a temple,' *etc.*

(V. 4.) Bhava[1] will not be allured to be born again in a future age by the prospect of getting such (*a temple*);[2] nay, in order that this (*temple*) may be permanent, that new period, I fancy, will not come (*at all*).[3]

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).[4]

(V. 6.) 'I am (*its*) seat, and it is growing beyond me; this is an *atiprasaṅga*;[5]' with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(*This temple*) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramêśvara, by the one crest-jewel of the world (*the sun*) which, out of fear of moving above (*in the sky*), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (*the gestures of*) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;[6] which was filled by hundreds of sages who had crossed the ocean of all Siddhântas; which, being marked with his own name, bore the name of **Kâṇṇêśvara,**— he was renowned as **Akâlavarsha.**

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (*before him*); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chaurîs*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (*fanning*) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;[7] who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires, ...[8] the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as **Prabhûtavarsha,** the crest-jewel of the circle of kings.

(L. 41.) His younger brother, **Dhârâvarsha Śrî-Pṛithvîvallabha** *Mahârâjâdhirâja Paramêśvara*, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarîkâksha[9] who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (*the government of*) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himâlaya mountain,— a jewelled floor for the promenades of the royal Lakshmî,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (*and*) which had grown hard by the strokes

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[1] *i.e.* Śiva.

[2] The meaning is that there will never be again a temple of Śiva like this one.

[3] Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

[4] This seems to be the meaning of the second half of the verse, which apparently is corrupt.

[5] *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakâśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

[6] *Dhûmavêḷâ* may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

[7] I think that this is what the author intended to say, though it implies the supposition that the words *prâjya-râjy-âbhishêk-ântara* are not in their proper place in the compound.

[8] Regarding this blank see p. 342, note 4.

[9] *i.e.* Vishṇu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;[1] who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;[2] who, by the deep sounds of the beaten *paṭaha*[3] and *ḍhakkâ* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions[4]— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmî that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,[5]— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) 'How small this earth is! The space is much too confined to rest here comfortably!' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of **Dhârâvarsha,** and, being everybody's favourite, by that of **Vallabha.**

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmîs of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);[6] who performed his duties,— was **Prabhûtavarsha Śrî-Pṛithvîvallabha** *Râjâdhirâja Paramêśvara.*

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called **Yaśôvarman,** the son of the glorious king **Balavarman,** the moon in the sky of the excellent race of the **Châlukyas,** whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like Manôjâta[7] accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrî,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kamalâ,[8] his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious **Vimalâditya.**

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[1] *i.e.* Śiva.

[2] Or 'appeared square.' There can be no doubt that *chatur-âkâra,* to work out the pun, is used here in the sense of *chatur-aśra,* though this is hardly admissible.

[3] The form used in the text is *paḍa*; see p. 343, note 1.

[4] I have followed the conjectural reading in translating this passage; see p. 343, note 2.

[5] See p. 343, note 6.

[6] I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

[7] *i.e.* Kâma.

[8] *i.e.* Lakshmî.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikaṇṭha,[1] his splendent fame spreading afar, the sister's son of the glorious **Châkirâja, the Adhirâja of the entire province of the Gaṅgas,** was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called **Kunuṅgil** in accordance with the Law of Manu :—

(L. 75.) When many *âchâryas* in the family of **Śrîkîrti-âchârya** in the **Punnâga-vṛikshamûlagaṇa** of the **Nandisaṁgha** of the venerable **Yâpanîyas** had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called **Kûli-âchârya.** His disciple, relieving the misery of people devoted (*to him*), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called **Vijayakîrti.**

(V. 10.) The best of *munis,* who spread his famous name **Arkakîrti,** having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis,* on removing the evil influence of Saturn from that **Vimalâditya,— Vallabhêndra,** residing in his victorious camp at **Mayûrakhaṇḍi,** on the application of **Châkirâja,** gave the village named **Jâlamaṅgala,** situated within the district of **Iḍigûr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyêshṭha, in the constellation Pushya, on Monday,** on behalf of the temple of Jinêndra at **Śilâgrâma** which adorned the western side of the excellent city of **Mânyapura.**

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages **Svastimaṅgala, Beḷḷinda, Guḍḍanûr** and **Taṛipâḷ.** This is the order of the four boundaries of **Jâlamaṅgala,** which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,[2] the eastern bank of the Eḷtaga pond ; coming thence, ... of an olive tree ; . . . . . . a *pîpal* tree[3] in a pit ; . . . . coming straight (*thence*), a tamarind tree in a field ; . . . . . going further, the tank of **Bidirûr** (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge . . . . . . ; thence . . . . . . a boundary stone ; the stump of a banyan tree (*forms*) the (*southern*) angle. Going straight on, the head-sluice (?) of the Gâymaṇi tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank . . . . . . a tamarind tree ; the Ânedale tank ; a grass ridge ; a boundary stone ; the tank of **Puli[v]âra** (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door . . . . . . ; the stone (*i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; . . . . . coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Râvamalla-Gâmuṇḍa, Siṛa, Gaṅga-Gâmuṇḍa, Mâreya, Be[ḷ]geṛe Oḍeyôru and others of the 'Seventy,' and the 'Five-hundred' of **Kuṇuṅgil** were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

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[1] *i.e.* Śiva.

[2] With *mukûḍal* compare *mayyanikuṭṭu,* above, p. 96, note 4, and *muchchandi,* p. 237 f.

[3] *Aḷari* is probably the same as *araḷi.*

No. 50.— HEBBAL INSCRIPTION OF A.D. 975.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

Hebbâḷ[1] is a village about eighteen miles to the south-east of **Lakshmêshwar**, in an outlying portion of the Miraj State within the limits of the Dhârwâr district. Its name occurs in the present record in the ancient form of **Perbâḷ**, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligeṟe three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,[2] from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Mâruti, outside the village.

The **writing** covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.— The **sculptures** at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *siṁha* on three tiers of stone-work. In the centre compartment there is a *liṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmânîya* in line 28. They do not appear to include the separate distinct form of the lingual *ḍ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadiṁ*, line 7. In the cases of final *t*, lines 2, 4, 11, and *ḷ*, lines 5, 19, 21, 27, 46, we have the *virâma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virâma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṁdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virâma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virâma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virâma*. The size of the letters ranges from ½" to ¾".— The **language** is Kanarese, of the archaic type.[3] We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.— As regards **orthography**, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmânîya* or old form of the *visarga* before *p* and *ph*,— identical in shape with the letter *ṟ*,— occurs in *bhâvinaḫ=pârtthivêndrô*, line 28.

The **inscription** first recites the fact that, during the reign of **the Râshṭrakûṭa king Kṛishṇa II.** (about A.D. 878 to 911-12), **Baddegadêva**,— *i.e.* his son **Amôghavarsha-**

[1] The 'Hebbal' of the Indian Atlas, sheet No. 42.

[2] See p. 351 below, note 3.

[3] Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannaḍa-English Dictionary*, *viz. gaḷde*, = *gadde*, lines 22, 24, and *kaḷchu*, = *karchu*, *kachchu*, line 44; they are both found in other records also.

Vaddiga,— gave his own daughter **Rêvaka**, the elder sister of **Krishṇa III.**, in marriage to **the Gaṅga prince Permânaḍi-Bûtayya**, and gave as her dowry the districts known as the Puligeṟe three-hundred, the Beḷvola three-hundred, the Kisukâḍ seventy, and the Bâge seventy Then, it says, while Amôghavarsha-Vaddiga himself was reigning (between A.D. 933 and 940),. to Bûtayya and Rêvaka there was born **Maruḷadêva.** To him and to **Bijabbe** there was born a son, whom it perhaps names as **Rachcha-Gaṅga.** And immediately after this person had ruled, there ruled another son of Bûtayya, by another wife named **Kallabbarasi**, *viz.* **Mârasiṁha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Paṭṭu . . Perbâḷ** in the Puligeṟe district, **Bhujjabbarasi** performed an act of religion ; namely, she caused to be built, apparently, the plinth of a temple of the god Śiva under the name of Bhujjabbêśvara, and a large outlet of a tank : and **Mârasiṁha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation ; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergaḍe* or chamberlain of Bhujjabbarasi, named **Kannayya or Kannapayya.**

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month Phâlguna of the Bhâva *saṁvatsara*, Śaka-Saṁvat 896 (expired). By the southern luni-solar system of the cycle, Bhâva coincided, as indicated, with Ś.-S. 897 current.[1] And the corresponding English date is **Thursday, 18th February A.D. 975** ; on which day the given *tithi* began, by Prof. Keru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by Mârasiṁha and Bhujjabbarasi (lines 20 to 22). And this appears inconsistent with the statement in an inscription at Mêlâgâni,[2] to the effect that the Pallava prince Pallavâditya-Noḷambâdhirâja had already heard of the death of Mârasiṁha in the month Âshâḍha, of the same *saṁvatsara*, falling in June-July A.D. 974,— seven months before the date of the present record. The use, however, of the past participle *iḷdu*, in respect of the rule of Mârasiṁha and the government of Bhujjabbarasi, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,— inserted in a wrong place,— either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, *viz.* the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to Gôkarṇarâśi by Bhujjabbarasi and Kannayya (lines 42 to 44).

TEXT.[3]

1 Ôm[4] Svasty=**Akâḷavarshadêva** śrîpṛithvîvallabha mahârâjâdhirâja paramêśvara para-

[1] By the mean-sign system, the Bhâva *saṁvatsara* began on the 24th June A.D. 972, in Śaka-Saṁvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month Phâlguna of this *saṁvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that Phâlguna, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

[2] Unless, indeed, the Mêlâgâni inscription embodies a false rumour ; of which, however, there is no indication in the published portion of the text.— For the Mêlâgâni inscription, see Mr. Rice's *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. p. 18, note 7.

[3] From an ink-impression and an estampage.— In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Paṇḍits. I am indebted to his Paṇḍit for some improved readings in the first seventeen lines ; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

[4] Represented by an ornate symbol.

2 mabhaṭṭârakaṁ chalake-nallâtaṁ śrîmat **Kannaradêvamn**[1]**=â-samudra-** paryyâ(ryya)ntaṁ saka-
3 ḷ-âvani-maṇḍaḷamaṁ pratipâḷisuttam-iḷdu [|*] Svasti **Satyavâkya-Komguṇi-** **varmma** dharmma-
4 mahârâjâdhirâja **Kôḷâḷa-puravar-êśvara Nandagiri-nâtha** [ś]r[î]mat **Permmânaḍi-**
5 **Bûtayyaṁge Baddegadêvaṁ Kannaradêvaniṁ** p[i]riyoḷ **Rêvakani(na)m=**[2] [m]a[ḍ]iyoḷ[3] vivâ-
6 ham-mâḍi **Puligeṟe-mûnûṟumaṁ Beḷvola-mûnûṟumaṁ Kisukâḍ-**eḷpattu-
7 maṁ **Bâgey-**eḷpattumaṁ baḷ[i]vaḷi-goṭṭu sukhadiṁ râjya[ṁ]-geyyuttum-ire [|*]
8 Avargge puṭṭida[ṁ] **Maruḷadêvan=âtaṁgaṁ Bijabbegaṁ** puṭṭidaṁ **[Rachcha]**[4]**-** **Gaṁgaṁ** ava-
9 ra râjyada tadanâ(na)ntaradiṁ baḷiyam=arasu-geydâtaṁ **Bûtayyaṁga[ṁ] Kalla-**
10 **bba[ra]s[i]ga[ṁ]**[5] puṭṭidomn[6] || Svasti **Satyavâkya-Komguṇivarmma** dharmma- mahâ[râ]jâdhirâja
11 **Kôḷâḷa-purava[r]-êśvara Nandagiri-nâtha** chalad-uttaraṁga jaga[d-ê]ka-vîra[7] śrîmat
12 **Noḷaṁba-kuḷ-Ântakad[ê]va Gaṁgara-siṁga**[8] **Gaṁga-**Kandarppa **Gaṁga-** chûḍâmaṇi **Gutti-**
13 **ya-Gaṁga Mârasiṁgadêva[ṁ]**[9] **Noḷaṁbavâḍi-**[mûva]tti[rchchâsiramaṁ] **Gaṁga-** **vâḍi-**tombha(mba)-
14 tt[â*]ṟu-sâyiramuman=e . . . . mu[maṁ][10] **Banava[se]-pan[n]**ir- chchhâ(rchchâ)siramuma[ṁ]
15 **Sântaḷige-**sâyiramuma[ṁ] . . . . pe[rddo]ṟe- [pa]ryya[nta]yu(mu)ma-
16 [n][11]=âḷuttum-iḷdu [|*] Svasti **Sa(śa)ka-nṛipa-kâḷ-ât[î]ta-sa[ṁ]vatsara-śataṁga[ḷ*]** **896neya**

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[1] Read °*dêvan*.

[2] The second syllable of this word may possibly be *cha*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

[3] In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Rêvakanim=*[*m*]*a*[*ḍ*]*iyoḷ* or *Rêvakani*[*ṁ*] *ma*[*ḍ*]*iyoḷ*. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maṟiyoḷ*, or *maḷiyoḷ*; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rêvakaniṁ* should be altered into the accusative *Rêvakanaṁ*, and that the following word must be *maḍiyoḷ*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

[4] I owe this name, Rachcha, to Mr. Rice's Paṇḍit. But the *aksharas* are both very much damaged; and it is possible that there is a three-syllable name here.

[5] I owe this name, and the next word, to Mr. Rice's Paṇḍit.

[6] Read *puṭṭidon*.

[7] I owe this epithet to Mr. Rice's Paṇḍit.

[8] I owe this epithet, also, to Mr. Rice's Paṇḍit.

[9] The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gha*.

[10] At first, I was inclined to read here *eraḍ-aṟunûṟumaṁ*, "and the two (three-hundreds of Puligeṟe and Beḷvola, which together make up a) six-hundred" (compare, *e.g.*, *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next.— Mr. Rice's Paṇḍit would read *eraḍu-grâmamumaṁ*, "and two villages." But this does not give a suitable meaning. — After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akshara* does look very like *d* or *ḍ*; but it may be *ḷ*. In the next *akshara*, we seem to have *g* or *ś*, with a subscript *r*. The next *akshara*, immediately before the *mu*[*maṁ*], looks very like *ha* or *pa*.— It is also possible that, instead of *sâyiramuman=e* . . . . *mu*[*maṁ*], we have *sâyiramumaṁ ne* . . . . *mu*[*maṁ*].

[11] I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdoṟe-peryyantâyatan*.

17 **Bhâva-saṁvatsarada P[â]lguṇa suddha**[1] **paṁchami Bṛihaspativârad-andu** [|*] **Bûtayyaṁga-**
18 **ḷ-abbe Mârasiṁghadêvaṁgaḷ-aj[j]i Baṭṭayyanindaṁ Si[ṁ]ghavarmma-rasarin[daṁ] Ch[echcha]payyani-**
19 **ndaṁ piriyoḷ Bhujjabbarasi**[2] **[P]u[li]gere-nâḍ-oḷagaṇa . . . . . [e]ḷpattaṟa Paṭṭu-**
20 . . **Perbbâḷan**[3]**-âḷuttum-iḷdu tamma mâḍisida dharmmaṁ dêgula-[k]aṭṭaṁ**[4] **keṟe hiri-**
21 **[ya] bilam**[5]**=mâḍisidaḷ Bhuj[j]abbêsva(śva)rake Noḷaṁba-kuḷ-Ântakadêvara biṭṭa râja-mâ-**
22 **naṁ ereya keyi nûṟu mattaru gaḷdey=ir-mmatta[ru] pûvina tôṇṭam=eraḍu yi-**
23 **vaṟ-oḷage dêvargge ayvattu mattar=k[k]eyi ma[ṭa]ke ayvattu mattar=kkeyu-**
24 **m=[era]ḍu mattaru gaḷ[d]e[yuṁ*] gâṇav=âṟu . . . . eṇṭu**[6] **maṭakaṁ dêgulakaṁ samane**
25 **paṁneraḍu maneya [n]êsaṇa**[7] **sarvva-parihâra[ṁ] dharmma[k=a]nukûlan-âgi mâ-**
26 **[ḍi]sida[ṁ] arasiya perggaḍe Kan[n]ayya[n**[8]**-Î] dharmmaman=âvon-orvvaṁ tann=âḷva kâla-**
27 **doḷ naḍeyisidan=âtanaye dharmma || Sâmânyô**[9]**=[ya]ṁ dharmma-sêtur=nnṛipâ-**
28 **[ṇâṁ] kâḷê-kâḷê pâlanîyô bhavadbhiḥ sarvvân=êtâṁ**[10] **bhâvinaḥ=pârtthivêndrô**[11] **bhû-**
29 **yô-bhûyô yâchatê Râmabhadraḥ |(||) Î dharmmamaṁ kâḍâtaṁn**[12]**=êḷ-kôṭi-tapô-**
30 **dhanamu(ru)maṁ kavileyumaṁ Bâṇarâsiyumaṁ**[13] **kâḍon=idan=âvon-orvva-**
31 **n=aḷidoṁ Bâṇarâsiyoḷ=êḷ-kôṭi-tapôdhanamu(ru)maṁ kavileyumaṁ brâhma-**
32 **ṇaruman=aḷida paṁcha-mahâpâtakan=ak[k*]uṁ |(||) Sva**[14]**-datt[â*]ṁ para-datt[â*]ṁ vâ yô harê-**
33 **ta vasuṁndharâ**[15] **shashṭi-varisha-sahaśrâṇi**[16] **[vi]shṭhâyâṁ jâyatê krimiḥ ||**
34 **Dêvargge biṭṭa keyy-oḷage paṟey-oy[v]aṁge hadinâlku mattar ayvar=ssûḷeya[r]gg[e]**

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[1] Read *Phâlguna śuddha.*

[2] This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shews that the second *j* has to be supplied.

[3] Mr. Rice's Paṇḍit would here read *Bhujjabberasiya — — geṟe — — ḷoḷagaṇa — — rmmâ — — ṟeppattaṟa paṭṭudu Peṁjeraṉ*; in which Mr. Rice finds a reference to Peñjera, = Heñjera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hêmâvatî, somewhere in Mysore. But that is not the reading.— In the second syllable of *Perbbâḷan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word,— as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ṭṭu* of *paṭṭu* repeated by mistake),— must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbâḷ which exist in the Beḷgaum and Bijâpur districts and the Kôlâpur, Mudhôḷ, and Râmdurg States. The distinctness of the vowel *u* in the second syllable prevents our reading *paṭṭada* on the analogy of the well-known Paṭṭada-Kisuvoḷal.

[4] We might perhaps read *dêgula[ṁ] [ka]ṭṭaṁ.*

[5] Mr. Rice's Paṇḍit would read *hiriyâbidhaṁ*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dha*.

[6] Mr. Rice's Paṇḍit would read *gâṇavâyirigeṟaṇe*, which I do not understand. The *gâṇav=âṟu* and *eṇṭu* seem quite clear. The intermediate *aksharas* look like *ligeyaḷ* or *tigeyaḷ*; but I cannot make a recognisable word out of them.

[7] The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *nêsaṇa*, = *nivêśana*, occurs in one of the inscriptions on the Sâlôtgi pillar (above, p. 64, text line 24).

[8] This name appears in the same form in line 43 below. In line 47, a *pa* is inserted,— Kannapayya.

[9] Metre: Śâlinî.

[10] Read *êtân.*

[11] Read *pârtthivêndrân.*

[12] Read *kâdâtan.*

[13] Read *Bâṇarâsiyoḷ.*

[14] Metre: Ślôka (Anushṭubh).

[15] Read *vasuṁdharâṁ.*

[16] Read *varsha-sahasrâṇi.*

35 irppattu mattar . . nduvâdu(?du)vâtaṁge[1] âṟu mattar pâtrakke ondu mattar
36 kâḷeyâtaṁge e[ra]ḍu mattar dêgulamaṁ besageyda biṁnmâṇi[2]-Polla-
37 maṁge paṁneraḍu ma[tta]r [||*] Bûta-gâvuṇḍanuṁ Râjayyanuṁ Gu-
38 l[l]ugayyanuṁ |[3] Nâgavarmmayyanu[ṁ] |[4] Kabbilayyanu[ṁ] int=îy=ayva-
39 r=ggâvuṇḍugaḷum=î dharmmamaṁ kâdu naḍeyisuvar kâla-kâ-
40 l-âṁtarado]=ivara saṁtati go(?)riḷaravaḷavaṁte[5] pratipâḷisuvar
41 pâpamaṁ bageyad=âvan-orbba[n[6]=ida]n=aḷidoḍe ta[nna] dharmmad-oḍane ki-
42 ḍuv[on] || Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-samâdhi-saṁpan[n*]a-
43 r=appa śrî-Gôkarṇṇarâsi(śi)-bhaṭ[â]rargg[e] **Bhuj[j*]abbarasiyuṁ** perggaḍe **Kan[n*]ayyanu-**
44 m=î sthânamaṁ kâla[ṁ] kaḷchi koṭṭar=Ivara śishya-pratiśipya(shya)-kram-ânvaya-
45 r=î sthânake aruhar || **Bhuj[j*]abbarasiya**[7] matado]=Bhuj[j*]abbêsva(śva)ra-taṭâ-
46 [ka] vâpî-sahitaṁ raṁjisi sa[le] nila mâḍisidoṁ jagadoḷ
47 **Kannapayyan=êṁ** pati-hitanô || Maṁgaḷa-mahâ-śrî [||*]
48 Kammaṟa-Kêtôjage sadi(?ḷi)vâḷa keyi mattar=eradu [||*]

TRANSLATION.

Ôm! Hail! When[8] **Akâḷavarshadêva,** the favourite of fortune and of the earth, the *Mahârâjâdhirâja,* the *Paramêśvara,* the *Paramabhaṭṭâraka,* he who excelled in firmness of character, the glorious **Kannaradêva-(Kṛishṇa II.),** was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail! **Baddegadêva,** *(holding her)* in *(his)* lap, gave **Rêvaka,** the elder sister[9] of **Kannaradêva-(Kṛishṇa III.)** in marriage to **Satyavâkya-Koṅguṇivarman,** the pious *Mahârâjâdhirâja,* the lord of **Kôḷâḷa the best of towns,** the lord of **the mountain Nandagiri,** the illustrious **Permânaḍi-Bûtayya,** and gave, as *(her)* dowry, **the Puligere three-hundred, the Beḷvola three-hundred, the Kisukâḍ seventy, and the Bâge seventy;** *(and then)* while[10] he (Baddegadêva) was reigning happily :—

(L. 8)—To them (*viz.* to Bûtayya and Rêvaka) there was born **Maruḷadêva.** To him and to **Bijabbe** there was born **[Rachcha]-Gaṅga.** Immediately after his reign, there reigned he who was born to **Bûtayya** and **Kallabbarasi**; *(viz.)*—

(L. 10)—Hail! **Satyavâkya-Koṅguṇivarman,** the pious *Mahârâjâdhirâja,* the lord of **Kôḷâḷa the best of towns,** the lord of **the mountain Nandagiri,** the lintel of firmness of character, the sole hero of the world, the illustrious **Noḷamba-kuḷ-Ântakadêva** ("a very Death to the family of the Noḷambas, *i.e.* the Pallavas"), the lion of **the Gaṅgas,** the **Gaṅga-**Kandarpa (god of love), the crest-jewel of **the Gaṅgas, the Gaṅga of Gutti,**[11] **Mârasiṅgadêva;**

[1] Mr. Rice's Paṇḍit would read *yenduvâḍuvâtaṁge.* But in the first *akshara* there seems to be a subscript *y.*

[2] Read *binnâṇi.*

[3, 4] These marks of punctuation are unnecessary.

[5] Mr. Rice's Paṇḍit would read *vôri — — ravaruvaṁte.* But I cannot find any meaning for that, any more than I can for what I take to be the reading.

[6] Read *âvon-orvvan,* as in lines 26, 30, above.

[7] Metre: Kanda.

[8] "When * * Kannaradêva * * was protecting;" here we have the past participle, *ilḍu.*

[9] *Piriyoḷ* seems to be equivalent to *piriyavaḷu,* nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *piri.* So also in line 19.— Mr. Rice suggested the alternative possibility of reading *Kannaradêvan=iṁpariyoḷ,* and translating "in the gracious manner, or after the good example, of Kannaradêva-(Kṛishṇa II.)." But, *impari,*— supposed to be compounded, I think, from *impu,* 'sweetness, agreeableness, pleasantness, charm,' and *ari,* for *aṟi,* 'to know,'— does not seem to me a very practical word.

[10] Here we have the present (or synchronistic) participle, *ire,* which places the birth of Maruḷadêva in the reign of Amôghavarsha-Vaddiga.

[11] *Guttiya-Gaṁga.* But, taking *gutti* as a corruption of *gupti,* we might render this epithet by "the secret or reticent Gaṅga"— on the analogy of *sanniya-Gaṅga,* "the truthful Gaṅga," which occurs in other records.

(*and*) when[1] he was governing **the Noḷambavâḍi thirty-two thousand, the Gaṅgavâḍi ninety-six thousand, ... , the Banavase twelve-thousand, the Sântaḷige thousand, ... , and (everything) included up to the great river:**[2]**—**

(L. 16)— Hail! **On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phâlguna of the Bhâva saṁvatsara, which was the 896th (year of) the centuries of years that have gone by from the time of the Śaka king:—**

(L. 17)— When[3] **Bhujjabbarasi,** the mother of **Bûtayya,** the grand-mother of **Mâra-siṅghadêva,** the elder sister of **Baṭṭayya** and **Siṅghavarmarasa** and **Ch[echcha]payya,** was governing (the village of) **Paṭṭu . . Perbâḷ** of the . . . . **seventy** in the **Puligeṟe district,** the act of religion which she herself caused to be performed (*was this*); she caused to be made the plinth of the temple (*and*) a large outlet (*of*) the tank. (*And*), to the temple of (the god) Bhujjabbêśvara, **Noḷamba-kuḷ-Ântakadêva** allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (*and*) two *mattars* of rice-land, (*and*) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,[4] fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (*and*) eight . . . . To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (*And*) the queen's *Pergaḍe,* **Kannayya,** consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)— Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! "This general bridge of piety of kings should at all times be preserved by you;" thus does Râmabhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Bâṇarâsi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brâhmaṇs, at Bâṇarâsi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)— In the cultivable land allotted to the god, (*there were apportioned*)— fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to . . . . ,[5] one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (*and*) twelve *mattars* to the skilful Pollama who built the temple. Bûtagâvuṇḍa, and Râjayya, and Gullugayya, and Nâgavarmayya, and Kabbilayya,— these five village-headmen shall continue this act of religion; (*and*), from time to time, their lineage shall protect it like . . . .[6] If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)— Hail! To the holy Gôkarṇarâśibhaṭâra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, **Bhujjabbarasi** and the *Pergaḍe* **Kannayya,** having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

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[1] Here we have again the past participle, *iḷdu.*

[2] Mr. Rice has identified the *perdoṟe* or "great river" with the Kṛishṇâ (*Inscriptions in the Mysore District,* Part I. Introd. p. 19).

[3] Here we have again the past participle, *iḷdu.*

[4] *i.e. maṭha,*— the college attached to the temple.

[5] The meaning of . . *nduvâduvâtaṁge* (or *yenduvâḍuvâtaṁge*), line 35, is not known.

[6] The meaning of *go(?)riḻaravaḷavaṁte* (or *vôri — — ravaruvaṁte*), line 40, is not known.

(L. 45)—In (*accordance with*) the intention of **Bhujjabbarasi, Kammapayya,** with pleasure (*and*) in a very proper manner, caused to be made, so as to endure, the tank of (*the god*) Bhujjabbêśvara, together with a reservoir; was he not indeed devoted to (*his*) mistress? (*May there be*) auspicious and great good fortune! Two *mattars* of . . . .[1] cultivable land (*were given*) to Kammaya-Kêtôja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA; SAKA-SAMVAT 1259.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvarî district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are **five copper-plates,** the first and last of which are inscribed on one side only, and each of which measures $8\frac{1}{4}''$ broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is $\frac{3}{8}''$ thick and from 4 to $4\frac{1}{2}''$ in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The **characters** are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakaṭṭu*), except when (as in *bhâ*, *bhi*, *bhî*, *bhô*, and *bhyô*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.[2] Similarly, there often is very little, if any, difference between the signs for the medial *i* and *î*. The size of the letters is about $\frac{5}{16}''$.—The **language** is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,[3] in lines 42-54, where it is Telugu.[4] The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *praśnâshṭaka-vid*, about the meaning of the first part of which I am doubtful;[5] and in line 28 the Telugu *biruda Pagamechchuganḍa*, the meaning of which is expressed in Sanskrit by *pratyarthi-garv-âpaha*.[6] As regards **orthography**, the vowel *ṛi*, which is correctly used in *-âkṛitiḥ*, l. 14, and *u[j*]jṛimbhatê*,[7] l. 16, is six times represented by the syllable *ru*, *e.g.* in *kruta-*, l. 2, and *-śruṁgam*, l. 9; the dental *nn* is employed instead of the lingual *ṇṇ* in the word *karnna*, twice in line 3, and in *paurnnamâsyâṁ*, l. 32, and *nn* instead of *ṇṇ* in *nishaṇṇa-*,

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[1] The meaning of *sadivâḷa* or *saḻivâḷa*, line 48, is not known.

[2] Instead of *dbh* we have *dhb* in *yâvadh=bhûmir=*, l. 39, and *tâvadh=bhûyâd=*, l. 40.

[3] In the words *Nâmi-Nêni vrâla*, 'the signature of Nâmi-Nêni (Nâmaya-Nâyaka),' in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

[4] For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

[5] The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

[6] The Telugu word *paga* means 'an enemy' and *mechcha* 'praise, applause.'

[7] The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ṛi* here also was pronounced as *ru*; compare the very common *ujvala* for *ujjvala*.

l. 13; and a superfluous *anusvâra* is inserted by the writer before *nn* in *°bhyâṁ nnamaḥ* (for *°bhyân=namaḥ*), l. 1, *vibiṁnn-âkṛitiḥ* (for *vibhinn-âkṛitiḥ*), l. 14, and *śrîmâṁn=Nâmaya-*, l. 30, before *mm* in *shaṭkaṁrmm-* (for *shaṭkarmm-*),[1] l. 35, and *Vallepakoṁmmana*, l. 44, and before *nv* in *=âṁnvaya-* (for *=ânvaya-*), l. 40.

The inscription records a grant which on **Sunday, the full-moon** ***tithi*** **of Bhâdrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12),** *i.e.* of Śaka-Saṁvat 1259, was made by **Nâmaya-Nâyaka of Piṭhâpurî.** After[2] the words 'adoration to the holy Umâ and Mahêśvara,' and two verses invoking the protection of the gods Gaṇêśa and Vishṇu, it glorifies (in v. 3) the **Ândhrakhaṇḍa-maṇḍala,**[3] rich in precious treasures, and extending from the banks of the **Gautama river** (*i.e.* the Gôdâvarî) to **Kaliṅga**; and (in vv. 4 and 5) its city of **Piṭhâpurî,**[4] of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sâmanta*, v. 6), in which, to one **Koppulakâpa-Nâyaka,** was born a son, named **Prôlaya-Nâyaka** (v. 7). To him, from **Chôḍamâmbâ,** was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the **Êlâ** river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* **Pagamechchugaṇḍa**' (v. 9). This glorious **Nâmaya-Nâyaka,** while on the holy bank of the **Gôdâvarî,** on the date given above, granted the village of **Donepûṇḍi,** which after his father he had called **Prôlôra,** as an *agrahâra*, together with the eight enjoyments (*bhôga*) and powers (*aiśvarya*),[5] to one Gaṇapati of the Bhâradvâja *gôtra*, who knew the *praśnâshṭaka*, and who was an ocean of the knowledge of the Vêdas and Śâstras, and fit for the six duties enjoined on Brâhmaṇas (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahâra* (are):— In the east the boundaries (*are*) the **Vallepakommana** river; thence the path to **Dirȩ[sa]m**; thence the **Bûrugu[v]âya** river at **Eṇḍapalli.** In the south the boundary (*is*) the **Laṅka** river; thence the path to the lands of the god **Maṇḍenârâyaṇa.** In the west the boundary (*is*) the path to the yard of Apparâju in the fields of **Kondevuramu**; thence the **Dûsanêṛu** (river). In the north the boundary (*is*) a path to the tamarind field of the god **Kukkuṭêśvara.** Ten *puṭṭi* of cultivated land in the **Boḍḍaladoḍḍilaṅka** (island), (*which belongs*) to the fields of **Piṭhâpuramu** on the west of the **Dûsanêṛu** (river), were given to this *agrahâra* for the subsistence of the village.— Be it auspicious! — The signature of **Nâmi-Nêni.**[6]— Bliss! Great fortune! Fortune! Fortune!'

Piṭhâpurî is the modern Piṭhâpuram, the head-quarters of the Piṭhâpuram *zamîndârî* in the Gôdâvarî district.[7] The village, granted by this record, must have been situated between **Kondevuramu** and **Eṇḍapalli.**[8] **Kukkuṭêśvara,** which occurs in the description of the

[1] In the original the *anusvâra* of course is written immediately before the double *m*.

[2] Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

[3] I take this to be equivalent to *Aṁdhra-maṁḍalaṁ*, which we have above, p. 41, l. 55.

[4] In line 52 the place is called *Piṭhâpura*; the name is also written *Piṭhapura* and *Piṭhâpura* (see above, p. 27, note 11), and *Piṭhapurî* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

[5] See above, Vol. III. p. 289, l. 31, *sâshṭaiśvaryaṁ sâshṭabhôgaṁ*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *ashṭa-bhôga* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

[6] *i.e.* Nâmaya-Nâyaka.— [With Nâmi-Nêni compare the name Mâchi-Nêni, above, p. 330.— E. H.]

[7] See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Co.

[8] [2 miles and 4½ miles, respectively, east of Piṭhâpuram.— E. H.]

boundaries, is the name of a Śiva temple at Piṭhâpuram itself, and **Maṇḍenârâyaṇa** the name of a Vishṇu temple at Bhîmavaram, about six miles south-west of Piṭhâpuram.[1]

The date of the inscription is irregular. In Śaka-Saṁvat 1259 current the full-moon *tithi* of Bhâdrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṁvat 1259 expired[2] on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṁvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on **Sunday, the 30th August A.D. 1338** (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.[3]

TEXT.[4]

First Plate.

1 ❀ [5]Śrî-Umâ-Mahêśvarâbhyâṁ nnamaḥ[6] |(||) [7]Pâyâd=vaḥ Kari-vadanaḥ
2 kru(kṛi)ta-nija-dâna-stutâv=iv=âli-gaṇê | ninadati muhur=a-
3 pidhattê karnnau(rṇṇau) yaḥ karnna(rṇṇa)tâlâbhyâṁ || [1*] [8]Śrî-Vishṇur=astu bhava-
4 d-ishṭa-phala-pradâtâ vârâha-mûrttir=akhil-âga-
5 ma-gîta-kîrtiḥ | yô daṁshṭrayâ sva-ramaṇîm=aram=abdhi-
6 magnâṁ saṁbhôga-lampaṭa-manâḥ kshitim=uddadhâ-
7 ra || [2*] Asti praśasta-nidhi **maṁḍalam=Âṁdhra-khaṁḍam=ârabhya Gau-**

Second Plate; First Side.

8 **tama-nadî-taṭam=â-Kaliṁgaṁ** | âlôkya yad=divishadas=Sura-
9 śaila-śruṁ(śṛiṁ)gam=ârôhaṇa-śrama-phalaṁ kalayâṁ-babhû-
10 vuḥ || [3*] **Piṭhâpurî** jayati tatra samasta-dêva-śakti-prayatna-
11 parikalpita-tôraṇa-śrîḥ | yasyâs=sunirmaḷa-nabhô-
12 mukur-âṁtarâḷê dhattê Surêṁdra-nagarî pratibiṁba-
13 lîlâṁ || [4*] [9]Yat-saudhâgra-nishaṇṇa(ṇṇa)-vâravanitâ-vaktrêṁdu-ma-
14 dhya-sthitaḥ sv[ai]raṁ n=aisha vibhâvyatê himaruchis=têbyô(bhyô) [10]vibiṁn[n]-âkṛitiḥ |

Second Plate; Second Side.

15 êvaṁ chêtasi śaṁkitêna rachitô dhâtrâ kalaṁka sphuṭaṁ nô
16 chêd=îdru(dṛi)śi nirmmaḷê katham=idaṁ mâlinyam=u[j*]jṛiṁbhatê || [5*] Vi-
17 khyâtâ[11] vîra-sâmaṁta-saṁtatis=tâm=araṁjayat [|*]
18 pârijâta-prasûna-śrîr=iva Naṁdana-mêdinîṁ || [6*] [12]Tad-anvayê
19 **Koppulakâpa-nâyakâd-** vibô(bhô)r= abhût= **Prôlaya-nâya-**
20 **ka-prabhuḥ** | yaśô yadîyaṁ vibhavaṁ cha vikramaṁ na va-
21 ktum=îshṭê vachasâm=ap=îśvaraḥ || [7*] [13]Tasmâj=jâtô jayati vijayî

Third Plate; First Side.

22 **Chôḍamâṁbâ**[14]-kumâras=saudhaśrêṇî-miḷad-aripurî-samya-
23 g-âhâra-dhâ(dâ)nât | jâta-prîti śrayati satataṁ yat-pra-

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[1] See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

[2] In Saka-Saṁvat 1259 expired the month of Śrâvaṇa was intercalary, and the full-moon *tithi* of the first Śrâvaṇa ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

[3] For similar dates see *Ind. Ant.* Vol. XXV. p. 268.

[4] From impressions supplied by Dr. Hultzsch.

[5] Read *Śry-*.

[6] Read *°bhyâṁ=namaḥ* or *°bhyâṁ namaḥ*.

[7] Metre: Âryâ.

[8] Metre of verses 2-4: Vasantatilakâ.

[9] Metre: Śârdûlavikrîḍita.

[10] Read *vibhinn-*.

[11] Metre: Ślôka (Anushṭubh).

[12] Metre: Vaṁśastha.

[13] Metre: Mandâkrântâ.

[14] This *akshara*, *bâ*, looks rather like *bhâ* in the original.

24 tâpaṁ Kru(kṛi)śânur=nnô chêch=chêtas=sa dahati kathaṁ vairi-vâmêksha-
25 ṇânâṁ || [8*] Yaṁ[1] kâṁtâḥ kathayaṁti Pushpa-viśikha-
26 ṁ kalpadrumaṁ yâchakâ vidvâṁsaḥ phaṇi-nâyakaṁ cha
27 suhrudhô[2] Râkâ-sudhâdîdhitiṁ ||(|) dêśaṁ yas=sadaya-
28 ṁ praśâsti balavân=Êlâ-nadî-mâtru(tṛi)kaṁ yaṁ prâhuḥ **Paga-**

Third Plate; Second Side.

29 **mechchugaṁḍa-**birudaṁ pratyarthi-garvv-âpahaṁ || [9*] Ayaṁ[3] na-
30 ya-nidhir=vvîraḥ[4] śrimâṁn=[5] **Nâmaya-nâyakaḥ** | analpaṁ phala-
31 m=anvichchhann=â-kalpaṁ bô(bhô)ga-sâdhanaṁ || [10*] **Śâk-âbdê Naṁda-bâṇ-ârkka-**
32 mitê **Bhâdrapadê** tathâ | paurnna(rṇṇa)mâsyâṁ **Ravêr=vvârê** puṇyê
33 **Gôdâvarî-taṭê** || [11*] Pavitrita-Bharadvâja-gôtrâya guṇa-śâ-
34 linê | praśnâshṭaka-vidê vêda-śâstra-vijñâna-siṁdhavê || [12*] Gaṇapaty-a[bh]idhânâ-
35 ya shaṭkaṁ(ṭka)rmm-ârh[â]ya sâdhavê | **Prôlôram=**iti nâm=âsya

Fourth Plate; First Side.

36 nirddiśya pitur=âkhyayâ || [13*] Agrahâram=abî(bhî)shṭ-âshṭa-bô(bhô)g-aiśvaryya-
37 samanvitaṁ | **Donepûṁḍim=**imaṁ grâmaṁ prâdâd=â-chaṁ-
38 dra-târakaṁ || [14*] [6]Êtad=dattaṁ yâvad=arkk-êṁdu-târaṁ yâ-
39 [7]vadh=bûmir=yyâvad=êshâṁ vidhâtâ | yâvach=chhrîmân=A-
40 chyutô yâvad=Îśas=tâvadh[8]=bûyâd=dâtur=asy=âṁnvaya-[9]
41 ś=cha || [15*] [10]Akhaṁḍ-Âkhaṁḍala-śrîkaḥ khaṁḍit-ârâti-maṁḍalaḥ | â-
42 chaṁdra-târakaṁ bhûyâd=êsha **Nâmaya-nâyakaḥ** || [16*] Î agra-

Fourth Plate; Second Side.

43 h[â]rânaku chatus-sîmaluṁn=aina pola-mêralu | Terppu[11]
44 sîmalu [|*] **Vallepakoṁmmana** êṟu | â taṟuvâtanu **Dîra-**
45 **[sa]ṁ** puṁta | â taṟuvâtanu **Eṁḍapalli Bûrugu-**
46 **[v]âya** êṟu || Dakshiṇânaku sîma [|*] **Laṁka** êṟu [|] â taṟu-
47 vâtanu Maṁḍenârâyaṇa-dêvara krittula[12] puṁta || Pa-
48 ḍumaṭi sîma [|*] **Koṁdevurapuṁ** bolaṁ Apparâju doḍḍi

Fifth Plate.

49 puṁta | â taṟuvâta **Dûsanêṟu** || Â[13] uttarânaku
50 sîma [|*] Kukkuṭêśvara-dêvara chiṁchali-polaṁ puṁta |(||)
51 Î agrahârânaku grâma-grâsamugânu
52 **Dû[sa]nêṭi** paḍmaṭanu **Piṭhâpurapu** polamu-
53 lônu **Boḍḍaladoḍḍilaṁkaṁ** beṭṭiṁdi padi puṭlu chê-
54 nu [||*] Śubham=astu [||*] **Nâmi-Nêni** vrâlu [||*] Maṁgaḷa[ṁ*] mahâ-śrî śrî
55 śrî [||*]

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[1] Metre : Śârdûlavikrîḍita.
[2] Read *suhṛidô*. The *akshara dhô* may have been altered to *dô* already in the original.
[3] Metre of verses 10-14 : Ślôka (Anushṭubh).
[4] This sign of *visarga* was originally omitted.
[5] Read *śrîmân=*.
[6] Metre : Śâlinî.
[7] Read *vad=bhû°*.
[8] Read *tâvad=bhû°*.
[9] Read *=ânvaya-*.
[10] Metre : Ślôka (Anushṭubh).
[11] Read *tûrpu*.
[12] Read *vṛittula*(?).
[13] This *â* is superfluous.

No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

BY E. HULTZSCH, PH.D.

(*Concluded from page 179.*)

D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the **Kil-Muttugûr** slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a **Tamil** inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *ṉ* looks like the modern secondary form of *ai*, with fully developed central loop. The *virâma* is expressed by a vertical dash behind *ṭ* of *nâṭṭu* in line 3. The syllable *ṭu* or *ḍu* of *yâṇḍu* (l. 2) and *Mukkuṭṭur* (l. 6) resembles the *ṟ* of °*parumaṟku* (l. 1) and *mûṉṟâvadu* (l. 2); the *u* is attached to the lower end of *ṭ* in *nâṭṭu* (l. 3); it is separated from *ḍ* in *ḍur* (l. 4); and the *ṭu* of *mîṭṭu* (l. 7) resembles the *ṭâ* of *paṭṭâr* (l. 8). With the archaic form *Śaṉmaduraru* (l. 6 f.) compare *areśaru*, which occurs twice in the Vallam cave inscription.[1]

The inscription is dated in the **3rd year** of the reign of *kô vijaya*-**Narasimhavarman** and records the death of a warrior in a cattle-raid, which had been organized by a certain **Śaṉmadura**.[2]

At my suggestion the four Kil-Muttugûr slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.[3]

1	Kô	´ viśe[ya]-		Naraiśi[ṅ]gaparumaṟ-
2	ku	yâṇḍu	[mû]ṉṟâvadu	Vi[ṉ]-
3	ṟunâṭṭu	vaḍa-karai		âḷun=Daga-
4	ḍurnâḍar[4]	[Va]limadura-śêvagar		[Pâ]-
5	kkattu=kkuḍi	Atimattar		Mu-
6	rugaṉ	[5]Mukkuṭṭur=ttoṟu		Śaṉma-
7	duraru	ko[ḷ]ḷa=t[to]ṟu		mîṭṭu=ppa-
8	ṭṭâr [||*]			

TRANSLATION.

In the third year (*of the reign*) of the king, the victorious **Narasimhavarman,**— when **Śaṉmadura** lifted cattle[6] at **Mukkuṭṭûr,**[7]— Atimattar Murugaṉ, an inhabitant of **[Pâ]kkam** (*and*) a servant of [Va]limadura, the chief of **Tagaḍûrnâḍu,**[8] who ruled over the northern bank (*of the river*) in **Viṉṟunâḍu,** having recovered the cattle, fell.

[1] *South-Ind. Inscr.* Vol. II. p. 341.

[2] The donee of the other inscription of Narasimhavarman was a servant of the same Śaṉmadura. This name represents the Sanskrit *Sanmadhura* and not, as I formerly suggested (p. 178 above), *Shâṇmâtura.*

[3] From three inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

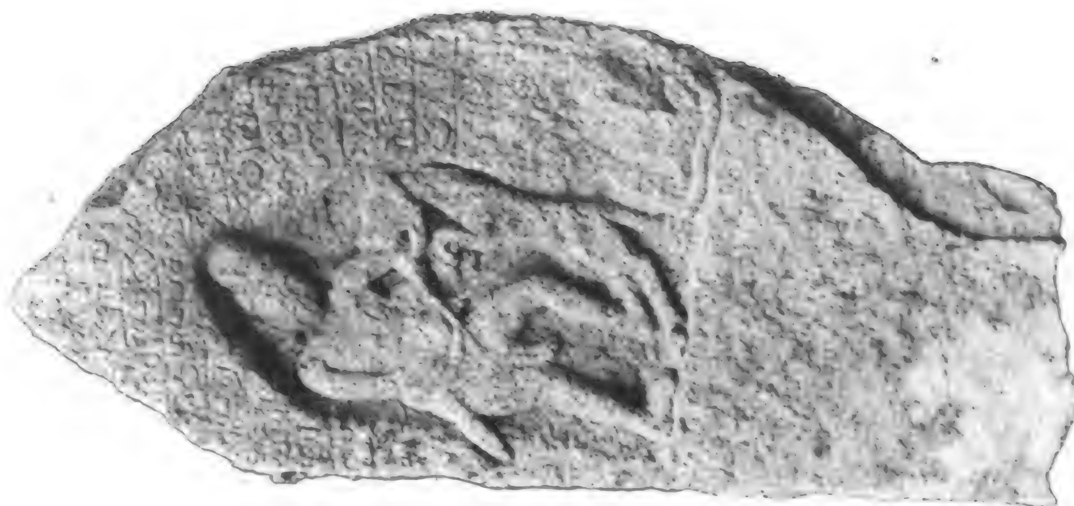
[4] Read *ḍûr*°.

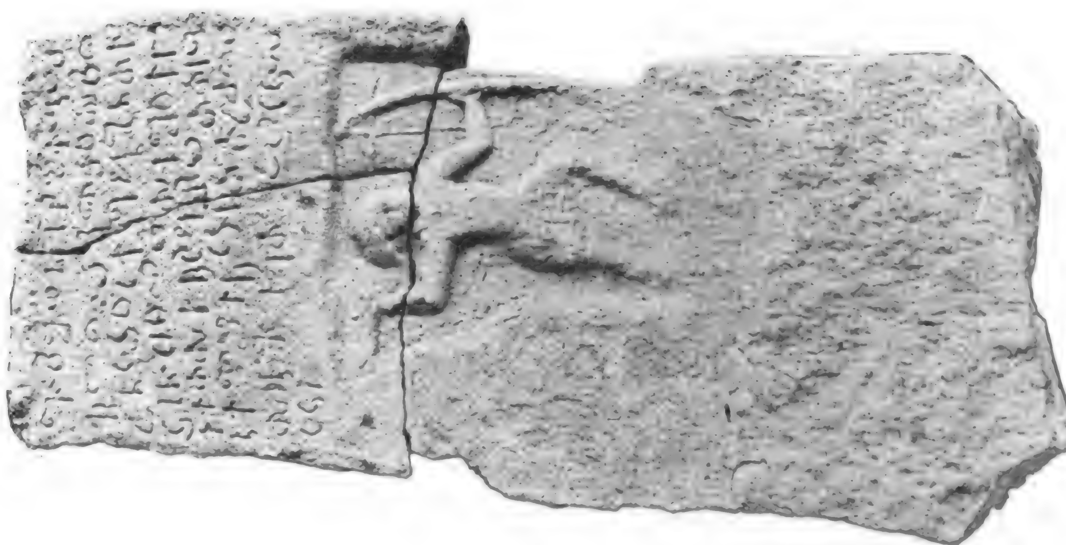
[5] Read *Mukkuṭṭûr=*.

[6] See above, p. 179, note 2.

[7] Compare p. 177 above.

[8] On Tagaḍûr, a place in the Nañjanagûḍu tâluka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.





Wiele & Klein photo.

Photo-etching - Survey of India Offices, Calcutta, January 1898.

INDEX.[1]

A

[1] The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the *additions* on pp. v to vii. The following other abbreviations are used:— *ch.* = *chief*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *ri.* = *river*; *s.a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village* or *town*.

C

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E

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W

Y

To be issued as an Appendix to *Epigraphia Indica*, Vol. VI:—

The Dynasties of the Kanarese Districts of the Bombay Presidency, from the earliest historical times to the Musalman conquest of A.D. 1318. By Dr. J. F. Fleet.

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